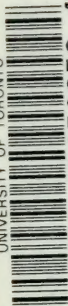
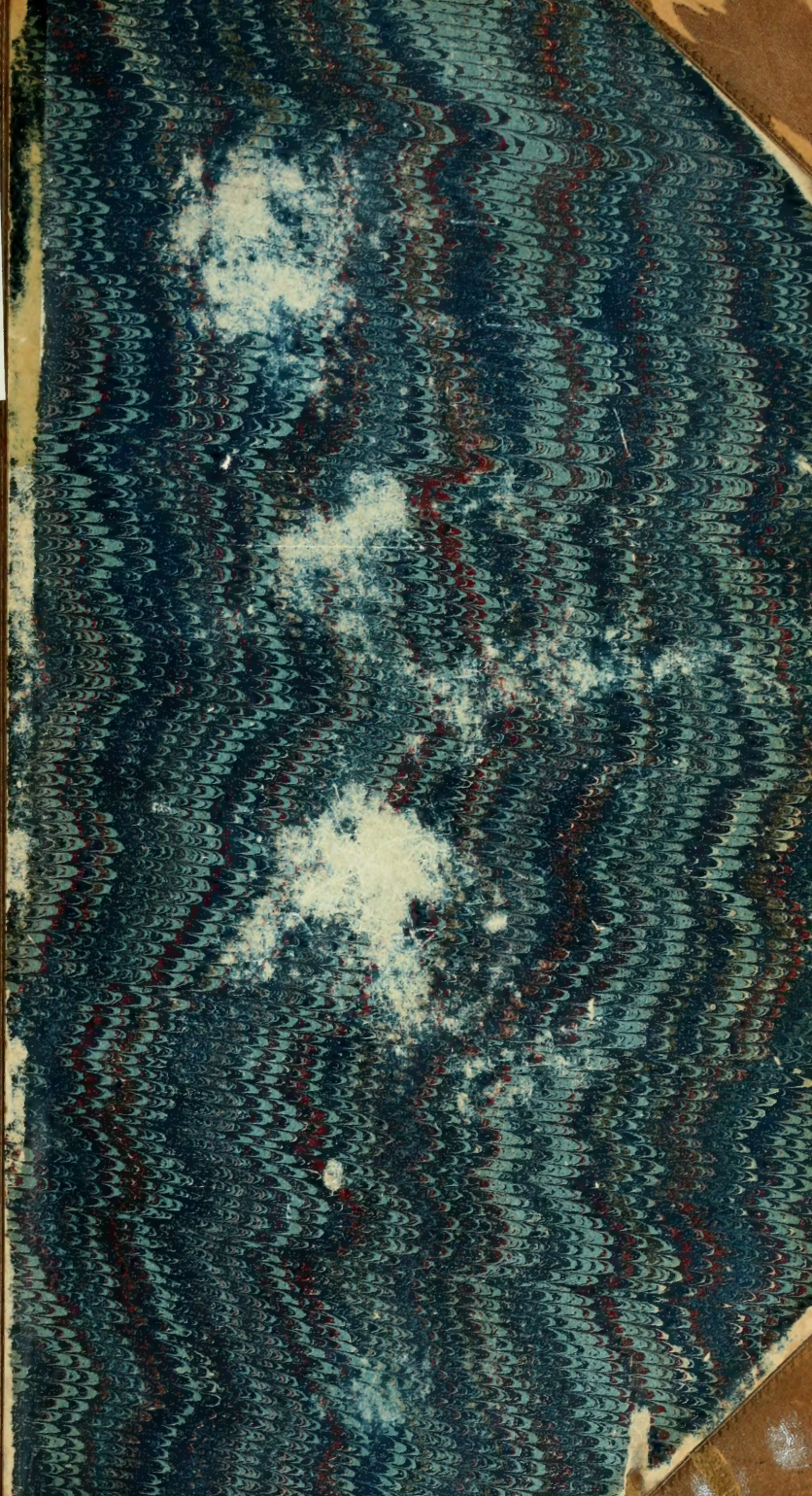


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38.

Langland's Vision

of

Piers the Plowman.

The Crowley Text; or Text B.

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The Vision of William

concerning

Piers the Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,

Secundum Wit et Resoun,

BY WILLIAM LANGLAND.

(ABOUT 1362—1380 A.D.)

EDITED FROM NUMEROUS MANUSCRIPTS, WITH
PREFACES, NOTES, AND A GLOSSARY,

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE; EDITOR OF "LANCELOT OF THE LAIK,"

"THE ROMANS OF PARTENAY," "WILLIAM OF PALERNE," "HAVELOK," ETC.;

AND TRANSLATOR OF THE "SONGS AND BALLADS OF UHLAND."

In Four Parts.—Part II.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

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~~Philol.~~
~~Eng.~~

The Vision of William

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Piers the Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,

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BY WILLIAM LANGLAND.

(1377 A.D.)

EDITED FROM MS. LAUD MISC. 581, COLLATED WITH MS. RAWL. POET. 38, MS. B. 15. 17.
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BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE.

THE "CROWLEY" TEXT ; OR TEXT B.

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PREFACE II.

TEXT B.

§ 1. I HAVE said (Pref. I. § 2) that the poem of *Piers the Plowman* assumes five different shapes in the various MSS. Three of these are due to the author himself, who altered, added to, and re-wrote the poem twice over, so that we find MSS. of the "Vernon" type, or Type A, which is the earliest version; of the "Crowley" type, or Type B, the second version; and of the "Whitaker" type, or Type C, the latest. The fourth shape is the mixture of A- and C-texts, as exhibited in the Trinity MS. R. 3. 14 (described in vol. i. p. xviii.), Harl. 6041 (described at p. xx. of the same volume), and MS. Digby 145 (described at p. xxiv.), and has already been commented on in describing the Trinity MS. The fifth shape is a combination of B- and C-texts, and will be discussed presently; see the description of MS. No. xxiii. in § 5, below. Besides these, certain MSS. present forms of the poem which can be reduced to no particular class, but are simply the result of still further confusion and corruption. It is unnecessary to specify them here, because the descriptions of the various MSS. enter fully into such details.

§ 2. I much regret that the former volume, as published, was incomplete. No MS. of the A-class had at that time been observed to contain more than eleven Passus; with the single exception noted at p. 154 of that volume, where a fragment of eighteen lines of what seemed to be a twelfth Passus was printed from the MS. in University College, Oxford. But fortunately this note of mine led to the discovery by Mr Geo. Parker, assistant in the Bodleian library, of another MS. (Rawl. Poet. 137), which contained the whole of the

twelfth Passus and rendered the A-text complete. This is now printed, on the pages numbered 137* to 144*, in such a manner that these pages can be easily inserted between pp. 136 and 137 of vol. i., thus completing that volume at last. A full description of the Rawlinson MS., together with remarks upon this final Passus, will be found on p. 142*.

DATE OF THE B-TEXT.

§ 3. It will be well, perhaps, to say a few words here about the date of the B-text, in addition to what has been said already (vol. i. p. xxxii.): for I believe that I now see some reason for placing the date even a little later than I have placed it already. I now prefer the date 1377 to 1376, and proceed to adduce my reasons. In the first place, I must say a few more words about the passage which mentions John Chichester.¹ The argument that this refers to the year 1370 is now vastly strengthened. It is not only the Laud MS. which has the reading “*twis² thretty & ten*” in Pass. xiii. 270, but we find the same reading in the Rawlinson MS.; and since these two, and the one printed by Mr Wright, are alone of the first authority, we have thus two witnesses as against one. But there is another point which is of great weight. In contrasting Langland’s statement, that Chichester was mayor in 1370, with Fabyan’s statement, that he was mayor in 1369, I unfortunately concluded that it was Langland, not Fabyan, who was in error. I am rejoiced to find, after more careful examination, that the error lies exactly the other way. There is a singular fault in Fabyan’s numbering of the reign of Edward III., which seems not to have been hitherto noticed. He actually omits the sixth year of Edward’s reign altogether, making the seventh year follow the fifth; and hence arises a confusion throughout the whole of the remainder of the reign, resulting in his being always a year wrong.³ One singular consequence is that he talks of the fifty-second year of that King’s reign,

¹ See p. xli of this volume.

² See the MS.; “*twis*” is a better spelling. The line, as quoted in note 2, p. 140 of vol. i., is not spelt exactly as in the MS.

³ See Fabyan’s *Chronicles*, ed. Ellis; pp. 441, 442, &c. Sir H. Ellis should have noticed this blunder. See my letter in “*Notes and Queries*,” 4th S. iv. 152.

when it is well known that he only reigned fifty years and a few months. After applying this correction, the result is that Chichester was not elected mayor till October, 1369, so that in April, 1370, he was of course mayor still. And this fact is corroborated by a statement in Riley's *Memorials of London* (p. 344), where we read—“Afterwards, on the 25th day of *April* in the year above-mentioned [1370], it was agreed by John de Chichestre, Mayor,” &c. Besides which, Chichester was never re-elected, nor was there at any time whatever another mayor of the same name. And, since Langland thus turns out to be quite right in his date, we may take it upon his authority that the said April was “a dry April.” For though it is not recorded as having been such, it is very probable that it was so, when we consider the excessive rains of the preceding autumn. “And in this yere [1369] was the thirde mortalytie, wherof dyed moche people, and suche a morayne fyll also amonge beestes that the lyke therof was nat seen many yeres before; and vpon y^t ensuyd suche excessyvenes of rayne that come was therewith drowned in y^e erthe, and so bukyd with water, that *the yere ensuyng* [1370] whete was at .xld. a busshell.”¹—Fabyan's *Chronicles*, ed. Ellis, 1811; p. 480. Langland is clearly right about the date of the mayoralty and the dearth; and the previous excessive rains render it probable that he is right about the drought also. Further than this, Tyrwhitt has shewn that the fable of the cat and the rattons in the prologue points to a date at least as late as 1376,² “when Richard was become heir-apparent;” but I would place it a year later, for these three reasons.

First, the fable is of still more force if we suppose Richard to have already ascended the throne, and there is a direct allusion to his accession in the very curious line—

“Ac resoun shal rekene with ȝow · ȝif I regne any while :”

Pass. iv. 177—

which line, it is very important to observe, is not in the A-text, for the sufficient reason that Edward III. had already reigned a long while when that former version was composed.

¹ Cf. “pere was a carful comune · whan *no carte come to toun*
With bake bred fro stretforth, &c. ;” Pass. xiii. 236.

² See p. xxxiii. note 1, in Preface I.

Secondly, the introduction of the extraordinary passage (Pass. iii. 299—349), about a time of jubilee or millennium, seems to me to have been directly suggested by the proclamation of a jubilee by Edward III. in February, 1377, because he had more than completed fifty regnal years. It is not often that a monarch has the chance of making such a proclamation, and it must have excited much interest. This passage, be it also noted, is *not in the A-text*.

Thirdly, in the fable of the cat and the rattons, we have to make out who is meant by the cat. The kitten is clearly Richard II., and history tells us that the cat, i. e. the powerful lord against whom the commons were so enraged, was John of Gaunt, who was said to have exercised undue influence over the young king. It was in 1377 that public opinion first expressed itself strongly on this point, and the outcry was so great that the duke had to clear himself how he could, and this he did in a speech the substance of which is still preserved, and which was spoken on the 13th of October in that year. See Lingard's History of England, ed. 1825; vol. iv. p. 224.

There are two other allusions that require a short notice. There are several references to pestilences, and we know that the allusion to "fise pestilences" in Pass. v. 13 (both in A-text and B-text) is to the pestilences of 1349 and 1362; but when "the pestilence" is mentioned in B. xiii. 248 in close connection with a reference to the mayorsdy of Chichester a few years previously, we may fairly conclude that the pestilence meant is that of 1376. Sometimes only three great pestilences are reckoned, viz. those of 1349, 1362, and 1380; but some writers reckon a fourth, in 1376, and it seems to have been a severe one. Thus Fabyan says of it—"In this .i. yere [year xlix yere], tyl many wonderfull sykenesses amonge the people, wherof y^e people dyed wonderly faste as well in Italye as in Englaunde, amonge the whiche dyed sir Edwarde called the lorde Spencer, a man of great fame, whose body was enteryd at Teukesbury. And for this mortalyte was so sharpe and sodayne, pope Gregory latrenamed granted of his goodnesse to such as were contrite and confyryd, shew remysyon of theyr synnes; the whiche indulgence contynued in Englaunde by the tyme of .vi. monethes."—Fabyan, ed. 1866, p. 415. The grant of the pope's name to be the very thing

alluded to in the line discussed, and in l. 246 just above it, where Haukyn says that all that the pope sent him was “a pardoun with a peys of led.”

The other allusion is in Pass. xv. 80, 81.

“Go to þe glose of þe verse · 3e grete clerkes ;

If I lye on 3ow to my lewed witte · ledeth me to brennynge !”

On this Dr Whitaker remarks, at p. xxxii. of his preface to the poem, that this is “an allusion to the statute empowering the diocesan alone to commit heretics to the flames, which was enacted in the second of Henry Fourth.” I cannot admit this for a moment ; it is contrary to all the other evidence, and it is almost certain that at least *some* of the MSS. which contain the passage are absolutely older than 1400. Langland’s expression is a very natural one, if he thought that his being burnt for heresy was a not impossible event. It is quite startling enough to find your neighbour’s house on fire, still more so to find that your neighbour himself is being burnt. They did such things in France long before the year 1400. Two Minorite Friars were burnt at Avignon A. D. 1354, “pro quibusdam erroneis opinionibus, prout Domino Papæ et Cardinalibus suis videbatur.”—Thomæ Walsingham Historia, ed. Riley, i. 278.

On the other hand, I would not place the date of the B-text later than 1377 (or at the very latest, 1378). It is something to have shewn that it was written fifteen years later than the date commonly received, and it seems unnecessary to go further. The argument which most weighs with me is this, viz. that if it had been in hand in September, 1378, or a little after that, I cannot see how Langland could possibly have refrained from at least one allusion to the schism of the popes, the event which so animated Wycliffe. Instead of which, the nearest and only approach to a hint of anything of the kind is in Pass. xiii. 174—“Can nouȝt confourmen a pees · bytwene þe pope and his enemys”—which is too mild an expression for the occasion.¹ Hence I assume 1377 as the *exact* date.

§ 4. ANACHRONISMS. It must be remembered that one effect of

¹ I do not think it follows that we are to find an allusion to the “schism” in the C-text ; that may have been written when the novelty of it had worn off. Whether the C-text contains such an allusion or not, I cannot as yet positively say.

the double revision of the poem by its author has been to introduce occasional anachronisms. Thus, when the poet speaks of Reason being set on the bench between the king and his son (A. iv. 32), he of course refers to Edward III. and the Black Prince, as the remark was made in 1362; but when the line is allowed to stand without change in the later versions, as occurring in a part of the poem which was not very much altered, the allusion is lost, and it can only be taken as a general expression signifying that Reason was placed in a seat of dignity. Again, the allusion to the accession of Richard II. in the words “*ȝif I regne any while*” is of less force when retained in the C-text than when first composed and inserted in the B-text. Hence, in considering the chronology of any passage, we must be careful to ascertain in which version of the poem the given passage *first* appeared.

§ 5. DESCRIPTION OF THE MSS.

XIII.¹ MS. Laud Misc. 581, in the Bodleian Library, Oxford; denoted throughout this volume by the letter L, and used to form text

¹ Eleven MSS. have been already described. The descriptions of MSS. I.—X. are in vol. i. pp. xv.—xxiv.; and the description of MS. XI. in vol. i. also, at p. 142*. The twelfth MS. must be described here in a footnote, as it turns out to belong to the A-class.

XII. MS. D. 4. 12 in Trinity College, Dublin. This is a paper MS., the size of the page being about 8½ inches by 5, and each page contains about 30 lines. The margins of some of the leaves are a good deal worn, and in some places slips have been inserted on which the text (apparently the same) has been rewritten. A fragment of the Romance of Alexander the Great is in the latter part of the volume. The last fragment resembles the Alliterative Romance printed by Mr Stevenson for the Roxburghe Club, 1849; in a note to which edition, at p. ii., Mr Stevenson thus describes the Dublin MS. “It is a small quarto volume, written upon paper towards the end of the fifteenth century. It contains a copy of the Visions [*read* Vision] of Piers Plouhman, which ends imperfectly in the Seventh Passus. The Romance of Alexander then follows, commencing with l. 678 of our text [i. e. of the text in MS. Ashmole 44], and ends with the line 3426. This fragment consists therefore of 2748 [2749?] lines. I am indebted for my acquaintance with it to the kindness of Sir F. Maclien.” The copy of Piers the Plowman in this MS. ends at l. 45 of Pass. vii., and is contained on 26 leaves. An analysis of the Prologue shows that it bears a tolerably close resemblance to MS. U (A-text), and a still closer resemblance to MS. Rawl. Poet. 137, described at p. 142* of vol. i. But it has certain variations and additions which extend the Prologue to 124 lines. After l. 54 of the Prologue it inserts the four lines following:

Peosons with þair peonances : permytyn þair cherches,
With al þe besynes of þair body : þe better to haue,

B. This MS. is of strong vellum, and contains 94 leaves, of which one at the beginning and two at the end are blank. The remaining 91 leaves are entirely occupied by the poem here printed. The size of each leaf is about $10\frac{1}{2}$ by $7\frac{1}{2}$ inches, and it contains about 40 lines on each page. The poem is divided into sections or paragraphs, each of these being separated from the one following it by a blank space. At the beginning of each section is the mark ¶, painted blue. The initial letters of each Passus are also painted blue, and neatly flourished with red. The ink is of a pale light brown, in some places faded, but always distinctly legible. There are a few marginal notes by the scribe, such as “nota” opposite Pass. i. 146, a red hand opposite iii. 323, the names of the seven deadly sins in Pass. v., the words “Indulgentia Petri” opposite vii. 111, the words “quid est caritas” opposite xv. 145, and the quotation beginning “Fumus, &c.,” quoted in the footnote on p. 319. There are also a few glosses over words, which have been printed wherever they occur. Besides these, there are several marginal notes by later hands, none of which are of any value, excepting the remark opposite xv. 148—“*nota.* the name of thauctour.” Nearly all the Latin words and quotations have a red line drawn round them. Just above the first line of the poem we find in red letters, nearly obliterated, the title “Incipit Liber de Petro Plowman.”¹ At the bottom of the first page is written—“Liber Gulielmi Laud, Archiepī Cantuar: et Cancellarij Vniuersitatis Oxon. 1633.” At the top of the first page is loosely scribbled—“. . . Robart Langeland, borne by malverne hilles.” At the end are the names of former owners—“Raffe Coppynges. Mem. y^t I haue lent to Nicholas brigham the pers ploughman w^{ch} I borrowed of M. Le of Addyng-

Vicars on fele halue · fandyn þaim to Done,

Leders þai beñ of lovedays · & with þe lawe mellyth.

The first pair of lines I do not remember to have seen before; the last pair agree with the extra lines in MS. Rawl. Poet. 137. There are two extra lines also after l. 83, resembling B. prol. 112, 113; and ten extra lines after l. 95, answering to the passage in B. prol. 92—99, but in some places bearing a closer resemblance to the C-text. Line 58 is omitted, and ll. 96 and 97 transposed so as to follow l. 89. For the information enabling me to give this analysis, I am indebted to Professor Dowden of Dublin.

¹ The Bodleian Catalogue says “Petre Plowman” merely, but the whole title can be read, in strong sunlight.

ton.”—“Liber Ric. Johnson.”—“In desire spede is tariaunce. Jon Thynne.”—“T. Long of Dorchester.” On the back of the last fly-leaf is scribbled—

“Amongest all other take hede of one thinge,
In othere mennes matters make lyttle medling.”

I also subjoin a list of catchwords, as they sometimes differ in spelling from the words in the text.

Fol. 8 *b*. As auoutrie and deuoses (*sic*).

Fol. 16 *b*. 3if 3e bidden boxomnesse.

Fol. 24 *b*. Ne none of here *seruantz*.

Fol. 32 *b*. To parchace 3ow pardoun.

Fol. 40 *b*. But þus it bilongeth to bileue.

Fol. 48 *b*. And as I cast vp myn eyen.

Fol. 56 *b*. For eche a mayde þat he mette.

Fol. 64 *b*. For I haue seyne hym in silke.

Fol. 72 *b*. And as we went þus in þe weye.

Fol. 80 *b*. And I þat am kynge.

Fol. 88 *b*. That couetise were cristene.

I look upon this MS. as of the very highest importance. My original reason for printing it was that it seemed to me, after a short examination, much upon a par with the MS. printed by Mr Wright, and I considered that, supposing the MSS. to be of nearly equal value, it would be a great gain to print the unprinted one, in order to have two complete copies of the poem in type. I began my collation with no very great respect for the MS., and was ready to amend it wherever it seemed to have inferior readings. But when, in several instances, after making some such alterations, larger knowledge compelled me to alter them back again, the case was altered. The conviction was gradually *forced* upon me that the MS. is of the highest order of excellence, and the chief authority upon all difficult points. When, in certain somewhat doubtful places, after consulting the other MSS. of the B-class, the A-text, Whitaker's text, Crowley's text, the Cotton MS. of the C-text, &c., I found this Laud MS. helping me out of the difficulty for about the twentieth time, I felt compelled to pay to it all due respect. But the circumstance that most attracted my attention was the occurrence of numerous little crosses made by a cor-

rector's hand in the margin. Wherever a word is misspelt or some other error, even of quite a trivial nature, occurs in the text, so surely (except very rarely) do we find the corrector's mark. In a few cases the correction has been actually *made* (in one case in *red* ink or paint), but not in general. Sometimes it is very difficult to make out why the cross is there, and the corrector seems to have been very particular. But these small crosses are not all. There are also some large crosses made by very fine thin lines, in the same faded ink as the text, the meaning of which I believe to be that they *mark passages which the author intended to alter, and, in every case, actually did alter, viz. in the C-text*. There are also very small ticks against some lines, for what reason I cannot explain.¹ On the whole, I cannot see any reason why we should not attribute these marks to the author himself, as this seems by far the simplest solution. There is no doubt about the age of the MS.; it may have been written at any time between the years 1377 and 1410. Indeed, it may be an autograph copy, as Langland was very probably himself a poor professional scribe, and speaks with scorn of those who could not write out things properly (B. xi. 299); and this MS. is a good specimen of caligraphy. But, in order that the reader may see this the more clearly, let me enumerate the principal lines against which a small cross is found, giving at the same time the reasons for its presence in those instances where the reason is not indicated in the footnotes.

Prol. 67 (*mychief* for *myschief*); I. 81; I. 178 (*a chaste*, altered to *as chaste*); II. 91, 116, 227 (*r* omitted in *myustralles*); III. 98, 132, 227; IV. 27, 54 (*fethynge* altered to *ferthynge*); IV. 67 (possibly *wan* should be *wente*); IV. 136 (*a*, altered to *as*); IV. 147 (for no apparent reason); IV. 152 (*me* altered to *mede*); V. 265 (*vsue*, altered to *ysue*); V. 272, 347, 357, 447, 600, 616 (*childe* badly written so as to look more like *clilde*); VI. 195, 214; VII. 94; VIII. 12 (why?); VIII. 43, 53, 67 (*me* inserted afterwards); VIII. 69, 125; IX. 67, 97, 139, 160 (*comely* written above the line), 167 (*an* for *and*); X. 172, 361, 416, 426, 434 (*or* altered to *&*); XI. 53, 125

¹ Unless they mean that alteration is necessary. Thus, there is one opposite Pass. ii. 35, where, for *caritatis*, Whitaker has *trewe charite*, and another opposite l. 8, which in Whitaker is completely different.

(*yon* added above the line), 130, 194 (*of* altered to *on*), 250 (*after* added at end of line), 331, 388, 427 (*hin* altered to *him*); XII. 69, 76, 253; XIII. 46, 338, 356, 374, 385, 430; XIV. 16 (it should have been against l. 18), 171 (perhaps *ben* should be omitted), 176 (why?), 179 (why?), 184, 186, 263 (*an* for *and*), 311; XV. 19, 122 (*placcho* not underlined with red), 164, 194, 530, 581 (*an* for *and*); XVI. 209, 249; XVII. 164, 258; XVIII. 19 (*iouste* written above the line), 109, 201; XIX. 184, 247 (why?), 344, 360, 461; XX. 118, 242, 288.

The reader who actually refers to every one of these passages will scarcely think my supposition extravagant, if he is at all conversant with MSS. and their frequent errors.

It has been objected, that the spelling is faulty;¹ but is there any reason for supposing that Langland could or would have spelt better? It may also be objected that there are a few mistakes not marked for correction; but let any one try the experiment of writing out 7000 lines of poetry, and reading it once over afterwards. It is quite as correct as any autograph MS. can fairly be expected to be, and in any case, it is (as far as the *sense* and *metre* are concerned) by far the best MS. of the B-text extant.²

The following is a list of the lines marked with a *large* cross; viz. VI. 261; VII. 75, 116, 121, 155; IX. 66, 145; X. 393, 442; XI. 165; XII. 300. I will only discuss one of these, viz. VII. 155, where the mistake is very obvious. Here Langland makes Daniel interpret Nebuchadnezzar's dream where the reference should have been to Belshazzar. The "correction" of this, in the C-text, is curious, being incorrect still.

"How Daniel dyuinede³ · and undude þe dremeles
Of king Nabugodonosor · þat no peer hadde,
And suthe after to *has some* · seide *him* what þei thoughte."

Whitaker's edition, p. 163.

For remarks upon the method of printing this MS., see § 10.

¹ See farther remarks upon the spelling in § 9.

² That is, as far as I know at present. I am not at all sure that my list of MSS. is complete.

³ Whitaker prints *dymmede*; but this, with him, is a trifle.

XIV. MS. Rawlinson Poet. 38, in the Bodleian Library (of which a fragment is in MS. Lansdowne 398, in the British Museum), denoted throughout this volume by R.

This is an imperfect MS. upon vellum, written in a clear bold hand, divided into sections by blank spaces at the end of each, the mark ¶ at the beginning of each paragraph being painted red and blue alternately. At the end is the mark of ownership—"William Butte;" and on a flyleaf at the beginning—"Suum cuique. Tho. Hearne, Sept. 20. 1732. An imperfect MS. of Pierce Plowman." Each leaf, where perfect, has a wide margin, and measures about $11\frac{1}{2}$ by $8\frac{1}{4}$ inches. But it has been at some time shamefully maltreated by some one who, apparently for the purpose of theft, cut off the margins of several of the leaves at the beginning, reducing them to about 9 inches by $5\frac{1}{4}$. The first eight leaves were then abstracted, but they are not all lost, as I found four of them in the British Museum, bound up with several other pieces in MS. Lansdowne 398! There they were, with the margins cut off; and careful measurement proved them to be exactly of the same size as the cut leaves at Oxford; besides which, the handwriting and general appearance of the pages exactly tallied, each page containing about 31 lines. I have therefore marked the collations with the Lansdowne MS. also by the letter R, to avoid confusion. The leaves there preserved are the third, fourth, fifth, and sixth, containing the portion from Prol. 125 to Pass. i. 137. The first, second, seventh, and eighth leaves are lost altogether, as also eight consecutive leaves near the end of the poem, from Pass. xviii. 411 to Pass. xx. 27. The piece at Oxford consists of 101 leaves, beginning at Pass. ii. 40. All the existing portion has been carefully collated, and the collation yields some curious results.

Wherever it agrees with MS. L, it agrees with it very closely, the resemblance frequently extending even to peculiarities of spelling. Yet it has certain peculiarities of its own, such as *kende* for *kynde*, and the persistence with which it exhibits the prefix *I-* or *y-* (generally the former) before past participles. It agrees with the text, for instance, in giving the right date of Chichester's mayoralty, and generally corroborates the readings of the text in difficult passages. It is

therefore to be classed with the Laud MS. as regards its general character. But close collation shews that it abounds in *omissions* and *additions* of no insignificant kind, although the mere *variations* are but few. It is necessary to account for them, and a comparison of these passages with the C-text clearly reveals their exact significance. The omissions (amounting to more than 150 lines) are mostly due to mere carelessness; a few coincide with the briefer narrative in the A-text; and some of them occur at points where the B- and C-texts vary. The additions (amounting to about 160 lines) almost invariably occur at points where the C-text is fuller than the B-text, and it is easily seen that the Rawlinson MS. really exhibits the poem in its transition stage between these two forms, and the best idea of it is formed by calling it a copy of the B-text *with later improvements and after-thoughts*. On this account, nearly all the additional lines which it furnishes have been inserted in the text, distinguished from the rest by the use of square brackets.¹

The principal *omissions* are these:—

R omits V. 481, accidentally; VIII. 14—17, not in A-text; VIII. last half of 99, 100—103, and first half of 104, owing to the repetition of *kygys*; IX. last half of 113, 114, 115, and first half of 116, owing to repetition of *wedloke gærconzle*; IX. 158, 159, 166, 177—185, 199—202, none of them in A-text; X. 425; XI. 45—48, altered in C-text; XII. 13, 141—148, 170, 186; XIII. 14—20, half of 373 and of 374; XIV. 155—159, 251, 252; XV. 239—243, see C-text; XV. 70, 395, 396, 495—531; XVI. half of 27 and of 28; XVII. 36—46, altered in C-text, 112—123, 217—243, 314; XVIII. 178, 197, 259, 251, the last two slightly altered in the C-text; and XX. 237, 238.

The principal *additions* are these:—

R adds a line, probably spurious, after V. 283, being perhaps the only addition in the course of the first nine Pæsus; two lines after N. 77, see C-text; X. 291—303, cf. both A-text and C-text; X. 381, 411—413; a line after XI. 105, see C-text; parts of lines XI.

¹ The only additional lines admitted into the text (as far as I remember) from other MSS. are five, viz. V. 273, 338, 569, VI. 49, and XV. 224. Their genuineness is doubtful, and I now think they should have been excluded.

126 and 127, much wanted ; XI. 154—164, perhaps not to be found elsewhere ; a line, perhaps spurious, after XI. 190 ; XI. 374—384, some of which lines are in the C-text ; XI. part of 419, 420, and part of 421, see C-text ; XII. 57—59, see C-text ; XII. 78 ; XII. 118—127, see C-text ; XII. 152, 153, see C-text ; XIII. 164—171, cf. the C-text ; XIII. 293—299, also in the C-text, but transferred to a very different part of the poem ; XIII. 400—409, partly in the C-text, but in quite another place ; XIII. 437—454, also in the C-text, but transferred elsewhere ; XIV. 227—237, in the C-text ; XV. 239—243, 298, 299 ; after l. 388, a superfluous line ; 464—477, a very curious passage, which may be called the “whistling” passage ; 539—556, also in the C-text ; half of 564, 565, 566, and half of 567 ; XVII. 68, also in the C-text ; half of 176, 177, and half of 178, also in the C-text ; 307, 308, also in the C-text ; XVIII. half of 310 and half of 311 ; and a C-text line after XX. 36.

The chief passages wherein MS. R merely *varies* from the text are in III. 51—63, where it approaches the A-text ; IX. 168—170, where it is surely corrupt ; and XVI. 270—273, where it also seems to be corrupted.

XV. A MS. in the library of Trinity College, Cambridge, marked B. 15. 17 ; being the one printed by Mr Wright in his well-known and convenient edition, and therefore denoted in this volume by the letter W. It contains three pieces in the same handwriting throughout, viz. (1) *Piers the Plowman* ; (2) A Treatise on Sin, in prose, beginning—“In every synful man or womman þat is bounden in dedly synne ben þre wrecchednesses”—and ending—“If it do þee good and profite to þee, þanke god and pray for me. þe grace of Ihesu crist be wiþ þee and kepe þee. Amen ;” (3) a short poem of 44 lines, beginning—“Crist made to man a fair present,” which is printed in *Reliquiæ Antiquæ*, vol. i. p. 166, with the title of “Love.” There is no doubt about the antiquity and value of this MS., and it is an excellent thing that we have it in print. It is on stout vellum, the size of each leaf being about $11\frac{1}{2}$ by $7\frac{1}{2}$ inches, much resembling MS. L in shape. The handwriting is bold and firm, and the letters large. It is divided into sections by breaks, and the mark ¶ occurs at the beginning of each paragraph. These breaks are denoted in the

printed edition by setting the first line of the paragraph a little backward. It will readily be seen that the paragraphs are much more numerous and shorter than in MS. L. It is, of course, written in long lines; the printing of the poem in short lines being a mere matter of taste and convenience. I hold it to be somewhat inferior to the Laud MS., and to exhibit a slightly varied form of the poem; but the difference between them only comes out after verbal collation of the whole poem. In many passages it agrees with the text very closely indeed, and it does not contain a single line which is not also in the Laud MS. It has, however, a few faults of omission, and that too where the omitted lines are sometimes indispensable. The chief omissions are these, viz.:—Prol. 170, i. e. after l. 338, p. 11 of Wright's edition; last line of Prologue, supplied in Mr Wright's edition from MS. T (A-text); Pass. I. half of 37 and half of 38, which so many MSS. omit, and which should follow l. 535, p. 17¹; I. 145, to follow l. 752, p. 23; II. 186, to follow l. 1255, p. 39; V. 90, to follow l. 2652, p. 82; XII. 105, to follow l. 7650, p. 234; XV. 367, to follow l. 10371, p. 317; XVII. 209, to follow l. 11785, p. 360; XVIII. 361, to follow l. 12809, p. 391; XIX. 86, to follow l. 13132, p. 401; and XX. 299, to follow l. 14526, p. 443; of which twelve lines MS. L omits but one. I do not include in this list XIII. 49, because it is not really omitted in the MS., but only in the printed copy. For further remarks concerning MS. W, see § 6. I should add that the various readings which it supplies are *peculiar*, and frequently unlike those of any other extant MS.; but they pair off very well with the readings of Crowley's edition. It has been collated throughout.²

XVI. A MS. in the possession of H. Yates Thompson, Esq., of Liverpool; denoted by the letter Y, and partly collated, viz. throughout the passages XVI. 56—91, XVII. 96—340, XVIII. 411—XX. 27. Several readings are also cited from it in the latter part of Pass. XVI. and in other parts of Pass. XVII. and XVIII. This MS. is

¹ All these references to *lines and pages* are to the lines and pages of Mr Wright's edition.

² XV*. I ought here to mention the MS. used by Crowley, now lost. For remarks upon it, see § 6; and for numerous citations from Crowley's edition, see the Critical Notes at the end of this volume; and, in particular, the note to Pass. v. 168.

neatly written on vellum, all the titles and Latin quotations being in red. The poem is divided into sections by breaks, and it is a fair copy. Each leaf measures about $11\frac{1}{2}$ by 7 inches, and each page contains about 37 lines. The MS. consists of 110 leaves, of which the first 104 (13 quires of 8 leaves each) contain *Piers the Plowman*, terminating on fol. 104 *recto*. It is followed, on the reverse of the leaf, by a poem on the Mass, about 358 lines long, beginning—

man or woman þat wol lere
A masse deuou[t]ly for to here—

and ending— For godis low sey noght nay.

And that hey holi god · he queyte the thi mede
Of whom we spek of · when we say oure crede.

This is immediately followed by an Old English *Gra e* :—

gratias. God that his brede brake.
at his maw[n]de whanne he sate.
Amonge his postyllis twelue.
He bles oure brede and oure ayl.
þat we haw and haw schal.
and be with vs him-selwe.

In nomine patris & fili & spiritus sancti. Amen.

In several places the scribe has drawn a crest, viz. an eagle displayed, standing on a light green tuft, with the letter L painted in red on the breast. The readings of this MS. do not greatly differ, upon the whole, from the text here printed; most of the variations resemble those MSS. in O and C, described below; nos. XVIII. and XXII. My thanks are due to Mr Thompson in an especial manner for his kindness in lending me this MS., and so enabling me to become thoroughly acquainted with its contents at my leisure.

XVII. MS. No. CXXIX., in the possession of Lord Ashburnham. Of the MSS. here described which are written *with breaks between the paragraphs*, this is the fifth and last. It is a very fair copy of the B-text, but written in a variable hand, perhaps by more hands than one. It has been read over by a corrector, who has written *cor.* or *correc.* at the end of every quire. The Latin words have red lines

drawn round them, and are written somewhat larger than the rest, as in MS. W. Several final *es* have been added, and several erased. It preserves l. 170 of the Prologue in the form—

And hangen it vpon þe Cattis hals · þanne here we mowen—
which only differs from our text in a single letter. In Pass. i. 37, 38, it originally had but one line ; but it now has—

Ne lifode to þi likam · þat lief is to the soule
leue not þi likam · for a liere hym tech . . .
þat is þe wrechede world · wolde þe bitraye—

where *þat lief is to þe soule* is written over an erasure, and the next line added in the margin. The following lines may also be compared with the text :—

Al þis seiþ I slepinge · and seuen sythes more ; Prol. 230.

And now persons han perceiued · þat Freres parte with hem ;
v. 143.

þay hadde þanne ben *infamis* · þai can so euele hele conseilte ;
v. 168.

And in a wynkyng wraþe · wex I aslepe ; xi. 4.

The word “fauntelee” (xi. 41) is glossed by *youth*. The name “longe wille” (xv. 148) is underlined with red. On the whole, it agrees very closely with the text here printed, and frequently uses similar spelling ; but we find occasional plurals in *-as*, as in

With suche wyse wordus · to wyssen any sottus ; x. 8—

also such forms in *-ud* as *clepuð*, *wikkud*, and even *-un* for *-en*, as in

Of alkyn libbyng laborers · lopun forþ summe ; prol. 222.

My thanks are due to Lord Ashburnham for kindly allowing me to examine fully and to describe both this MS. and No. XX. below.

XVIII. MS. No. 79 in the library of Oriel College, Oxford ; represented in the footnotes by the letter O. This is much the neatest, and probably altogether the best, of the MSS. which are written *continuously*, i. e. without a break at the end of each paragraph. It is a small MS. on vellum, about $8\frac{1}{2}$ by $6\frac{1}{2}$ inches in size. It has lost the first half of the first quire, the first four leaves being held in merely at their edges ; then follow eight complete quires of eight leaves each ;

an incomplete quire of only five leaves (the fifth, sixth, and seventh being lost); one more complete quire; and one more incomplete quire of seven leaves (the first being lost). The rest of the MS. is on paper, of a much later date, and will be described presently. On the first page now left to us, is the tag-end of a Latin poem of small merit, consisting of only eight lines, the last being

Hoc tibi det munus • qui regnat trinus & vnus. amen.

Then follows “Pers Plowman,” which, owing to the loss of leaves, is defective from XVII. 96 to XVII. 340, and from XIX. 276 to XIX. 355. It is very neatly and closely written in a regular hand, with about 40 lines on each page. The dialect is Midland, almost without admixture, the endings *-en* in the present indicative and *-eden* in the past indicative plural being kept up with much regularity. A large number of the plural substantives end in *-is*. It almost invariably has *wijf* for *wyf*, *schal* for *shal*, and the like; also the singular spellings *sehe* for *se* (sea), and *schel* for *sele* (seal). It commonly follows the text pretty closely, but, where it differs, frequently agrees with MSS. C and B, so that the collocation of letters C O B is of frequent occurrence in the footnotes. But it is clearly superior to both of those MSS., and, as it frequently offers *peculiar* readings, and is, as it were, an independent witness, it was very necessary to collate it throughout; which, thanks to the liberality of the Provost and Fellows of Oriel, I have been enabled to do. It preserves a great number of the lines which are lost in MSS. C and B, and omits comparatively few lines, such as ii. 65, iii. 96, v. 176, vi. 315, &c. There is one variation in it which must not be passed over, as it seems to be peculiar to this MS. and the one next described, viz. the allusion to Sir Philip the Sparrow in the line—

“Schulden go synge *seruyseles* • *wip* sire philip *þe* sparwe—”

which, as explained in the footnote to xv. 119, is totally different from the corresponding line in the other copies.

This is the very MS. which was lent to Dr Whitaker when preparing his edition of the C-text of the poem, and the first thing which I discovered in it was a piece of paper marking the passage which he printed at p. xxxv. of his Preface. His quotation is printed with such

great carelessness, that the only way of giving the reader a fair idea of what the MS. is like is to print it again. It begins at l. 134 of Pass. v.

Now awakȝ wrappe · wip two whyte yen,
 And nyuelynge wip þe nose · & his necke hangynge.
 “I am wrappe,” quod he · “I was sum tyme a frere,
 And couentes gardener · for to graffen impes. 137
 On lymytouris & legistreris · lesyngys I Impede,
 Til þei bere leues of lowe speche · lordis to plesse;
 And siþen þei blosmeden abrode · in boure, to here schryftes. 140
 And now is fallen þerof a fruyt · þat folk han wel leuere
 Schewen her schryftes to hem · þan schryue hem to her persouns.
 And now han persouns perecyued · þat freres parten wip hem,
 þeise possessioners prechen · & depraunen freris, 144
 And freris fynden hem in defaute · as folke beren witnesse,
 þat whanne þei prechen þe peple · in many places aboute,
 I, wrappe, walke wip hem · & wisse hem of my bokis.
 þus þei speken of spirituale · þat eiper dispiseþ oþer, 148
 Til þei been hope beggers · & by my spirituale libben,
 Or ellis alle riche · and riden aboute. 150
 I, wrappe, reste neuere · þat I ne muste folewe
 þeise wickide folk · for swich is my grace.
 I haue an aunte to nunne; &c.¹

The rest of the MS. is of later date, and on paper, and the paper leaves seem to have been thrust in to fill a gap where something has been taken out. What if a good copy of the poem on the *Deposition of Richard II.* has thus been lost to us? It is not altogether a wild guess; see the description of the next MS.

The paper leaves contain 4 Latin distichs on the complexion of man, viz:—

¹ Dr Whitaker prints *whyte* for *whyte*, & for *I* (l. 136), *graften* for *graffen*, *har* for *han*, *leue* for *leuere*, *schryftes* for *schryftes*, *dispereþ* for *dispiseþ*, &c.

This investigation is useful, as affording a measure of his inaccuracy throughout the work.

Sanguineus.

Largus, amans, hillaris, ridens, rubeique coloris,
 Cantans, carnosus, satis audax, atque benignus :
 multum appetit, quia calidus ;
 multum potest, quia humidus.

Colericus.

Hirsutus, fallax, irascens, prodigus, audax,
 Hastutus, gracilis, cupidus, croceique coloris :
 multum appetit, quia calidus ;
 parum potest, quia siccus.

Fleumaticus.

Hic sompnolentus, piger, spucamine plenus,
 Est ebes hic sensus, pinguis, facie color albus :
 multum potest, quia humidus,
 parum appetit, quia frigidus.

Malencolicus.

Solicitus, tristis, cupidus, dextreque tenacis,
 Non expers fraudis, tumidus, luteique coloris :
 parum appetit, quia frigidus.
 parum potest, quia siccus.¹

Next follow : (1) a list of the London wards, with their ratings ; (2) a list of London churches ; (3) "This is the privilege of Westminster ;" (4) "Litill John," or the "book of curtesye." The last article has its lines singularly misplaced,² but it is nevertheless the best known copy of the poem which Mr Furnivall called "Caxton's Book of Curtesye," edited by him for the Extra Series of the E. E. T. S. in 1868, in which volume the Oriel text is printed at length, from my own transcript of it. As I am now describing the MS., I may repeat here my statement concerning it, which Mr Furnivall has

¹ Cf. *The Babees Book* ; ed. Furnivall, 1868 ; pp. 169, 170.

² Hence the description in Mr Coxe's Catalogue gives no clear idea of what it is.

printed in his Preface, at p. vi. The first two leaves of the Oriel copy are misplaced inside out at the end; but this is not the only misarrangement. The poem has evidently been copied into this MS. from an older copy having a leaf capable of containing *six stanzas at a time*; which stanzas were out of order. Hence the poem in the Oriel MS. is written in the following order, as now bound up: Stanzas 11 (l. 5)—18, 25—30, 37—42, 19—24, 49—54, 31—36, 43—48, 55—76, 8—11 (l. 4), 4 (l. 5)—7, 1—4 (l. 4).

In the MS. are the former owners' names—"A. S."—"W. Smethwick."—"Joseph Ames." It afterwards belonged to Francis Page, Esq., commoner of Oriel, who presented it to the college A.D. 1788.

XIX. MS. LL. 4. 14 in the University Library, Cambridge, occasionally quoted in the footnotes, and denoted by C2. A somewhat late MS. on paper, but neatly written, with wide margins, each page containing about 37 lines; size about 11 by 8 $\frac{3}{4}$ inches. It consists of five parts, of which the *first* contains Piers the Plowman, fol. 1—107*a*; and an alliterative poem on the Deposition of Richard II., fol. 107*b*—119*b*, ending abruptly in the middle of a page, which has been twice printed by Mr Wright, viz. for the Camden Society, 1838, and in Political Poems and Songs, 1859, vol. I. p. 368.¹ The *second* part contains a treatise on Numeration in English prose, fol. 127*a* to fol. 148*b*. The *third* part contains The wyse boke of Philosophie and Astronome, fol. 153*a* to 156*b*, and the treatise of the booke of Phisonomie, imperfect, fol. 156*b* to 159*b*. The *fourth* part contains Tabula Psalmorum, fol. 161*a* to 163*a*; and Sententie Doctorum, fol. 164*a* to 167*a*. Lastly, A doctrine of Fisshynge and foulynge, in verse, by Piers of Fulham, fol. 173*a* to 174*b*, incorrectly printed from another MS. in Trinity College, Cambridge, in Hartshorne's Ancient Metrical Tales, p. 117.² The three first parts are in the same handwriting. On a previously blank page (fol. 170*a*), a former owner of the book has written a Short Glossary to "Piers the Plowman." This "Short Glossary" is of little value, but is printed here, for completeness' sake, in the Appendix.

The copy of "Piers the Plowman" in this MS. seems to be com-

¹ See my remarks upon this poem in Preface I., vol. i. p. xxxvii.

² There are two other MSS. of this poem, both in the Bodleian Library.

plete. It bears so striking a resemblance to the Oriel MS. as to suggest the notion that it has been copied from it, although in a few places it rightly preserves one or two little words which the Oriel MS. has dropped; but these words are, for the most part, only such as can be supplied by one's own common sense. There is also a great similarity in the spelling, the most curious alteration being the frequent substitution of the ending *-yu* for *-en* in the plural indicative of verbs. However this may be, it is, for all practical purposes, a duplicate of the Oriel MS., and hence extremely useful for filling up the two gaps mentioned above. It has therefore been collated in Pass. xvii. ll. 96—340, and in Pass. xix. 276—355, where the reader may look upon the symbol C2 as occupying the place of the symbol O in the footnotes. It has also been occasionally consulted in other passages, and a few readings from it will be occasionally met with. It agrees, moreover, with the Oriel MS. in reading—

Shulden go synge seruyseles · with sir phelip þe sparwe (xv. 119).

XX. MS. No. CXXX. in the possession of Lord Ashburnham; bought in June, 1854, at Mr Loscombe's sale. Formerly it was in the possession of Dr Adam Clarke, and is described at p. 69 of the catalogue of his library by J. B. B. Clarke, published in 1835; at which time it was No. CXXIX. It afterwards passed into the hands of W. Loscombe, Esq., of Pickwick House, Corsham, Wilts; and, while in his possession, the poem of "How the good wife taught her daughter" was printed from it by Sir F. Madden.¹ The MS. contains (1) Hampole's "Prikke of Conscience;" (2) A Fragment of Piers the Plowman; (3) a piece in Latin, with the rubric—*Dominica prima aduentus domini · sequencia*. (4) a complete copy of our poem; (5) an alliterative poem of 1242 lines, with the rubric—Here begynneth þe seege of ierusalem · & how it was destroyed. Begins—

In tyberyes tyme · the trewe emperowr— and ends—

And hool reedyn to rome · yblessyd be god almyȝty. AmeN.

This piece is written in a very small, close handwriting. Cf. MSS.

¹ The right answer to my question in Pref. to Text A, p. xii, as to what became of Dr Clarke's two MSS. is this. His MS. No. CII. is now MS. Addit. 10574 in the Brit. Museum, and his MS. CXXIX. is now MS. Ashburnham CXXX.

Cotton Calig. A. 2, Camb. Univ. Libr. Mm. 5. 14, & Laud 656. (6) How the good wife taught her daughter; printed by Sir F. Madden; with which compare the copy printed in the *Babees Book*, ed. Furnivall, 1868, p. 36.

The *second* article, viz. the Fragment, is an entirely distinct thing from the *fourth* article. Being, moreover, wrongly bound up, it looks at first like *two* fragments; for the passage beginning with

than drede went wyztly · and warnede fals (ii. 208),

and ending with

woldest thow glase that gable · and grauen (iii. 49),

is on the *second* of these leaves; while the rest of the passage, from iii. 50 to “*faciat dextra*” (iii. 72) is on the first half of the *first* leaf, the rest of that leaf being blank. It is a fragment belonging to the B-text, but too short to be of any importance; which is my reason for not numbering it *separately*, as theoretically it ought to be. With regard to the other copy (article 4), it is a faulty copy of the B-text, having been much spoilt by attempted corrections. These are written over erasures, and are almost always alterations for the worse. Thus, in l. 1, the last part of the line has been erased and rewritten, to introduce the reading “set” instead of “softe.”¹ Again, in the passage about Chichester’s mayoralty (xiii. 270), it has—“a thowsand and thre hundryd · syxty and nyne” — where the three last words are over an erasure; and we also find “1369” in the margin. In Prol. 14 it has the false reading “rychely y-maked.” It omits Prol. 170; but I am not aware that any portion of the poem, except a few stray single lines, is missing. It is of later date than the other Ashburnham MS., and altogether inferior to it.

It contains, however, one note of considerable importance. Inside the cover is written, in a hand of the *fifteenth* century, the remark—“Robert or william langland made pers ploughman.” I was not before aware of this, as it is not mentioned in Lord Ashburnham’s

¹ Which seems to prove that the alteration was made after Crowley’s edition was published. It is incredible that any MS. should have had *set*, when the time referred to is early morning; nor have I seen *set* in any other MS. whatever. Nor do I believe that Crowley’s MS. had *set*; it must have been his mistake; cf. note 1, p. xxxiii.

catalogue; but it now appears that John Bale's note (printed in my Pref. to Text A, p. xxxv.) is squeezed in between this older note and the lower margin of the cover. It is older testimony than Bale's, and it is worth remarking that it does not mention *Robert* only, as Bale does, but offers us the alternative of *William*.

XXI. MS. Gg. 4. 31 in the University Library, Cambridge. A MS. of the sixteenth century on paper, loosely written in a running hand; size, about 9 by $6\frac{3}{4}$ inches. It has 105 written leaves, and contains (1) *Piers the Plowman*, fol. 1a to 101a; (2) a Table, entitled "here ynsueth the y^e table off pyers plowman," fol. 101b to 103a; (3) "A goodly preacer" (fol. 104a to 105b), in 15 stanzas of 7 lines each, beginning—"blessed god: soverearge goodnes"—and ending—"sanctus, sanctus, sanctus, lord god withoute end." It is in the same handwriting throughout.

There are no paragraph-marks or breaks, but all the Latin words are written in red. It is an unpromising MS. to look at, but is considerably better than it appears to be, having been transcribed from a very fair and tolerably complete older copy. It follows our text pretty closely, its chief variations seeming generally to agree with the readings of MSS. Y and O. The "Table" is merely a sort of abstract, made to serve the purpose of a brief index, and is of no value. The "goodly preacer" is also a miserable production, scarcely permitting itself to be scanned.

XXII. MS. Dd. 1. 17, in the University Library, Cambridge, collated throughout, and represented in the footnotes by C. Of this vast folio MS., the leaves of which measure about 18 by 12 inches, I must say but little, for brevity's sake. A slight sketch of its contents may be found in Halliwell's *Manuscript Rarities of Cambridge*, p. 3; but it is described at large in vol. i. of the *Catalogue of the MSS.* It is known as the "*Liber Glastoniensis*," having once belonged to Glastonbury Abbey. It is chiefly written in double columns, and may be considered to consist of three parts, of which the first two are in Latin, the last chiefly in English. The first part contains the *Polychronicon* (imperfect), the *Historia Britonum* of Geoffrey of Monmouth, the *Gesta Karoli*, the *Chronica Martini Poloni*, the *Hist. Trojana* of Guido de Colonna, the *Hist. Hierosol.* of Jac. de Vitriaco,

the Consolatio Peccatorum of Jac. de Theramo, and a few smaller pieces. The second part contains the Testamenta xii. Patriarcharum, Marianus Scotus, Marco Polo, Hayton, Gesta Machometi, Gildas de Excidio (which last was employed by Josseline for his edition of Gildas, published in 1568), and a few shorter pieces. The third part contains (1) Piers the Plowman; begins on fol. 1, and ends at fol. 31*a*, col. 1. (2) A prose treatise, headed "How men that ben in hele sholde visite sike folk;" begins at fol. 31*a*, col. 2, and ends at fol. 32*a*, col. 2; (3) Mandeville's Travels, fol. 32*b*, col. 1, to fol. 53*b*, col. 2; (4) "Seuene Sagges," fol. 54*a*, col. 1, to 63*a*, col. 3, written in treble columns; printed by Mr Wright from this MS. for the Percy Society, 1845; (5) in Latin, Clementis Lantoniensis Ecclesie Presbiteri Concordia Quatuor Evangelistarum," fol. 63*b* to the end; see Wright's Bibliog. Britan. Anglo-Norman Period, p. 265.

Each column contains about 60 lines, and the whole of Piers the Plowman, except 49 lines, is contained on 30 leaves; but when allowances are made for the space occupied by titles and Latin quotations, it is easily calculated that the poem is imperfect. This is, in fact, the best copy of the MSS. which, besides missing several single lines, unaccountably omit a passage near the beginning of the Sixteenth Passus, viz. ll. 56—91, an omission which produces complete nonsense. Other lines omitted are prol. 103, 196; I. 117; IV. 32, 54, 57, 189; V. 428, 520; VI. 3, 8, 84, 222, 223, 283, 303, 308—311, 315, &c. On the other hand, it furnishes a few additional lines, some of which, viz. V. 273, 338, 569, VI. 49, and XV. 224, I have admitted into the text, though few of them seem to be properly alliterated.¹ Yet in many places this MS. follows the text very closely, much more so than MS. W. and it was altogether necessary to collate it carefully throughout. The scribe seems to have taken pains never to let the line run beyond the breadth of the column, so that, if he had a long line to write, and could not get it all in, nor find room for it just above or below, he simply omitted the last word or a part of it! Thus in Pass. xx. 16, having *cheuissanne* to write, he had only room for *che*, and so left it. There are several similar examples. One very striking point about the MS. is the dialect. Coming from Glaston-

¹ See footnote on p. xii. above.

bury, we should expect to find in it Southern forms, but we find numerous examples of a much more northern-looking character than are exhibited by any other MS. Examples are, *brade*, broad, *mare*, more, *capēs*, copes, *fram*, from, *hilk* or *elke*, each, *hauntys* in the indic. plural, *hase* in the indic. plural, *arises* and *kisses* in the imper. plural, &c. On this account, I have frequently given the readings from C when the only variation is in the inflexion or spelling. Almost all through the poem it wrongly has *and* instead of *ac*, so that it seemed at last unnecessary to record it, though I have done so in a very great number of instances. I believe that the form *ac* occurs only about twice or three times throughout, as, e. g. in xx. 35. An instance of singular spelling is the scribe's use of *th* for *t*, as in the "Romans of Partenay;" so that we meet with *thecheth* for *techeth*, *thour* for *tour* (tower), *thel* for *tel*, *with* for *wit*, and the like. Notwithstanding all its defects, corruptions, and peculiarities, it is a MS. of early date and considerable importance; a fact which should be borne in mind.

XXIII. MS. Bodley 814, Oxford; represented in the footnotes by the letter B. This is the most disappointing MS. of the whole series. To all appearances, it is of an early date, and neatly written, though without breaks at the end of each paragraph. It might well be expected to rank as third or fourth best, but its real value is but small. It is on vellum, closely resembling the Laud MS. in size and shape, being $10\frac{1}{4}$ by 7 inches; it has 94 leaves, of which the last two are blank, the poem ending on fol. 92*a*. Each page contains 40 lines. Former owner's name, "Thomas Hobsune." The point about it most worthy of remark is that it does not wholly follow the B-type. It presents a combination of texts, the point of junction being somewhere about l. 121 of Pass. ii. Before that point, it closely resembles Whitaker's (C-text) edition, but afterwards approaches the B-text, with which, soon after the beginning of Pass. iii., it agrees very closely down to the end of the poem. The exact nature of its variations is clearly shewn in the Critical Note to P. ii. 121, and the notes immediately following it. Whence this form of the poem arose it is not easy to tell. As MS. R represents the B-text, with amendments in the *latter* part of the poem, it may be that MS. B represents the

same, with amendments near the *beginning*. But this is not very likely, and when we further observe that this MS., during the latter part of Pass. II., actually approaches the A-text, we may feel tolerably sure that it is, in fact, a corrupt version, the misarrangements of which are due to the scribe only, who pieced together the Prologue and three first Passus as well as he could, and then followed a B-text copy throughout the rest of the poem. This is rendered more probable when we further observe the extreme corruptness of many of the readings which it furnishes, such as *sobrid* for *herberwed* (V. 233), *amendement* for *a mendynaunt* (XIII. 3), *clerkis* for *cherles* (XVI. 121), *he* for *his manye* (XVIII. 81), *a pilgrym* for *apierynge* (XIX. 88), and the like ; many of these variations being of a most senseless character. Besides this it omits many necessary lines, such as III. 18, 307, 308, 345 ; IV. 32, 54, 57 ; V. 150, 223, 428, 473, &c. ; some of which, but not all, are also omitted in MS. C. In many respects it follows MSS. C and O, so that the collocation of letters C O B often occurs, but it is invariably the worst of the three. Still I have carefully collated it throughout, not because it is of much value, but because there are two other MSS. (Addit. 10574 and Calig. A. xi, to be described presently) which so closely resemble it, that to collate one of these is practically the same as collating all three ; and to collate *three* MSS. at a time is a thing worth doing. At the same time, I have considered myself at liberty *not* to give a few of the most ridiculous and unmeaning variations. Moreover, the collation is of some use from another point of view ; it shews how corruptions arise, and where to expect them, and even helps to establish the correctness of the text by mere force of contrast. I may add that it commonly has the endings *-ul*, *-is*, and *-ip*, instead of *-ed*, *-es*, and *-ep*.

XXIV. MS. Additional 10574, in the British Museum ; formerly No. CII. in the collection of Dr Adam Clarke. It is on vellum, neatly and closely written, and apparently of early date, and contains 91 leaves, being imperfect at the end. It terminates at Pass. xx. 352, but the 32 missing lines are supplied in Dr Clarke's handwriting. The state of the text and the spelling of the words agree so minutely with those of MS. B, that one is the mere duplicate of the other ; and,

as far as I can judge, they are *in the same handwriting*, and written in the same year. Of course it therefore resembles the C-text at first, and approaches the B-text at Pass. iii. 121; see the Critical Note to that line for further information. See also p. 60 of the Catalogue of Dr Clarke's MSS., by J. B. B. Clarke; 1835. At the end is the note—"brought from kelsey [Lincolnshire] xxvj^o octobris anno xxxiiij^o He. viij^{mi} [1542] per me Ion Thynne." This is in the same hand as the signature "Ion Thynne" in the Laud MS.

XXV. MS. Cotton Calig. A. xi. (B. M.). This closely resembles the two last, being probably a copy of one or other of them. It is of later date than those, on vellum; size, about $8\frac{3}{4}$ by 6 inches. It contains (1) an imperfect copy of Robert of Gloucester's rimed Chronicle; (2) Piers the Plowman, beginning at fol. 170, and ending at fol. 284; and (3) De Vita Monachorum per sanctum Aldelhmum anno 709; foll. 287, 288; also some Latin verses on fol. 169*b*, &c. Three leaves (foll. 274—276) are blank, giving the impression that something is lost, but the last line on fol. 273*b* is Pass. xix. 272, and the first line on fol. 277 is Pass. xix. 273. For further information, see the description of the two last MSS., and the Critical Note to Pass. iii. 121.

XXVI. MS. No. 201 in Corpus Christi College, Oxford; given to the college by W. Fulman, M.A., formerly a fellow of this college. On vellum, measuring about 12 inches by 7, and containing 93 leaves, with about 42 lines on each page. Writing rather loose and hurried. All the Latin quotations in red. Each paragraph has prefixed to it the mark ¶, painted red. This MS. is of the B-type, but frequently, as it appears to me, corrupt. It contains several lines not in other copies, but their genuineness is doubtful. The most curious point about it is the method of division into Passus, which resembles that of *no* other MS. of any class whatever. It would seem as if the scribe had endeavoured to divide it into Passus how he could, without any guide, and had added a few lines by way of conclusion and introduction to each, for it is just at the points of division that the readings seem to be the wildest. The account of its divisions will therefore give the best idea of its peculiarities.

PASSUS I. *begins*—¹In somer sesoun · whan softe was the sunne ;
ends—Or Rochel or Romeney · þe roost to diffyze.

Explicit passus Primus Petri Ploughman. Incipit Passus Secundus.

II. *begins*—What þis Mounteyn menep · & þe derke² dale [i. 1] ;
ends—Imay nolengere lenge þe with · our lord looke þe euere [i. 207].

Explicit Passus Secundus de visione Petri Ploughman. Incipit Passus Tercius.

III. *begins*—I Covrbet ȝyt on my knees · & gradde hire of grace [ii. 1] ;
ends—& also wepte & weylede · for she was a-tachid [ii. 236].

Explicit Passus Tercius. Incipit Passus Quartus.

IV. *begins*—Now is Meede þe Mayd · & no mo of alle [iii. 1] ;
ends—To heryn Matyns of þe day · & a Messe after [v. 2].

Explicit Passus Quartus. Incipit Passus Quintus.

V. *begins*—Off wynkyng y waked þo · & wo was y with alle [v. 3] ;
ends—At þe daye of dome · we dide þat we hym hyȝhte [vii. 200].

Explicit Passus Quintus. Incipit Passus Sextus.

VI. *begins*—And wanne y awaked was · y wondred were y were,
 Tyl þat y be-þowhte me · what þyng y dremede,
 & y-Robet³ in russet · gan rome a-bowhte [viii. 1] ;
ends—& dryveþ away dowl · oonly þoru dedly synne [ix. 206].

Explicit Passus Sextus. Incipit Passus Septimus.

VII. *begins*—Sire wit hadde a wiif · was klepid dame stouye [x. 1] ;
ends—þanne scripture skornede me · & a skele me tolde.

For me lakkede latyn · lyght by me he sette,

& seyde, *multi multa sciunt, & se ipsos nesciunt.*

þo for sorwe y wepte · & was wroth³ of hire speche,

& of myn wynkyng y a-wook · & wondrede þanne

Of alle þe dremes þat y drepte · so dangerous þei were,

& turned me on þe oþer syde · for to take myn cese [xi. 1—3] ; ⁴

Explicit Passus Septimus de Douel. Incipit Passus Octavus.

¹ By a mistake, the initial letter is a capital *A*, inside which is a rude drawing of the poet, dozing and dreaming in an uncomfortable sitting attitude.

² Over an erasure. It probably had *merke* originally.

³ The MS. has "Robt," with a stroke through the *b*. Perhaps it means "& y, Robert, in russet," &c. If so, it may be from this misreading that the fiction arose which gave to the author the name of *Robert*.

⁴ I consider the last three lines to be spurious.

VIII. *begins*—And as y lay & lookede · vpon þe launde grene,

I þouhte on þe Metelis · hou merueylous þei were,

Tyl sodynly hevynesse · on slepe brouht me þanne.

Anon a merueylous metelys · me tydde to drame;

For y was ravissid · & Fortune me fette, & in-to þe lond of
longynge, &c. [xi. 4—7];

ends—þe wiche y preyse þere pacyence is · more perfyzt þan is
rycchesse [xi. 310].

& þus y fel in þowhtis feele · flappyng in myn herte,

þat alle myn spirytis weryn sore stoned · & þerwith y wakned,

& as manye & feele þowhtis · felle flappyng in myn herte,

Alle myn spirytis weryn stoned · & þerwith y a-waked,¹

& ful sore syzhede · þe syghte was so merueylous,

& streyhte me & turned me · & to my-selue y seid,

þis ys a myghil merueyle · what menyng it menep,

& in þis þowht stille y lay · a long tyme after.

Explicit Passus Octauus. Incipit Passus Nonus.

IX. *begins*—As y lay & lokede forþ · lowe vpon þe greene,

I fel in a slumbryng · & sone to me cam keende,

& nempnyd me by my name · & bad me nemyn hede,

Of þe worchyng of þis world · wit for to take,

& on heyȝ Mounteyn · þat Myddelord hette [xi. 312—315];

ends—& myche merthe & manhed · & with þat word he vanshede
[xii. 293].

Explicit Passus Nonus. Incipit Passus Decimus.

X. *begins*—Awake y gan þerwith · witles neer-honde [xiii. 1];

ends—& wepte & weȝlede · & þerwith y awakede [xiv. 332].

Explicit Passus X^{us}. Incipit Passus XI^{us}.

XI. *begins*—After my wakyng · it was longe after [xv. 1];

ends—vitam eternam. amen. [xv. 601].

Explicit Passus XI^{us}. Incipit Passus XII^{us}.

XII. *begins*—AGeyn y gan to sleepe softe · & my syȝde y gan to turne,

& a-noon y seyȝ, as y seyȝ erst · & spak to hym with mowþe,²

¹ These lines are thus repeated. I do not admire the “flappyng in myn herte.”
It is surely spurious.

² Again two spurious lines.

Now, fayre falle 3ow, quod y þo · for 3oure fayre schewynge [xvi. 1];
ends—þan y waknede þerwith · & wipyd boþe myn ey3es [xvi. 167],
 & for y hadde so soore y-slept · sory was y þanne,
 & on þe dremynge y drempte · euery doynge y þowhte.

Explicit Passus XII^{us}. Incipit Passus XIII^{us}.

XIII. *begins*—And whan y hadde longe leyn · y lawhte to me herte,
 & after Pers plowhman · y pry3ede & starede [xvi. 168];
ends—& wente away as þe wynd · & þerwith y waknede [xvii. 350].

Explicit Passus XIII^{us}. Incipit Passus XIII^{us}.

XIV. *begins*—An wellowerd [*sic*] & wetschod · y wente forþ þanne
 [xviii. 1];

ends—þat þere ne may no grisly goost · glyde þere it schadweþ
 [xviii. 431].

Explicit Passus XIII^{us}. Incipit Passus XV^{us}.

XV. *begins*—Anon y wakned & þan y wroot · what þat y dremede [xix. 1];
ends—& y wroot as y mette [xix. 478].

Explicit Passus XV^{us}. Incipit Passus XVI^{us}.

XVI. *begins*—And wan y was wakned · y wente forþ aloone,
 Sy3ghenge & evycheryd [*sic*] · & elenge in herte [xx. 1, 2];
ends—So sore he gradle after grave · þat [I]¹ began a-wake.

Explicit.

In the date-passage (xiii. 270) it has—

“A thowsand & þre hundred 3eere · & two & xx^s & ten”—

which is utterly wrong. It is evidently an inferior MS.; yet it may be worth consulting in a case of difficulty. Thus in xiv. 188 it reads—“& if þe þowke plede,” &c.—which is unquestionably right.

XXVII. MS. No. 201 in the library of Caius College, Cambridge. This is a mere transcript, and not altogether an accurate one, of Rogers's printed edition of 1561. At the end is a copy of the stanza which is found prefixed to the early editions of the “Crede,” and several blank leaves are left, evidently for the purpose of transcribing the “Crede” also. It is obviously of no value.

Comparison of the MSS., and their sub-classes. I would here add, by way of recapitulation and a more complete exhibition of the rela-

¹ The MS. has had *he*, but it has been erased.

tion of the MSS. to each other, that they are divisible into *sub-classes*, each of which possesses certain characteristics. The agreement of those in the same sub-class is very close.

- (a) 1. Laud Misc. 581 (L). Here printed.
- 2. Rawl. Poet. 38 (R); has later additions.
- (b) 1. Mr Yates Thompson's MS. (Y). A fair text.
- 2. Camb. Univ. Lib. Dd. 1. 17 (C). Imperfect, having lost a passage in Passus xvi.
- 3. Bodley 814 (B). Similarly imperfect, and frequently corrupted.
- 4. Addit. 10574. Almost a duplicate of the last.
- 5. Cotton Calig. A. xi. Practically a later copy of B.
- (c) 1. Oriel 79 (O). A fair copy, but has lost four leaves.
- 2. Camb. Univ. Lib. Ll. 4. 14 (C₂). Practically a later copy of O, but contains the whole text.
- (d) 1. Trin. Coll. Camb. B. 15. 17 (W). Printed by Mr Wright.
- 2. The MS. printed by Crowley.

To the remaining MSS. I cannot certainly assign the right sub-class.

Hence it appears that Mr Wright's text is, as regards its sub-class, more remotely distant from our text than any other; that is, its differences of reading are *wider* differences. Nevertheless, by reason of its exhibiting a *very pure* text, it frequently comes *very near* to our text, and is *apparently* closer to it than many others in many passages. If the reader will reflect upon it, he may see that a first-rate MS. of the fourth sub-class may be greatly preferable to inferior MSS. of higher sub-classes. Such is certainly the fact in this instance.

§ 6. DESCRIPTION OF THE PRINTED EDITIONS (B-TEXT).

Of the earliest printed editions by Robert Crowley, there are certainly three different impressions, all printed in one year, viz. in 1550.

(a) The first impression has on the title-page—"THE VISION of Pierce Plowman, now fyrste imprynted by Roberte Crowley, dwellyng in Ely rentes in Holburne. Anno Domini. 1505.¹ Cum priuilegio

¹ An evident mistake for 1550. Neither Lowndes nor Hazlitt seem to have observed this singular misprint; but see Ames, *Typogr. Antiq.* ii. 758.

ad imprimendum solum." It contains 117 leaves, not including the title or the leaf on which is the printer's address to the reader, or 119 leaves in all. The signature of Fol. cxvii. is Gg 1. Copies are rather scarce; there are, however, two in the British Museum, of which the one, on paper, was once the property of Thomas Tyrwhitt, and the other, on vellum, is in the Grenville collection. The most interesting part of it is Crowley's address, which is worth reprinting here. It is as follows.

"The Printer to the Reader.

BEynge desyerous to knowe the name of the Autoure of this most worthy worke (gentle reader) and the tyme of the writynge of the same: I did not onely gather togythler suche aunciente copies as I could come by, but also consult such mē as I knew to be more exercised in the studie of antiquities, then I my selfe haue ben. And by some of them I haue learned that the Autour was named Roberte langelande, a Shropshire man borne in Cleybirie, aboute viii. myles from Maluerne hilles.¹

For the time when it was written: it chaunced me to se an auncient copye, in the later ende wherof was noted, that the same copye was written in the yere of oure Lorde .M.iiii.C. and nyne,² which was before thys presente yere, an hundred & xli. yeres. And in the seconde side of the .lxviii. leafe of thys printed copye, I finde mētion of a dere yere, that was in the yere of oure Lorde, M.iii. hundred and .L.³ Iohn Chichester than beyng mayre of London. So that this I may be bold to reporte, that it was fyrste made and wrytten after the yeare of our lord .M.iii.C.L. and before the yere .M.iiii.C. and .lix which meane spase was .lix yeres. We may iustly coiect therfore y^t it was firste written about two hundred yeres paste, in the tyme of Kyng Edward the thyrde. In

¹ Without doubt, Crowley's authority was John Bale. I consider the distance from Cleobary Mortimer to the Malvern Hills to be rather a long "eight miles."

² An important statement, and a very probable one. MS. Dou e 101 (C-type) is dated in the sixth year of Henry VI., i. e. 1427 or 1428.

³ Crowley's MS. was wrong, as has been explained; Chichester was mayor in 1370.

whose tyme it pleased God to open the eyes of many to se hys truth, geuing them boldenes of herte, to open their mouthes and crye oute agaynste the worckes of darckenes, as did Iohn wicklefe, who also in those dayes translated the holye Bible into the Englishe tonge, and this writer who in reportynge certaine visions and dreames, that he fayned him selfe to haue dreamed: doeth moste christianlye instruct the weake, and sharply rebuke the obstinate blynde. There is no maner of vice, that reigneth in anye estate of men, whiche this wryter hath not godly, learnedlye, and wittilye, rebuked. He wrote altogyther in miter: but not after y^e maner of our rimers that write nowe adayes (for his verses ende not alike) but the nature of hys miter is, to haue thre wordes at the leaste in euery verse whiche beginne with some one letter. As for ensample, the firste two verses of the boke renne vpon .s. as thus.

In a somer season whan sette¹ was the Sunne,
I shope me into shrobbes, as I a shepe were.

The next runneth vpon .H. as thus.

In habite as an Hermite vnholy of werckes. &c.

This thinge noted, the miter shal be very pleasaunt to read. The Englishe is according to the time it was written in, and the sence somewhat darcke, but not so harde, but that it may be vnderstande of suche as will not sticke to breake the shell of the nutte for the kernelles sake.

As for that is written in the .xxxvi. leafe of thys boke concernynge a dearth thē to come: is spokē by the knoweledge of astronomie as may wel be gathered bi that he saith, Saturne sente him to tell² And that whiche foloweth and geueth it the face of a propheeye: is lyke to be a thinge added of some other man than the fyrste autour. For diuerse copies haue it diuerslye. For where the copie that I folowe hath thus.

¹ A convincing proof to me that Crowley's MS. had *softe*, which he misread. The old form of the past participle was *set*, not *sette*.

² See Pass. vi. 327—329.

And when you¹ se the sunne amisse, & two² monkes heades
 And a mayde haue the maistrye, and multiplie by eyght.³
 Some other haue

Three shyppes and a shefe, wyth an eight folowyng
 Shall brynge bale and battell, on both halfe the mone.⁴

Nowe for that whiche is written in the .i. leafe, cōcerning the suppression of Abbaies: the scripture there alledged, declareth it to be gathered of the iuste iudgment of god, whoe wyll not suffer abomination to raigne vnpunished.⁵

Loke not vpon this boke therfore, to talke of wonders paste or to come, but to amende thyne owne misse, which thou shalt fynd here
 moste charitably rebuked. The spirite of god gyue
 the grace to walke in the waye of truthe,
 to Gods glory, & thyne owne
 soules healthe.
 So be it."

The first impression has a few marginal notes, but these are far less numerous than in the later impressions.

(b) The second and third impressions are both said to be "nowe the seconde time imprinted," so that it is not easy to say which was printed first, nor can we be always sure that the copies are always bound up rightly. Indeed, it is clear that quires of one impression are sometimes supplemented by quires from the other. But it is certain that the true *second* impression is that which resembles the first most nearly, and the right title-page runs as follows. "The vision of Pierce Plowman, nowe the seconde time imprinted by Roberte Crowley dwellynge in Elye rentes in Holburne. Whereunto are added certayne notes and cotations in the mergyne, geuyng light to the Reader.

¹ Of course his MS. had *ye* in the *nominative*; accordingly, in the text itself, he printed *ye*.

² The second impression reads *thre* here, but both impressions read *two* in the passage as it stands in his text.

³ In the text itself, the first impression has *eight*, but later impressions have *hight*.

⁴ A clear proof that Crowley also had access to a MS. of the C-type; see Whitaker's edition, p. 146. It is odd that he noticed only this one variation.

⁵ Pass. x. 317—327.

And in the begynning is set a briefe summe of all the principall matters spoken of in the boke. And as the boke is deuided into twenty partes called Passus: so is the Summary diuided, for euery parte hys summarie, rehearsing the matters spoken of in euerye parte, euen in suche order as they stande there. Imprinted at London by Roberte Crowley, dwellyng in Elye rentes in Holburne. The yere of our Lord .M.D.L. Cum priuilegio ad imprimendum solum." And on the last page, we find in the third line (Pass. xx. 381) the words *Fryers* and *findyng*, as in the first impression, and the colophon begins with "Imprinted." There is a copy of this description in the British Museum, marked 1077 g 2, and another is in Heber's Catalogue; Part IX. no. 1717.

(c) In that which is really a *third* impression, the title-page is almost exactly the same, but the name of the printer is spelt "Crowlye" where it first occurs. On the last page, we find *Friers* and *findyng* instead of *Fryers* and *findyng*, and the colophon begins with "Imprynted," spelt with *y*. There is a copy of this description in the British Museum, marked 11623 c, and another in the library of King's College, Cambridge; ¹ see also Heber's Catalogue; Part IX. no. 1716.

But all three impressions are much alike. The chief differences are, that the two later impressions have many more marginal notes, a few additional lines,² and also 6 extra leaves between the printer's preface and the poem itself, containing a brief argument or abstract of the prologue and of each of the Passus.³ The first impression is the most correct; also the third impression is much less correct than the second, and considerably inferior to it.

(d) The next edition was by Owen Rogers, in 1561. The title is—"The Vision of Pierce Plowman, newlye imprynted after the

¹ I have a copy of my own, which differs from the Museum copy in the title-page, and throughout quire D. I take my copy to have a wrong title-page, but in quire D it is the B. M. copy that is at fault.

² Some are from an A-text (see Critical Note to prol. 215), and some from a B-text of subclass *b* (see Critical Note to v. 273). By observing these, and note 4 on the last page, we see that Crowley had access to *four MSS. at least*.

³ The only thing that calls for remark here is that Crowley, in making an abstract of Pass. viii., identifies "Pierce" with the dreamer, a blunder which has lasted ever since, and may last a long while yet.

authours olde copy, with a brefe summary of the principall matters set before every part called Passus. Wherevnto is also annexed the Crede of Pierce Plowman, neuer imprinted with the booke before.¹ ¶ Imprinted at London, by Owen Rogers, dwellyng neare vnto great Saint Bartelmewes Gate, at the sygne of the spred Egle. ¶ The yere of our Lorde God, a thousand, fyue hundred, thre score and one. The .xxi. daye of the Moneth of Februarye. Cum priuilegio ad imprimendum solum." This is a careless reprint of Crowley's *third* issue, and is almost worthless. It omits some lines, as e. g. Pass. i. 39, which Crowley retains. The "Crede," though mentioned in the title-page, is not always found in the volume.

(e) "The vision and the creed of Piers Ploughman; newly imprinted." Edited by Thomas Wright, M.A., F.S.A., &c. In two volumes. London: William Pickering. 12mo; 1842.

(f) The same; second and revised edition. London: J. R. Smith. 12mo; 1856.²

Tyrwhitt has expressed an opinion (note 57 to Essay on the Language of Chaucer) that Crowley's edition was "printed from so faulty and imperfect a MS. that the author, whoever he was, would find it difficult to recognize his own work." On the other hand, Mr Wright observes (Introd. to P. Pl. 2nd ed. p. xxxvi) that "it is clear that Crowley had obtained an excellent manuscript." Yet the two statements are easily reconciled, for the "faultiness and imperfection" which Tyrwhitt justly attributes to Crowley's edition are clearly the result of his inability, in numerous instances, to read the text correctly. After collating Crowley's edition throughout (many of the results of which collation will be found in the Critical Notes), it becomes manifest that the frequent blunders are Crowley's own, and his MS. must have been extremely good, even better at times, I venture to think, than the one which Mr Wright has printed. For instance, it preserved Prol. 170, II. 186, V. 90, XVIII. 361, XIX. 86, and XX. 299, which MS. W. omits, although it had, in common

¹ It had been imprinted by Wolfe in 1553, but not "with the booke."

² It may seem superfluous to say anything here concerning Mr Wright's well-known and excellent edition; but it would hardly be just not to confess my *very* great obligations to it. Without its help my work would, at the least, have been doubled.

with that MS., lost I. 115, XII. 105, and XV. 367. It is therefore to be regretted that Crowley's MS. has not yet been found. In one passage (V. 116) it has a most singular addition.

“ Saint Gregory was a good pope, & had a good forwyȝ
That no priores were priest, for y^t he provided¹
Lest happeli they had had no grace, to hold harlatri in,
For they are ticle of her tonges, & muste al secretes tel.”

The two last lines are in no other copy, yet I do not think Crowley invented them, as there is no other instance, at least, of his having added to his text.² By this extra line, and by the list of lines above which it has preserved and lost, it may easily be identified, if found.³

Having had occasion to read Mr Wright's *second* edition many times over, at the same time that I have been consulting the MS. which he used, I have observed a few trivial misprints, and I here give a list of them, rather for the sake of completeness than because they are of any importance. I refer to the *lines*, as numbered in his editions, and mark with an asterisk those lines which are *correctly* printed in his *first* edition.

935*. Read *fructum*. 1341. For *pennes* read *thennes* (*pennes* in MS.). 1465. Insert *a* after *is*. 1957. Read *sergeant*. 2045. For *Leve* read *I leve*. 2257. For *nowe* read *move*. 2418. For *at* read *al*. 2505. For *the* read *ye*. 2701*. Read *herof*. 2865. Read *al to-torn*, 3233. Read *And*. 3383. Read *no gilt*. 3387. Read *arow* (MS. *auow*). 3522. After *tuam* add *deus*. 3555*. Read *Synay*. 3559. For *and* read *in*. 3619. For *helpe* read *helthe* (MS. *helpe*). 3807. After *in* insert *a*. 3949. Read *Quia*. 4008. For *his* read *this* (MS. *pis*). 4242. Read *portate*. 4272. Read *pro*. 4465*. For *her* read *her-of*. 5064. Read *is not dronkelewe*. 5108*. For *the* read *be*. 5158*. Read *is it*. 5384*. Read *minuentur*. 5553. For *or* read *on*. 5684*. Read *for*. 6168. Read *To salve* (MS. *to salue*). 6186. Read *mansede*

¹ This word *provided* is perhaps a better reading than is furnished by any other copy. It keeps up the alliteration, and strikes one as being right.

² In three instances only, he falsifies his text of set purpose; see Critical Notes to vii. 196, xii. 87, and xiii. 159.

³ Crowley has also two lines in Passus iii., viz. after l. 30 and l. 161 respectively (given in the Critical Notes), which appear nowhere else.

(as directed in Mr Wright's note). 6188. After *That* insert *al.* 6234. Read *Be himself.* 6378. Read *gaf.* 6561. For *And* read *But.* 6654. For *and* read *quod.* 6667. For *Ne* read *No* (MS. *no*). 6781. Read *The defeaute* (MS. *pe defeaute*). 7134*. For *ne* read *no.* 7141. Read *discerne.* 7292. For *and* read *I.* 7625. Read *Nolite judicare, et non.* 8103*. Read *Edentes.* After l. 8127 (ending *pœnitentiam*) insert—And siththe he broughte us drynke *Dia perseverans.* [See note to XIII. 49.] 8776*. For *Of* read *Or* (MS. *or*). 8801*. For *Nor* read *For* (MS. *for*). 8915. Read *God or.* 8936. After *wasshen* insert *it.* 9192*. For *many* read *may.* 9207. Read *De deliciis.* 9566. Omit *no* after *do.* 10233*. Read *Founde.* 10265*. For *Fo* read *To* (MS. *to*). 10515. For *now* read *now.* 11451*. Omit the third *to.* 12854*. Omit *the.* 13082. For *so* read *se.* 13946*. Read *And nede ne.* 13966. Read *So Nede at.* 14311*. For *handle* read *huddle.*

In most of the Latin quotations, Mr Wright has purposely made the spelling conform with the usual mode, printing *sed* for *set*, *commodat* for *comodut*, *scintilla* for *sintilla*, and the like. There are also a few places where a question of editing arises. Thus, I should be inclined to read *bouched*, not *bouched* (147), *y-houted*, not *y-houted* (1318), *wyuen*, not *wynen* (2530), *solue*, not *solue* (3319), *leuen*, not *leren* (3826), *leue*, not *leve* (4240), *meue*, not *meue* (5836), *meuestow*, not *meustow* (6149), *engreyuen*, not *engreyren* (8941). The MS. can, of course, be read either way. It is the old difficulty of having to decide between *n* and *u*.

It is sometimes a little difficult to find one's place in Mr Wright's book. The following table may be of service in this respect.

Pass.	I. p.	15	Pass.	VIII. p.	151	Pass.	XV. p.	294
„	II. „	28	„	IX. „	159	„	XVI. „	330
„	III. „	43	„	X. „	173	„	XVII. „	348
„	IV. „	65	„	XI. „	202	„	XVIII. „	369
„	V. „	77	„	XII. „	228	„	XIX. „	396
„	VI. „	117	„	XIII. „	246	„	XX. „	425
„	VII. „	138	„	XIV. „	273			

If sixteen lines be allowed to every page, this will generally give the place very nearly. Thus, to find Pass. XV. 400: Divide 400 by 16,

and the result is 25; add 25 to 294 (on which page Pass. XV. begins) and we have 319 as the page on which XV. 400 occurs, which is quite right. Another method is to keep an eye on the nearest *Latin quotation*, which being in italics, is easily noticed.

§ 7. CHARACTER OF THE B-TEXT.

The remarks I have now to make have reference only to the *form*, not the *matter*, of the text printed in this volume. The A-text (vol. i.) shewed the poem as originally sketched, and the MSS. of it were found to be in most cases imperfect either at the beginning or end, and there were a considerable number of various readings. But the B-text, though nearly three times the length, is frequently found in a perfect state, and the numerous MSS. of it agree together in a way which is sometimes astonishing. It is not uncommon to find five consecutive lines alike in all the MSS. as far as arrangement of the words is concerned, and this likeness sometimes prevails even to minute correspondences of inflections and spelling. Hence there is a certainty, a firmness, and a conclusiveness about the text which is very satisfactory. There are probably more doubtful points in a single Canterbury Tale or in a single Act in some of Shakespeare's plays than in the whole of the B-text of Piers the Plowman. The alliterative form of it has conduced to this; for, on the one hand, the alliteration greatly assists the memory, so that I find, for instance, that it is easy to retain thousands of lines of it by heart, and, on the other hand, there has been no temptation to scribes to "improve" it by the addition or subtraction of syllables, because a syllable more or less makes no such difference as it does in Chaucer. I wish especially to draw the reader's attention to this, that he may remember, once for all, that any "conjectural emendations" are, in general, entirely out of the question. Wherever the reading has been doubtful, I have consulted either the A-text, or the C-text, or else more MSS. of the B-type, so that the resulting text has almost always plenty to support it. A glance at the footnotes will shew that, though more MSS. have been collated than were collated for the A-text, the footnotes occupy less space, and that I have frequently found room for giving variations of a somewhat minute

character, such as the spellings of uncommon words, or examples of dialectal forms. I shall only add here that, regarding each of the three forms of the poem in its integrity, the B-text is the best of the three.

§ 8. ALLUSIONS IN THE B-TEXT.

Without giving a full account of all the very numerous allusions to places and events in the B-text, I collect here a few of the most useful ones.

Allusions to himself. The author says he was nicknamed "Long Wille," XV. 148. Allusions to his name "Wille," V. 62, VIII. 124. His wife Kitte and daughter Kalote, XVIII. 426. He is forty-five years old, XI. 46 [observe *fifte* = *fifth*], XII. 3. His character and bearing, XV. 1—10. He thinks little of those who know only Latin and English, and not French, XV. 369. His knowledge of how to draw up a legal document, XI. 296—299.

Allusions to places. Malvern hills, pr. 5, 214; VII. 141. Norfolk, V. 239; Walsingham, pr. 54, V. 230; Bromholm, V. 231. Winchester fair, V. 205; pass of Alton, XIV. 300. Hertfordshire, V. 362; Buckinghamshire, II. 109; Rutlandshire, II. 110. Canterbury, XV. 437; St Thomas's shrine, V. 566; XV. 551. Abingdon, X. 326. Dunmow, IX. 168. Chester, V. 402, 467. London, pr. 85, 91; V. 129, XIII. 264, &c.; Stratford, XIII. 267; Cock Lane, Smithfield, V. 319; Cheapside, V. 322; Garlickhithe, V. 324; Tyburn, XII. 190; Southwark and Shoreditch, XIII. 340; Westminster, II. 160, III. 12, XX. 285, &c.; Westminster Hall, XX. 132; Court of Arches, II. 60, XX. 135; river Thames, XII. 161, XV. 332. *Places abroad.* Normandy, III. 188; Calais, III. 195; Avignon, XIX. 420; Roquemadour, XII. 37; Lucca, VI. 102; also Rome, Galicia, Bruges, Prussia, Babylon, Alexandria, &c.

Allusions to circumstances. Deposition of Edward II., III. 126. Coinage of nobles, III. 45. Battle of Crecy, XII. 107. Treaty of Brétigny, III. 188. Second great pestilence (1361 and 1362), V. 13. Storm of wind, V. 14. Chichester mayor of London in April, 1370, XIII. 271. Fourth pestilence (1375 and 1376), XIII. 248. Jubilee in the last year of Edward's reign, III. 297. Accession of Richard II., IV. 177. Wycliffe's translation of the Bible, VIII. 90.

These are the references most often wanted. A complete table will be given in the fourth volume. The numerous allusions to London should be noticed.

§ 9. DIALECT OF THE B-TEXT.

From a careful comparison of the various MSS. of the poem, I arrive at the conclusion that the text here printed represents the probable dialect of the author with great fidelity, as, indeed, might be expected when we remember that it is probably an autograph copy. I have been told that the spelling and grammar of my text are faulty, and that the Vernon MS. (or A-text), printed in vol. i., is far better. To this I can only reply that, as a matter of fact, the Vernon MS. seems to be, as far as the spelling and grammar are concerned, an "improved" text, and very unlike the majority of the rest. Indeed, I know of none that agree with it. It is a very great mistake to suppose that the MS. which exhibits the best grammatical forms, is therefore the best MS. It is obvious that, if the author had small regard for grammar, then the MS. which is very correct in that respect, does in effect, in that same respect, represent him least. The Vernon MS. was chosen for the A-text because it seemed, upon the whole, to give the best sense, and satisfactory MSS. of the A-text are somewhat scarce. The Laud MS. has been chosen for the B-text because it is, also as regards the sense, by far the best. It has been suggested to me that the MS. printed by Mr Wright is more correct from a grammatical point of view. I have examined this point, and hardly find it to be true. The truth that results from the comparison is a very curious and significant one. It is, namely, that the coincidences between the Laud MS. and the Trinity MS. are frequently startling. They agree in many instances with a most singular minuteness. And when it is remembered that the two MSS. are quite independent of each other (except in so far as they are due to the same author), and belong to different sub-classes, I think their frequent resemblances corroborate and confirm the general genuineness of both in a very remarkable way. It is none of our business how Langland *ought* to have written; we merely have to ascertain how he probably *did* write; and for this reason I think it a great gain to have the

Laud MS. in print, exactly as it stands, without any improvements or alterations except such as can be fairly justified by other MSS. and by other passages in the MS. itself.

Thus, I read in Mr Morris's Specimens of Early English, that the third person singular of a weak verb such as *to loren*, ends in *-ede*, as *lorede*, and that the third person plural ends in *-eden*, as *loreden*. Now such is decidedly not the general practice of the (B-text) MSS. of "Piers the Plowman," the Oriel MS. being the sole and striking exception. And to illustrate this, I give instances in which *Mr Wright's text and my own agree*, in order that there may be no need to raise the question as to which is the better. We find that the third person singular generally ends in *-ed*, and the third person plural quite as often in *-ed* as in *-eden*. The following examples are from the Prologue. *Loked*, 9, *slombred*, 10, *sweyued*, 10, *preched*, 68, *bonched*, 74, *blered*, 74, *parceued*, 100, *lowed*, 129, *greued*, 139, *passed*, 151, *reherced*, 184, *costed*, 203. Plurals in *-ed*; *apparailed*, 23, *glosed*, 60, *construed*, 61, *leued*, 72, *pleyued*, 83, *presumed*, 108, *contreued*, 118, *ordeyigned*, 119, *assented*, 175, *houed*, 210; all of which, except *glosed* and *houed*, occur before a vowel or *h* in certain words,¹ or at the end of a line. Plurals in *-eden*; *lyueden*, 26, *fayteden*, 42, *serueden*, 211, *plededen*, 212, *crieden*, 225, all of which, except *serueden*, occur before consonants or an *h* such as resists elision. In l. 151, the Laud MS. has *pleyde*; so has the Trinity MS. In l. 56, the Trinity MS. has *clothed*, but the Laud MS. has the full form *clothedden*. In both MSS., the ending *-ede* is very rare; *lenede* occurs however in the Trinity MS. in l. 9. The net result is, that *-ed* is the most usual form, both in the singular and plural. It is important to observe, moreover, that the existence of the spelling *-ede* proves very little, for the final *-e* may have lingered on in the written language long after it ceased to be pronounced; whereas, the existence of *-ed*² proves a great deal, it being inconceivable that words should be so spelt unless the final *-e* were really

¹ The words *he, his, him, heu, hire, leath, hadd-, harr-, haw-, her, heer* (here) are enumerated by Mr Morris as words before which elision may take place.

² Frequently written *-id* or *-ud*. Thus, in III. 36, MS. C has *milled*, MS. B has *mel'id*, and MS. L *mel'ud*, before a consonant.

frequently suppressed or elided. A few examples of the latter spelling are more significant than ten times the number of the former.

Beyond a doubt, Langland used a mixed dialect. One great peculiarity of it is that the endings *-en* and *-eth* both occur in the plural indicative. But they occur with very different frequency, the ending in *-eth* being used very sparingly, and most usually at the end of a line. I again select examples in which *both* MSS. agree. Plurals in *-en*; *holden*, 28, *couiten*, 29, *geten*, 34, *feynen*, 36, *risen*, 44, *marchen*, 63, *geuen*, 76, *parten*, 81, *liggen*, 91, *seruen*, 92, *tellen*, 92, *chadengen*, 93, *syttten*, 96, *demen*, 95. Plurals in *-eth* (all ending lines), *destruyeth*, 22, *thryueth*, 32, *conneth*, 33. In l. 224, where the Laud MS. has *dryuen*, the Trinity MS. has *dryueth*; on the contrary, where MS. W has *folwen*, l. 40, MS. L has *folweth*. Of course the ending *-en* sometimes becomes *-e*, as in *holde*, l. 9; but the same word is *holdeth* at the end of a line, l. 44 (unless *men* be taken there as equivalent to the French *on*, thus making *holdeth* singular). But the agreement of the MSS. is much more striking when several of them are taken together. Take the passage (III. 76—86) which has been printed in the “Parallel Extracts,” and which is represented by 18 MSS. of the A- and B-type. The plural verbs are (1) *beoþ* in the Vernon and one other MS., where 3 MSS. have *be*, and 13 have *ben*; (2) *be* in the Vernon MS., where the line is lost in one other, but the remaining 16 have *arn* or *aren*; (3) *worchen* in the Vernon MS. and 5 others, where 1 MS. has *werkyn*, 1 *worches*, 1 *wirche*, but 8 have *worcheth* or *werehith*; (4) *buggen* or *biggen* in 14 MSS., *byge* or *bigge* in 2, *biggeth* in only 1; (5) *recheþ* in the Vernon MS., but *richen* or *risen* in all the rest; (6) *buggeþ* in the Vernon MS., but *biggen* or *byen* in nearly all the rest. From which we should certainly conclude that the Vernon MS. differs from most others, that the MSS. allow both forms, *-en* and *-eth*, in the same sentence, and that the verbs *ben* and *arn* are both employed. It should be remembered, however, that *ben* is chiefly used in the future tense or in the conditional mood, whereas *arn* is more emphatic.

If, instead of considering all the MSS., we observe only the MSS. of the B-class, I think it will be found that most of them amply confirm the readings of the Laud MS. The chief exceptions are the

Oriel MS., which so often has *-eden* in the past plural; MS. Bodley 814, which has *-id* and *-ip* in place of *-ed* and *-ep*, and the Cambridge MS. Dd. 1. 17, which is utterly unlike the rest, and obviously does *not* represent the dialect of the author. This latter MS. frequently has verbal plurals in *-es*, and instead of *han* generally employs *huse*, and even *huses*, though the last is probably an error. Some of its more remarkable variations are given in the footnotes. Compare also the description of this MS. above.

The important Rawlinson MS. frequently agrees with the text most minutely. It shews a like confusion of the endings in *-en* and *-eth*, as in the expression "*folweth* men þat *whistlen*," XV. 467; the ending *-ed* even in the plural, as in *wilned*, XV. 546; and the frequent suppression of the final *-e* in the third person singular of the preterite, as in *sent* for *sente*, XV. 539.

There is one peculiarity of spelling in the Laud MS. which must not be passed over. It ought not to be considered *wrong*; it is merely, as I said, *peculiar*. The scribe adds an *-e* at the end of some words merely with a view of lengthening the preceding vowel; thus, instead of *feet*, he writes *fete*, and in other cases consistently carries out the same principle. The scribe of the Trinity MS. doubles his vowels for the same purpose; and hence we get the equivalent forms following. *Shope* L = *shoop* W; *ouerlope* L = *ouerleep* W; *stroke* L = *strook* W; *stode* L = *stood* W, *done* L = *doon* W, and so on. It would be a great mistake to imagine that the final *-e* in these strong preterites was intended to be sounded: for there is no instance of the kind in English of any date or dialect, as far as I am aware. We should also observe the contracted forms *ritt* (better spelt *ryt*, as in W) for *rideth*, *rest* for *resteth*, both of which occur in prol. 171; also *fet* for *fedeth* in prol. 194, where MS. W actually has the fuller form. Both MSS. agree in the use of verbs in *-ie* or *-ye*, such as *tilie*, 120, *louye*, 126, *shouye*, 174; observe also *eracchy*, 186, where MS. W has *cacchen*. The present participles generally end in *-yng* or *-ing*, but we (very rarely) find some other form, such as *drywende*, XX. 99. The prefix *I-* or *y-* is found, not only before past participles, but sometimes with past tenses, as in *yryfled*, V. 234 (*Trifled* in MS. R, *ryfled* in WCOB); and in *yspille*, V. 380. There

is also an indication of confusion of dialect in the use of pronouns, since both *heo* and *sehe* are used for *she*, and *hij* or *hy* and *pei* for *they*. As an instance of plural adjectives in *-es*, I may mention *cardinales vertues*, prol. 104. There is one grammatical error which occurs so frequently that we may safely attribute it to the author. I allude to the use of *is* or *was* with plural nouns, a clear instance of which occurs in V. 99. In some cases I have ventured to correct *was* to *were*, on the strength of some other MSS., but I now wish I had let the Laud MS. alone, as there are quite enough instances of the use of *was* to justify retaining it; and it is still a not uncommon vulgarism. As to the part of England which the dialect of the text represents, I do not offer an opinion. The author has been said to have been born in Shropshire; his father is said to have had a farm in Oxfordshire; he himself mentions Malvern in Worcestershire as one place of his abode, and Cornhill in London as another; and most of his allusions are to London. We may, however, feel confident that his conversation is more that of the lower and less educated classes than of the upper classes. I think it very likely that grammar was a thing about which he troubled himself but very little, and he certainly makes some singular mistakes. He twice quotes *Michi vindictum* instead of *michi vindicta* (in this all the MSS. agree); he at one time translates *non mecaberis* by “thou shalt not kill,” though at a later period he came round to the more correct view, that the true Latin phrase is *non occides*. He quotes passages from the Bible which cannot be found there; he cites St Matthew when he means St Luke, and St Gregory when he means St Jerome. He seems to have had a hazy notion that the word *Christ* means a conqueror, and many more such blunders might be mentioned. Yet with all this, he was none the less a great poet, a man of genius, and the author of a marvellous work.

§ 10. METHOD OF PRINTING THE TEXT.

The Text is, as has been explained, mainly from MS. Laud Misc. 581, but has a few alterations and additional lines from other MSS., inserted between square brackets. The rejected readings of MS. L will be found in the footnotes. The chief additions are from MS. R.

The Laud MS. has very few contractions; those that occur are denoted by italic letters. All the Latin words are printed in italics, but the contractions are not expressed by any alteration of type, as there can never be the least doubt of the readings.¹

The metrical dot which appears in the middle of each line in the MS. is denoted by an inverted full-stop. It marks the place for a slight pause in reading, and is frequently equivalent to a comma. It is, in a very few instances, wrongly placed in the MS. I have taken the liberty of putting it always, as I believe, in the right place.

The lines of each Passus are numbered separately. But I have not reckoned in the Latin quotations in the counting, except where they are in verse. When they are not to be reckoned in, they are "set back;" if reference is made to them, they are denoted by the number of the English line preceding them. The punctuation of the text is my own; it differs sometimes from Mr Wright's, but not often.

I may here remark that the scribe of the Laud MS. has frequently made a distinction between the two sounds of *th*. The sound of *th* in *thin* he commonly denotes by writing *th* at length, as in *preeth*, *thinketh*, and the like. The sound of *th* in *thine* he expresses by the thorn-letter, as in *þe*, *þat*, *þanne*, and the like. In MS. C we find the thorn-letter used much more sparingly, the words *the* and *that* being of frequent occurrence. In MS. W, on the other hand, the thorn-letters are far more numerous, so that we there find *þinkeþ*, *precheþ*, &c. But the scribe of MS. W makes one curious exception; he evidently disliked this letter *at the beginning of a line*, so that, in such a position, he writes *That*, not *þat*. As a rule, the thorn-letters are more numerous in the *later* than in the *earlier* MSS.

I am much indebted to Mr Geo. Parker for his accurate transcript of the Laud MS., and for much help in the work of collation with MSS. R and B.

§ 11. METHOD OF PRINTING THE FOOTNOTES.

The list of MSS. quoted in the footnotes may be briefly repeated. They are L (Laud Misc. 581, the text); R (Rawl. Poet. 38); W

¹ The only Latin word that admits of the least doubt is the one which I read as *reprehat*. This is remarked upon in the Note to Pass. xvi. 47.

(Trin. Coll. Camb. B. 15. 17, printed by Mr Wright); C (Camb. Univ. Lib. Dd. 1. 17); O (Oriel 79); B (Bodley 814); Y (Mr Yates Thompson's); C₂ (Camb. Univ. Lib. Ll. 4. 14). Of these, W, C, O, R have been collated throughout, as far as they go; B is cited in the footnotes to Pass iii. 1—86, and afterwards is more closely collated. MS. C₂ fills up the gaps in O, and Y is useful towards the end of the poem. The readings of R and W are more important than those of the rest. The principles upon which the various readings are expressed in the footnotes have been already carefully detailed, in vol. i., p. xxix.

§ 12. EXPLANATION OF THE SIDE-NOTES.

The numbering of the folios in the margin refers to the Laud MS. The thick numbers (Clarendon-type) in the margin refer to the *pages* of vol. i., and will be found exceedingly useful for comparing the A- and B-texts. If, for instance, it be required to compare Pass. iii. 76 with the A-text, the number **31** just above shews that it will be found on p. 31 of the former volume. Conversely, if it be required to compare any line on p. 31 of vol. i. with the B-text, the place is easily found by looking for **31** in the margin of vol. ii. Wherever the B-text is fuller than the older one, and contains some extra lines, an obelus (†) will be found prefixed to the side-note. Thus, on p. 35 of vol. ii. the side-note "For Christ knows thy conscience" is thus marked. Hence ll. 67 and 68 (against which this side-note is written) will not be found in the A-text. The side-notes in vols. i. and ii. are in general *exactly alike*, wherever the texts agree closely, and this greatly helps to find the place. Thus, on p. 35, opposite l. 69, is the side-note—"Cease, lords, to write," &c.; and opposite l. 72 is the side-note—"But remember ye," &c. Both these side-notes occur in vol. i., but in a *different order*. The former of them is half-way down p. 31, but the latter at the *top*, in the A-text, owing to a different arrangement of the text. Thus the side-notes and thick numbers furnish a rough collation of the two texts at once; a more exact comparison of the two can easily be made by the reader for himself. The obeli and thick numbers of course cease after the end of Passus X.

§ 13. ARGUMENT OF THE POEM. (TEXT B.)

The poem is distinctly divisible into two parts, the "Vision of Piers the Plowman," and the "Vision of Do-well, Do-bet, and Do-best." Of these, the former is again divisible into two distinct visions, which may be called: (1) The Vision of the Field Full of Folk, of Holy Church, and of Lady Meed, occupying the Prologue and Passus I.—IV.; and (2) The Vision of the Seven Deadly Sins and of Piers the Plowman, occupying Passus V.—VII. The latter consists of three parts, viz. The Visions of Do-well, of Do-bet, and of Do-best. The Prologue to Do-well is Passus VIII.; Passus I.—VI. of Do-well form Passus IX.—XIV. The Prologue to Do-bet is Passus XV.; Passus I.—III. of Do-bet form Passus XVI.—XVIII. The Prologue to Do-best is Passus XIX.; it consists of but one Passus, viz. Passus XX. But some of these contain more than one vision, the number of visions in the whole poem amounting to *eleven*.

1. Piers the Plowman.

I. VISION OF THE FIELD FULL OF FOLK, OF HOLY CHURCH, AND OF LADY MEED.¹ In the PROLOGUE, the author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situated between the tower of Truth, who is God the Father, and the dungeon which is the abode of the evil spirits. In it there were ploughmen and spendthrifts, anchorites, merchants, jesters, beggars, pilgrims, hermits, friars, a pardoner with his bulls, and priests who had deserted their cures. [There² was also a king, to whom an angel spake words of advice. Then was seen suddenly a rout of rats and mice, conspiring to bell the cat, from doing which they were dissuaded by a wise mouse.] There were also law-serjeants, burgesses, tradesmen, labourers, and taverners touting for custom.

PASSUS I. Presently, he sees a lovely lady, of whom he asks the

¹ See the argument of the A-text, vol. i. p. xxvix.

² The passages within square brackets are not in the A-text.

meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessaries of life. The dungeon is the castle of Care, where lives the Father of Falseness. He next asks her name, and she tells him she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, [that Love is the treacle of heaven,] and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She bids him turn and see Falsehood and Flattery. Looking aside he sees, not them alone, but a woman in glorious apparel. He is told she is the Lady Meed (i. e. Reward) who is going to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality; whereupon it is agreed that all must go to Westminster to have the question decided. All the parties ride off to London, Meed being mounted upon a sheriff and Falsehood upon a 'sisour.' Thus all come to the King's court, who vows that he will punish Falsehood and his crew if he can catch them. On hearing this, Liar flees to the friars, who pity him and house him for their own purposes.

Passus III. Lady Meed is arrested and brought before the king. The justices assure her all will go well. To seem righteous, she confesses and is shriven, offering to glaze a church-window by way of amendment; and immediately afterwards, advises mayors and judges to take bribes. The king proposes she shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to shew the evil of covetousness, and declares that Reason will one day reign upon earth, and punish all wrongdoers. [Then shall men think that Messiah has come, and the reign of Peace shall begin. Conscience concludes by advising Meed always to read texts in connection with the context.]

Passus IV. Acting upon the advice of Conscience, the king orders Reason to be sent for; who comes, accompanied by Wit and

Wisdom. At this moment, Peace enters, with a complaint against Wrong. Wrong, knowing the complaint is true, gets Wisdom and Wit on his side by Meed's help, and offers to buy Peace off with a present. Reason, however, is firm and will shew no pity, but advises the king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever after.

II. THE VISION OF THE SEVEN DEADLY SINS AND OF PIERS THE PLOWMAN. *Passus V.* The king goes to church, and afterwards to meat, and at this point of the vision the dreamer awakes. But it is not for long; he soon falls asleep again, and has a second vision, in which he again sees the field full of folk, and Reason¹ preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Repentance seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Luxury, who vows to drink only water. The third is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours. [The fourth is Wrath, a friar, whose aunt was a nun, and who had been both cook and gardener to a convent, and incited many to quarrel.] The fifth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat; [and who, not understanding the French word *restitution*, thought that it was another term for stealing.] The sixth, Gluttony, who (on his way to church) is tempted into a beer-house, of the interior of which the author gives a life-like and perfect picture. He too repents, though not till he has first become completely drunk and afterwards felt the ill effects of drinking. The seventh is Sloth, [a priest who knows rimes about Robin Hood better than his prayers, and can find a hare in a field more readily than he can read lives of saints.] Robert the robber too repents, and prays earnestly for forgiveness, [and Repentance makes intercession for all the penitents.]² Then they all set out in search of Truth, but no one knows the way. Soon they meet with a palmer, who has met with many saints, but never with one

¹ In the A-text, it is *Conscience* who preaches.

² In all MSS. of the A-class, *Passus VI.* begins here, at l. 520 of the present text.

named *Truth*. At this juncture Piers the Ploughman “put forth his head,” declaring that he knows *Truth* well, and will tell them the way, which he then describes.

Passus VI. The pilgrims think the way long, and want a guide. Piers says he will come himself and shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to rich ladies and to a knight. Before starting, Piers makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow most curious and valuable passages respecting the diet of the poor, striking for higher wages, and the discontent caused by prosperity. [A mysterious prophecy is appended.]

Passus VII. At this time *Truth* (i. e. God the Father) sends Piers a bull of pardon, especially intended for kings, knights, bishops, and the labouring poor, and even for some lawyers and merchants, in a less degree. A priest disputes the validity of this pardon, and wants to read it. The dispute between this priest and Piers becomes so violent that the dreamer awakes, and the Poem of Piers the Plowman (properly so called) ends with a fine peroration on the small value of papal pardons, and the superiority of a righteous life over mere trust in indulgences, at the great Day of Doom.

2. Vita de Dowel.

III. THE VISION OF WIT, STUDY, CLERGY, AND SCRIPTURE.

Passus VIII. In introducing a new poem,¹ the “*Vita de Dowel, Dobet, et Dobest*,” the author begins by describing a dialogue that passed between himself and two Minorite friars concerning the doctrine of free-will. After this, he again falls asleep, and perceives in a dream a man named *Thought*. He asks *Thought* where *Do-wel*, *Do-bet*, and *Do-best* live, and *Thought* gives him some account of these, but says that the best person to give him further information is *Wit*. After wandering for three days, the dreamer and *Thought* meet with *Wit*.

¹ Though this latter portion is, in its form, altogether a new poem, the author no doubt intended it from the first to be the sequel and completion of the former portion.

Passus IX. Wit tells the dreamer that Do-wel dwells in a castle called *Caro*, wherein also is enclosed the Lady *Anima*, and they are guarded by the constable Inwit (Conscience), and his five sons (the senses). [Here follows a discourse upon the duty of the church to protect idiots and helpless persons, and upon the right distribution of alms.] Next follow discussions upon the good that there is in well-assorted and lawful wedlock, and the evil of mercenary or ill-advised marriages, and of adulterous connections.

Passus X. The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. [She laments that wicked men most frequently obtain this world's wealth.] She inveighs with great justice and force against the way in which shallow would-be theologians cavil about the mysterious things of God, and unworthily amuse themselves with vain quibbles. [She laments the lack of charity, now that the rich eat in private parlours.] At last, she commends the dreamer to Clergy and Scripture, from whom he may hope to learn yet more. Accordingly, he seeks these, and is favourably received. [Clergy explains the nature of Do-wel, Do-bet, and Do-best, quotes the fate of Hophni and Phinehas, and utters the remarkable prophecy that a king would come and reform Religion, when the abbot of Abingdon should receive from him a knock, and incurable should be the wound.] A dispute arises between Clergy and William on the subject of predestination, which gives the latter the opportunity of declaring the insufficiency of mere wisdom to obtain admittance into heaven, and the greater likelihood which honest but ignorant men have of attaining to the life eternal.

IV. THE VISION OF FORTUNE, NATURE, AND REASON. *Passus XV.* In a new vision, William sees Fortune, with her attendant damsels named Lust-of-the-flesh and Lust-of-the-eyes, who bid him rejoice in his youth. But at the approach of old age, he finds that the friars, once his friends, avoid him, because he wished to be buried in his parish church. Loyalty and Scripture give him good advice, and he is told why Trajan was released from hell. Loyalty cites Christ's example of humility, declares poverty to be like a walnut, and says that priests unfit for their office are as bad as a notary who knows not how to draw up a charter. His dream continues, and he sees Nature,

who shews him how all animals except man follow Reason. He asks why this is ; Reason rebukes him, and he awakes.

V. THE VISION OF IMAGINATIVE. The dreamer beholds one who rebukes him for his impatience. He asks the stranger's name.

Passus XIII. The stranger says he is Imaginative, who exhorts him not to despise learning, instructs him as to the relative chances of salvation of the learned and the ignorant, and tells him why wealth is like a peacock's tail. After distinguishing between three kinds of baptism, Imaginative suddenly vanishes.

VI. THE VISION OF CONSCIENCE, PATIENCE, AND HAUKN THE ACTIVE-MAN. *Passus XIII.* In the sixth vision, Conscience, Patience, and the dreamer go to dine with Clergy. At the high daïs is seated a doctor of the church, who astonishes all by his gluttony. After dinner, the doctor, being well primed with wine, is ready to expound theological subtleties. Conscience and Patience bid farewell to Clergy, and set out as pilgrims in company with the poet. Soon they meet with one Activa-Vita, or Haukyn the Active-Man, who is a minstrel and seller of wafers. Haukyn's coat is covered with spots of dirt, significant of his sins ; and the dreamer notices amongst them the spots of Pride, Wrath, Envy, Lechery, Avarice, Gluttony, and Sloth ; [cf. Pass. V.] Conscience asks Haukyn why he has not brushed his coat.

Passus XIV. Haukyn explains that he has but one coat, and it is difficult to keep it clean. Patience instructs Haukyn in his duties, explains the value of Contrition, Confession, and Satisfaction, laments that riches should rob man's soul of God's love, praises poverty, and enumerates its nine advantages. Haukyn's repentance and sorrow for his sins awake the dreamer.

3. Vita de Dobet.

VII. THE VISION OF THE SOUL AND OF THE TREE OF CHARITY. *Passus XV.* After a few remarks about his own behaviour, William again dreams, and beholds Soul or Reason, of whom he inquires the nature of Charity. Soul answers him, quoting the Lives of the Saints, and shews him that the friars are now far from being charitable. He alludes to the story of Mahomet's pet dove, to the fatal gift

of Constantine, and to the miracles of Christ, ending with the charitable wish that Saracens and Jews may be saved.

Passus XVI. He is then shewn the tree upon which Charity grows, supported upon three props, the meaning of which is explained by Piers the Plowman Himself, who is *now* identified with the human nature of Christ. Next follows a part of the history of Christ, His incarnation, miracles, and betrayal by Judas Iscariot. At this point the dreamer suddenly awakes. In his anxious search after Piers the Plowman, he meets with Abraham or Faith.

VIII. THE VISION OF FAITH, HOPE, AND CHARITY. Faith (Abraham) explains how he became God's herald, and shews William the leper (Lazarus) lying in his lap.

Passus XVII. Next William beholds *Spes*, or Hope, who, like Abraham, is in search of Piers. *Spes* and William journey towards Jerusalem, and behold a Samaritan riding near them. Soon they find a wounded man lying in the way. Faith and Hope pass by him, but the Good Samaritan (i. e. Charity or Christ Himself in the garb of Piers the Plowman) has compassion upon him, and takes care of him, leaving him at an inn called *Lec Christi*. The dreamer offers to become the Samaritan's servant, and learns from Him how the Holy Trinity is symbolized by a man's hand, or by a blazing torch. Once more the dreamer awakes.

IX. THE VISION OF THE TRIUMPH OF PIERS THE PLOWMAN.

Passus XVIII. This, the finest *Passus* in the whole poem, is entirely occupied with the history of Jesus. With growing power and vividness, the poet describes the crucifixion, the struggle between Life and Death and between Light and Darkness, the meeting together of Truth and Mercy, Righteousness and Peace, whilst the Saviour rests in the grave; a triumphant description of His descent into hell, and His victory over Satan and Lucifer, till the poet wakes in ecstasy, with the joyous peal of the bells ringing in his ears on the morning of Easter day.

4. Vita de Dobest.

X. THE VISION OF GRACE. *Passus XIX.* But alas! the poem of Dobest reveals how far off the end yet is. The Saviour leaves

earth, and Antichrist descends upon it. Piers *henceforth* denotes the whole Christian body, upon whom Grace or the Holy Spirit bestows various gifts. Grace makes Piers His ploughman, and gives him four oxen (the four evangelists), and four “stots” (the four chief Latin “fathers”); also four seeds, which are the cardinal virtues. Pride and his host attack the Church of Unity. All men are invited by Conscience to partake of the eucharist, but an impenitent brewer refuses to do so, and an ignorant vicar reviles the cardinals whom the pope sends from Avignon. A lord and a king are introduced, who justify their own exactions. Then the dreamer awakes.

XI. THE VISION OF ANTICHRIST. *Passus XX.* Before falling asleep once more, William encounters Need, who rebukes and instructs him. He then dreams once more how Antichrist assails the Church of Unity, which is defended by Conscience against Pride and all his host. Diseases assail all mankind; Death “pashes” to the dust kings and knights, emperors and popes, and many a lovely lady. Life, with his mistress Fortune, indulges in all kinds of excesses. He becomes the father of Sloth, who marries Wanhope. Old-age appears as the enemy of Life. The dreamer takes refuge in the castle of Unity, which is beleaguered by many foes, especially by Envy and Hypocrisy. At last one Flattery, a friar, gains admission to the castle, offering to salve Conscience of all hurts with soothing but deadly remedies, till Conscience, hard beset by Pride and Sloth, cries out to Contrition to help him; but Contrition slumbers, benumbed by the deadly potions he has drunk. With a last effort Conscience arouses himself, and seizes his pilgrim’s staff, determined to wander wide over the world till he shall find Piers the Plowman. Again the dreamer awakes, and here ceases the still unfinished history of the religious life of man.¹

¹ For a more detailed and exact analysis of the poem, see Professor Morley’s *English Writers*, vol. i. p. 758.

ERRATA.

- P. 5, l. 93. *Dele* stop at the end of the line.
- P. 5, l. 95. *For* *servant*; *read* *servantz*. So also in Pass. ii. 13, ii. 206, ii. 212, iii. 89, iii. 161, iii. 214, iii. 216, iii. 225, the plural nouns ending with *3* should rather end with *z*, though the MS. has *3*.
- P. 217. Insert marks of quotation at the end of l. 118, and the beginning of l. 119, and correct "Conscience" to "Clergy" in the sidenote.
- P. 398. In note to l. 168, in the quotation from Crowley, read "tel" for "tell."

THE VISION OF WILLIAM CONCERNING

“PIERS THE PLOWMAN.”

Incipit liber de Petro Plowman.

[*Prologus.*]

In a somer seson · whan soft was the sonne,
I shope me in shroudes · as I a shepe were,
In habite as an heremite · vnholy of workes,
Went wyde in þis world · wondres to here.

Ac on a May mornynge · on Maluerne hilles
Me byfel a ferly · of fairy me thouȝte;
I was wery forwandred · and went me to reste
Vnder a brode banke · bi a bornes side,
And as I lay and lened · and loked in þe wateres,
I slombred in a slepyng · it sweyued so merye.

¶ Thanne gan I to meten · a merueilouse sweuene,
That I was in a wilderness · wist I neuer where,
As I bihelde in-to þe est · an hiegh to þe sonne,
I seigh a toure on a toft · trielich ymakid;
A depe dale binethe · a dongeon þere-Inne,
With depe dyches & derke · and dredful of sight.

(*Page of A text*) ¶

[MS. L; fol. 1.]

One summer
season, clothed as
a hermit, I went
abroad in the
world to hear
wonders.

4

On Malvern hills,
a strange thing
befel me. Being
tired of wander-
ing, I rested me
by a bourne's
side, where I
soon fell asleep.

8

Then dreamt I a
wondrous dream,
that I was in a
strange wilder-
ness, and saw on
the east side of it
a tower on a toft,
and beneath it a
deep dale with a
dungeon.

12

16

OBS. L=MS. Laud 581; W=MS.
printed by Wright; O=MS. Oriell;
R=MS. Rawlinson; C=Camb. MS.
Dd. 1. 17; Cz=Camb. MS. Ll. 4. 14.
*Readings from the last of these are
given only occasionally.*

2. *in*] into W. *shepe*] sheep W;
scheep Cz; but C has schepe (*with a
final e*).

5. *Ac*] And CCz.

9. *in*] on W.

10. *in*] in-to W. *sweyued*] sweyed W.
11. *to*] so in W (*but not printed*).

12. *a*] WO om.

13. *As*] And as W; And C. *an
hiegh*] on hy; O; on hie Cz.

14. *seigh*] saw; O. *trieliich*] rie-
liche (*with t erased*) C; triedliche O.

2

There was also a
fair field, full of
all manner of
folk.

Some of them
ploughed, sowed,
and worked hard;

but some were
clad in gay
apparel.

Others prayed,
and led an
austere life, like
anchorites.

Some chose
merchandise,
whilst some were
minstrels.

Some were jesters
and slanderers,
against whom
St Paul preaches.

3

A faire felde ful of folke · fonde I there bytwene,
Of alle maner of men · þe mene and þe riche,
Worchyng and wandryng · as þe worlde asketh.

Some [putten] hem to þe plow · pleyed ful selde, 20
In setting and in sowyng · swonken ful harde,

And wonnen that wastours · with glotonye destruyeth.

¶ And some putten hem to pruyde · apparailed hem
pere-after,

In contenance of clothyng · comen disgised. 24

¶ In prayers and in penance · putten hem manye,

Al for loue of owre lorde · lyueden ful streyte,

In hope forto haue · heueneriche blisse ;

As aneres and heremites · that holden hem in here
selles, 28

And coueiten nought in contre · to kairen aboute,

For no likerous lifode · her lykam to plese.

¶ And somme chosen chaffare · they cheuen the bettere,

As it semeth to owre syzt · that suche men thryueth ;

And somme murthes to make · as mynstralles conneth,

And geten gold with here glee · synneles, I leue. 34

Ac iapers & iangelers · Iudas chylderen,

Feynen hem fantasies · and foles hem maketh,

And han here witte at wille · to worche zif þei sholde.

That Poule precheth of hem · I nel nought preue it
here ; 38

20. [putten W] putte Cz ; put LC.
See I. 23. *hem*] him C. *pleyed*] plei-
den W ; pleyede O ; plaiden C ; pleyed
LC2. *selde*] seelde O ; seeld Cz ; sel-
den C.

21. *in sowyng*] WOC2 omit in.
swonken] swynken C.

22. *with*] in OC2. *destruyeth*] dis-
troys C.

23. *apparailed*] apparayleden
OC2 ; apparailed LWC.

24. *disgised*] degised W.

25. *prayers*] preyere O. *in pe-
nance*] penaunces W.

26. *loue*] þe loue W.

27. *forto haue*] to haue after W.

29. *kairen*] cayren O ; carien
WC2 ; walken C.

31. *chosen*] chesen C. *cheuen*]
cheueden W.

32. *suche*] swilke C. *men*] OC2 om.

33. *conneth*] konne W ; knaueth C.

34. *synneles*] Mr Wright prints
giltles (cf. Text A) ; but we find *syn-
neles* in LWC ; *not synles* in OC2.

35. *Ac*] As COC2.

36. *Feynen*] þat feynen OC2.

37. *at wille*] at her wille OC2.
sholde] wolde W.

38. *nel*] wol W. *In the margin of
O is written*, Qui non laborat non
manducet.

Qui turpiloquium loquitur · [is luciferes hyne].

¶ Bidders and beggeres · fast aboute zede, 40
 With her bely and her bagge[s] · of bred ful ycrammed ;
 Fayteden for here fode · fouzten atte ale ;
 In glotonye, god it wote · gon hij to bedde,
 And risen with ribaudye · tho roberdes knaues ; 44
 Slepe and sori sleuthe · seweth hem eure.

There were
 beggars, too,
 dissembling
 [Fol. 1 b.]
 knaves, who lived
 in gluttony, sleep,
 and sloth.

¶ Pilgrymes and palmers · plizted hem togidere
 To seke seynt Iames · and seyntes in rome.
 Thei went forth in here wey · with many wise tales,
 And hadden leue to lye · al here lyf after. 49
 I seigh somme that seiden · þei had ysouzt seyntes ;
 To eche a tale þat þei tolde · here tonge was tempred to
 lye,

Pilgrims and
 palmers were
 there, who went
 to Rome, and
 had leue to lie
 ever after.

† I saw some that
 said they had
 sought saints.

More þan to sey soth · it semed bi here speche. 52

¶ Heremites on an heep · With hoked staues,
 Wenten to Walsyngham · and here wenches after ;
 Grete lobyes and longe · that loth were to swynke, 55
 Clotheden hem in copis · to ben known fram othere ;
 And shopen hem heremites · here ese to haue.

Hermits, too,
 went to Walsing-
 ham, and their
 wenches with
 them ; great long
 lubbers were
 they, and loath to
 work.

¶ I fonde þere Freris · alle þe foure ordres,
 Preched þe peple · for profit of hem-seluen,
 Glosed þe gospel · as hem good lyked, 60
 For coueitise of copis · construed it as þei wolde.
 Many of þis maistres Freris · mowe clothen hem at
 lykyng,

I found friars
 there, of all four
 orders, glozing
 the Gospel,

4
 covetous cheats,
 whose traffic had
 much to do with
 money.

39. *Qui*] But *Qui* W. *The readings are—Qui turpiloquium loquitur, &c.* LC ; But *Qui loquitur turpiloquium* · is Luciferes hyne W ; O resembles W, with knaue instead of hyne ; C2 has the same as O, with hyne written above knaue. Cf. Text A.

41. *bely*] belies W. *bagges*] L has bagge ; but WCOC2 have the plural.

42. *atte ale*] at þe ale W ; at ale O ; at nale C2.

43. *it*] W om. *gon*] go W ; gayt C. *hij*] þei WO ; they C.

44. *þe*] þe O.

45. *seweth*] sheweth C ; suen O.

46. *plizted*] plizteden O ; plizted L ; plizten W ; gedir C.

47. *To*] For to W. *in*] at W.

49. *to lye*] for to lye O ; to lee C.

51. *To eche*] Tho hilke C. *here*] thayr C.

52. *to*] OC2 om. *here*] thair C.

54. *here*] hire W ; thair C.

59. *Preched*] Prechyng W ; Precheden O.

60. *Glosed*] Gloseden O.

62. *maistres*] so also in C ; maistre W ; maystre O. *mowe*] now W.

For here money and marchandise · marchen togideres.

For since charity
has taken to
trading, many
strange things
have happened.

For sith charite haþ be chapman · and chief to shryue
lordes, 64

Many ferlis han fallen · in a fewe ȝeris.

But holychirche and hij · holde better togideres,

The moste my[s]chief on molde · is mountyng wel faste.

There preached a
pardonere, and
shewed a bull,
saying he could
assoil everyone.

¶ Here preached a Pardonere · as he a prest were, 68

Brouȝte forth a bulle · with bishopes seles,

And seide þat hym-self myȝte · assoilen hem alle

Of falsched of fastyng · of vowes ybroken.

¶ Lewed men leued hym wel · and lyked his wordes,

Men came and
kissed it; and he
blinded their eyes
with it, and got
rings and
brooches.

Comen vp knelyng · to kissen his bulles; 73

He bonched hem with his breuet · & blered here eyes,

And rauȝte with his ragman · rynges and broches.

Thus þey geuen here golde · glotones to kepe, 76

And leueth such loseles · þat lecherye haunten.

Were the bishop
worth his ears,
this would not be
suffered.

Were þe bishop yblissed · and worth bothe his eres,

His seel shulde nouȝt be sent · to deceyue þe peple.

Ac it is nauȝt by þe bishop · þat þe boy precheth, 80

5 [Fol. 2.]

For the parisch prest and þe pardonere · parten þe

siluer,

That þe poraille of þe parisch · sholde haue ȝif þei nere.

Parish-priests
complain that
their parishes
are poor now
since the pesti-
lence, and so they
go to London.

¶ Persones and parisch prestes · pleyned hem to þe
bischop, 83

þat here parissches were pore · sith þe pestilence tyme,

To haue a lycence and a leue · at London to dwelle,

And syngen þere for symonye · for siluer is swete. 86

† Bishops and

¶ Bischopes and bachelers · bothe maistres and doctours,

63. *marchandise*] hire marchau-
dis; W; marchaudises (*sic*) C.

66. *hij*] þei O.

67. *myschief*] mychief L; meschief
WCO. *wel*] vp wel OČz.

69. *with*] wiþ many W.

71. *of vowes*] of Auowes W; and of
vowes CO.

72. *hym*] it W.

74. *bonched*] bunchede O; *Mr*
Wright prints bonched. *eyes*] eizen

W; yen O; eyen C.

77. *leueth*] leueþ it or leueþ it
(*misprinted* leueth in) W; leuys or
lenys C; louen OČz. *þat*] as W.

78. *yblissed*] yblessed W; Iblessid O.

80. *Ac*] And C. *boy*] both C.

82. *poraille*] pore porayle O. *nere*]
ne were WO.

84. *parissches*] parisse C. *pore*]
pouere W. *sith þe*] sith C.

85. *a leue*] leue WO.

- þat han cure vnder criste · and crounyng in tokne 88 others having
 And signe þat þei sholden · shryuen here paroschienes, cure of souls live
 Prechen and prey for hem · and þe pore fede, in London, even
 Liggen in London · in lenten, an elles. in Lent. (Cf. A.
prot. 90.)
- Somme seruen þe kyng · and his siluer tellen, 92 † Some serve the
 In cheker and in chancerye · chalengen his dettes. king in his
 Of wardes and wardmotes · weyues and streyues. exchequer.
- ¶ And some seruen as seruantz · lordes and ladyes, † Some are
 And in stede of stuwardes · sytten and demen. 96 stewards to lords.
- Here messe and here matynes · and many of here oures
 Arn don vndeoutlych ; · drede is at þe laste
 Lest crist in cons[is]torie · acorse ful manye.
 I parceyued of þe power · þat Peter had to kepe, 100 † St Peter
 To bynde and to vnbynde · as þe boke telleth, deputed his power
 How he it left wiþ loue · as owre lorde hight, of the keys to the
 Amonges foure vertues · þe best of alle vertues, four cardinal
 þat cardinales ben called · & closyng 3atis, 104 virtues ;
- þere crist is in kyngdome · to close and to shutte,
 And to opne it to hem · and heuene blisse shewe.
 Ac of þe cardinales atte Courte · þat cauzt of þat name, † but as to the
 And power presumed in hem · a Pope to make, 108 power of the men
 To han þat power þat peter hadde · inpugnen I nelle ; now called
 For in loue and letterure · þe eleccioun bilongeth, cardinals—I will
 For-þi I can and can nauzte · of courte speke more. not impugn it.
- ¶ þanne come þere a kyng · kny3thod hym ladde, 112 Next I beheld a
 Mi3t of þe comunes · made hym to regne, king.
 And þanne cam kynde wytte · and clerkes he made,

88. *crounyng*] crowng (*sic*) C ;
 crownes C2.

91. *Liggen*] Liggand C. *in Lon-*
don] at Londone W.

93. *chancerye*] chauncelrie W.

94. *and wardmotes*] and of warde-
 motes W ; of wardmotes OC2. *weyues*
and] of weyues of OC2.

96. *stuwardes*] stywardes W ; sti-
 wardes C.

99. *consistorie* WCO] constorie L.
acorse] a-curse C ; curse O.

101. *to vnbynde*] vnbynden W.

102. *left*] self (!) OC2.

103. *C omits*.

105. *crist is*] is crist W. *in*] in
 his W.

106. *opne*] opene W ; open C.

107. *Ac*] And C. *atte*] at WO.

108. *And*] Ac (!) O.

109. *han*] haue CO. *inpugnen*]
 impugn W ; Impugne it O.

110. *letterure*] in letrure W.

111. *and can*] and I can OC2.

For to conseille þe kyng · and þe comune saue.

† He and his knights said the commons must support them.

† The commons provided ploughmen to till the

[Fol. 2 b.]

soil.

¶ The kyng and knyȝthode · and clergye bothe 116
Casten þat þe comune · shulde hem-self fynde.

¶ þe comune contreued · of kynde witte craftes,
And for profit of alle þe poeple · plowmen ordeygned,
To tilie and trauaile · as trewe lyf askeþ. 120

þe kynge and þe comune · and kynde witte þe thridde
Shope lawe & lewte · eche man to knowe his owne.

† Then a lunatic cried aloud and said, "Christ grant, sir king, that you may rule well."

¶ þanne loked vp a lunatik · a lene þing with-allē,
And knelyng to þe kyng · clergealy he seyde; 124
" Crist kepe þe, sire kyng · and þi kyngriche,
And leue þe lede þi londe · so leute þe louye,
And for þi riȝtful rewlyng · be rewarded in heuene !"

† Then an angel exclaimed in Latin—

¶ And sithen in þe eyre an hiegh · An angel of
heuene

Lowed to speke in latyn— · for lewed men ne coude
Iangle ne iugge · þat iustifie hem shulde, 130
But suffren & seruen— · for-thi seyde þe angel,

† giving the king good advice.

" *Sum Rex, sum Princeps · neutrum fortasse deinceps ;—*
O qui iura regis · Christi specialia regis, 133
Hoc quod agas melius · iustus es, esto pius !

Nudum ius a te · vestiri vult pietate ;
Qualia vis metere · talia grana sere. 136
Si ius nudatur · nudo de iure metatur.
Si seritur pietas · de pietate metas !"

† A buffoon replied in Latin to the angel.

¶ Thanne greued hym a Goliardeys · a glotoun of
wordes,

And to þe angel an heiz · [answered] after, 140
" *Dum rex a regere · dicatur nomen habere,*
Nomen habet sine re · nisi studeat iura tenere."

118. *contreued*] contoured (probably miswritten) C.

120. *and trauaile*] and to trauaile W.

121. *and kynde*] kynde C.

122. *lewte*] leaute WC; lente O.

125. *Here commences the fragment of MS. R which is now found in MS.*

Lansdowne 398; see the Preface.

126. *leue*] leue or lene WCO, *lede*] to lede OCz.

135. *ius*] vis R.

137. *ius*] vis R.

140. [*answered* C] answerde W; answerde O; answeres LR.

141. *Dum*] so in LWR; Cum CO.

¶ And þanne gan alle þe comune · crye in vers of latin, † The commons
To þe kynges conseil · construe ho-so wolde— 144 † too spoke in
" *Precepta Regis · sunt nobis vincula legis.*" Latin.

¶ Wip þat ran þere a route · of ratones at ones, † Then a rout of
And smale mys with hem · mo þen a þousande, † rats and mice ran
And comen to a conseil · for here comune profit ; 148 † together to take
For a cat of a courte · cam whan hym lyked, counsel.
And ouerlepe hem lyztlich · and lauhte hem at his wille,
And pleyde wip hem perilouslych · and possed [hem]
aboute. 151

¶ "For doute of dyuerse dredes · we dar nouhte wel loken ; † "We are all
And ȝif we grueche of his gamen · he wil greue vs alle, † afraid of the cat."
Cracche vs, or clowe vs · and in his cloches holde,
That vs lotheth þe lyf · or he lete vs passe.
Myhte we wip any witte · his wille withstonde, 156
We myhte be lordes aloft · and lyuen at owre ese."

¶ A raton of renon · most renable of tonge, † A rat of renown
Seide for a souereygne · help to hym-selue ;— † said, "I have
"I haue ysein segges," quod he · "in þe cite of london [Fol. 3.]
Beren bizes ful briȝte · abouten here nekkes, 161 † seen creatures in
And some colers of crafty werk ; · vncoupled þei wenden London wear
Boþe in wareine & in waste · where hem leue lyketh ; collars on their
And otherwhile þei aren elles-where · as I here telle. 164 † necks.
Were þere a belle on here beiz · bi Ihesu, as me thynketh, † A bell might be
Men myhte wite where þei went · and awei renne ! † hung on to such
And riȝt so," quod þat ratoun · "reson me sheweth, † a collar.
† Let us put a

143. *And þanne*] Thanne W. *co-*
mune] comunes O. *vers*] a vers R.

147. *mys*] mees W ; myce O. *with*
myd W.

148. *here*] þe W.

149. *courte*] contree W.

151. [*hem* COR] LW om.

152. *dur*] doren O ; durre C2. *wel*
C om.

153. *of*] R om.

154. *or*] & O. *clowe*] clawen W ;
clawe RO ; clow C.

155. *or*] er WR.

156. *wille*] wit C (*wrongly*).

157. *aloft*] o-lofte W ; on lofte R.

158. *renon*] renoun WCO. *renable*] resonable R.

159. *hym-selue*] hem alle R.

160. *ysein*] seyn CO ; y-seyen W.
segges] segthis C.

161. *Beren*] Weren C. *bizes*] beizes
W ; behes C ; byes O ; beȝes R.

162. *wenden*] so in LCOR ; wenten
W.

163. *hem leue lyketh*] hem-self liked
W ; þaym lef lykeþ R.

165. *beiz*] bighes C ; byes O ; bye R.

167. *þat*] þe O.

collar and bell on
the cat's neck.

To bugge a belle of brasse · or of briȝte syluer, 168
And knitten on a colere · for owre *commune* profit,
And hangen it vp-on þe cattles hals · þanne here we
mowen

Where he ritt or rest · or renneth to playe.

† When he is
playful, we can
stay; when
wrathful, we
must run away."

And ȝif him list for to laike · þenne loke we mowen, 172
And peren in his presence · þer while hym plaie liketh,
And ȝif him wrattheth, be ywar · and his weye shonye."

¶ Alle þis route of ratones · to þis reson þei assented.

† But when the
bell was bought,
never a rat durst
hang it on the
cat's neck.

Ac þo þe belle was yboust · and on þe beize hangd, 176
þere ne was ratoun in alle þe route · for alle þe rewme
of Fraunce,

þat dorst haue ybounden þe belle · aboute þe cattis
nekke,

Ne hangen [it] aboute þe cattles hals · al Engelonde to
wynne;

† So theirs was
labour lost.

¶ And helden hem vnhardy · and here conseil le feble, 180
And leten here laboure lost · & alle here longe studye.

† A mouse ad-
dressed the rout,
saying,

¶ A mous þat moche good · couthe, as me thouȝte,
Stroke forth sternly · and stode biforn hem alle,

And to þe route of ratones · reherced þese wordes; 184

† "If we kill the
old cat, a young
one will come;

"Thouȝ we culled þe catte · ȝut sholde þer come an-
other,

To cracchy vs and al owre kynde · þouȝ we croupe vnder
benches.

For-þi I conseil le alle þe *commune* · to lat þe catte worthe,

And be we neuer so bolde · þe belle hym to shewe; 188

† and it is very

For I herde my sire seyn · is seuene ȝere ypassed,

168. *bugge*] *bigge* CO; *bye* Cz.

169. *on*] it on W.

170. W *omits*.

171. R *omits*. *rest*] *restip* O.

172. R *omits*.

173. *per while*] *þe while* WR.

174. *ywar*] *war* W.

175. *þis* (1)] *þe* R. *þei*] O *om*.

176. *Ac*] And C. *ybouȝt*] *y-brouȝt* W.

177. *rewme*] *reaume* W; *reem* C.

178. *ybounden*] *bounden* W; *bounde*

179. [*it*] *occurs in* WCROC₂; L
om. *þe cattles*] *his* R.

180. *And*] *Alle* W.

181. *alle*] O *om*.

184. *route of*] O *om*.

185. *culled*] *killen* W; *kulled* C;
killeden O; *had IcuHed* R.

186. *cracchy*] *cracche* O; *cacchen*
W; *cache* Cz. *croupe*] *cropen* W,
crepe C; *crope* R.

188. *so*] W *om*.

þere þe catte is a kitoun · þe courte is ful elyng ; 190 bad for the court
þat witnisseth holiwrite · who-so wil it rede, where a kitten
reigns.

Ve terre vbi puer rex est, &c.

† Eccles. x. 16.

For may no renke þere rest haue · for ratones bi nyzte ;
þe while he caccheþ conynges · he coueiteth nouzt owre
caroyne, 193

But fet hym al with venesoun · defame we hym neuere.

For better is a litel losse · þan a longe sorwe, † Better a little
þe mase amonge vs alle · þouȝ we mysse a schrewe. 196 loss than a long
sorrow.

For many mannas malt · we mys wolde destruye, † Mice and rats
And also ȝe route of ratones · rende mennes clothes, are a nuisance,
as well as cats.

Nere þat cat of þat courte · þat can ȝow ouerlepe ;
For had ȝe rattes ȝowre wille · ȝe couthe nouzt reule
ȝowre-selue. 200

I sey for me," quod þe mous · "I se so mykel after, [Fol. 3 b.]
Shal neuer þe cat ne þe kitoun · bi my conseil be
greued,

Ne carpyng of þis coler · þat costed me neuere. † I do not pay
And þouȝ it had coste me catel · biknowen it I nolde, my share for the
collar.

But suffre as hym-self wolde · to do as hym liketh, 205 † Let them go
Coupled & vncoupled · to cacche what thei mowe. where they like."

For-þi vche a wise wiȝte I warne · wite wel his
owne."—

¶ What þis meteles bemeneth · ȝe men þat be merye,
Deuine ȝe, for I ne dar · bi dere god in heuene! 209

¶ Ȝit houed þere an hondreth · in houues of selke, There were a
Seriauntȝ it semed · þat serueden atte barre, hundred
sergeants in silk
Plededen for penyes · and poundes þe lawe, 212 hoods, law-

192. þere] no R.

193. owre] youre W.

194. fet] fedeþ W; fedes C. al] Oom.

196. C om.

198. ȝe] the C; þe O.

199. þat cat of þat] þe cat of þat
W; þat cat of þe R.

200. rattes] ratones R.

201. for me] it for my-self R.

203. Ne] Thoruȝ W. costed] cost
CO.

204. had coste] hadde costned W;
costed R.

207. Forþi—wiȝte] For vche a wyse
man R. vche] ech W; ilke C.

208. bemeneth] bymene R.

209. for—dar] ne dar I nouzt R.

211. it semed] it bi-semed W; it
semeden O; as it semed C. atte] at
þe WOR.

212. Plededen] Pleteden WCRO;
Pleded C2.

pleaders, who
never spoke till
they saw their
money.

And nouȝt for loue of owre lorde · vnlese here lippes
onis.

þow myȝtest better mete þe myste · on maluerne hulles,
þan gete a momme of here mouthe · but money were
shewed.

6

I saw too barons,
burgesses, bond-
men,

¶ Barones an burgeis · and bonde-men als 216

I seiȝ in þis assemble · as ȝe shul here after.

bakers, butchers,
brewsters, and
others; and
ditchers who lead
ill lives, and sing
idle songs.

Baxsteres & brewsteres · and bocheres manye,

Wollewebsteres · and weueres of lynnyn,

Taillours and tynkeres · & tolleres in marketes, 220

Masons and mynours · and many other craftes.

Of alkin libbyng laboreres · lopen forth somme,

As dykers & delueres · þat doth here dedes ille,

And dryuen forth þe [longe] day · with "*Dieu vous
sane, Dame Enme!*" 224

Cooks were cry-
ing "hot pies,"
and taverners
were praising
their wine.

Cokes and here knaues · crieden, "hote pies, hote!

Gode gris a[nd] gees · gowe dyne, gowe!"

¶ Tauerners vn-til hem · tolde þe same,

"White wyn of Oseye · and red wyn of Gascoigne, 228

Of þe Ryne and of þe Rochel · þe roste to defye."—

Al þis seiȝ I slepyng · and seuene sythes more.

213. *vnlese*] vnlose (*printed* un-
close) W; vnlose O; vnlose C.

214. *þe*] W om.

215. *momme*] mom W; *momme*
OR. *but—were*] but moneie be O; til
moneie be W; er mony hem by R. L
has monoy, miswritten for money;
cf. Pass. I. l. 44.

216. *burgeis*] burgeises W.

218. *Baxsteres*] baksteres WR.

222. *alkin*] alle kynne W; alle

kyn O; alkyn C; alle R.

223. *deth*] doon WO; does C.

224. [*longe*] so in WCO; L *has*
dere. Cf. Text A. *þe — day*] here
dayes here R. *vous*] W om.

226. *and*] and WRO; an C; L *has a*.

227. *tolde*] trewely tolden W.

228. *red wyn*] R om.

230. W *omits*; but Mr Wright sup-
plies the line from MS. T (of the A-
class). *seiȝ*] sawe CO.

PASSUS I.

Passus Primus de visione.

- What this montaigne bymeneth · and þe merke dale,
 And þe felde ful of folke · I shal 3ow faire schewe.
 A loueli ladi of lere · in lynnyn yclothed,
 Come down fram a castel · and called me faire, 4
 And seide, “Sone, slepestow · sestow þis poeple,
 How bisi þei ben · abouten þe mase?
 þe moste partie of þis poeple · þat passeth on þis erthe,
 Haue þei worschip in þis worlde · þei wilne no better;
 Of other heuene þan here · holde þei no tale.” 9
 ¶ I was aferd of her face · þei3 she faire were,
 And seide, “mercy, Madame · what is þis to mene?”
 “þe toure vp þe toft,” quod she · “treuthe is þere-Inne,
 And wolde þat 3e wrou3te · as his worde techeth; 13
 For he is fader of feith · fourmed 3ow alle,
 Bothe with fel and with face · and 3af 3ow fyue wittis
 Forto worschip hym þer-with · þe while þat 3e ben here.
 And þerfore he hy3te þe erthe · to help 3ow vchone 17
 Of wollen, of lynnyn · of lyflode at nede,
 In mesurable manere · to make 3ow at ese;
 ¶ And comaunded of his curteisye · in comune þree 20
 þinges;

I now tell the meaning of the mountain, the dale, and the field.

A lovely lady came down from a castle, and bade me look at the people;

most of whom seek only worship in this world (here

[Fol. 4.]

imaged by a field).

I was afraid, and asked what it all meant.

“In the tower,” she said, “is Truth, i. e. God the Creator,

who gives men wool and linen sufficient.

Three things are really needful,—

TITLE. *So in LWC*; Passus primus de visione petri plowman R; Primus Passus O.

3. *lere*] leere W; lyre C.

5. *sestow*] sest þow R; seest þou O.

6. *abouten*] alle aboute W.

10. *aferd*] a-fered CW; a-feerd O.

she] scho C.

12. *toure*] thour C. *vp*] on W.

13. *techeth*] thecheth C.

14. *is*] O *om.* *fourmed*] and formed

W.

16. *þe*] W *om.* *þat*] O *om.*

18. *of lyflode*] o lifode (*sic*) C.

clothes, meat,
and drink.

Arne none nedful but þo · and nempne hem I thinke,
And rekne hem bi resoun · reherce þow hem after.
That one is vesture · from chele þe to saue,
And mete atte mele · for myseise of þi-selue, 24
And drynke whan þow dryest · ac do nouȝt out of
resoun ;

But beware of
drink, and re-
member Lot's
sin,

That þow worth þe werse · whan þow worche shuldest.
¶ For loth in his lifdayes · for likyng of drynke,
Dede bi his douȝtres · þat þe deuel lyked ; 28
Delited hym in drynke · as þe deuel wolde,
And lecherye hym lauȝt · and lay bi hem boþe ;
And al he witt it wyn · þat wikked dede.

which was caused
by drunkenness.

† Gen. xix. 32.

*Inebriamus eum vino, dormiamus que cum eo,
Vt seruire possimus de patre nostro semen.*

† Thus was Lot
encumbered.

Thorw wyn and þorw women · þere was loth acombred,
And þere gat in glotonye · gerlis þat were cherlis. 33
For-þi drede delitable drynke · and þow shalt do þe
bettere ;

Moderation is
wholesome,
though the
appetite be keen.

Mesure is medecyne · þouȝ þow moche ȝerne.
It is nauȝt al gode to þe goste · þat þe gutte axeþ, 36
Ne lifode to þi likam · [þat leef is to þi soule.

Believe not thy
body, which is
9
leagued with the
fiend ; therefore
beware."

Leue not þi likam] · for a lyer him techeth,
That is þe wrecched worlde · wolde þe bitraye.
For þe fende and þi flesh · folweth þe to-gidere, 40
This and þat [sueth] þi soule · and seith it in þin herte ;

21. and] O om.

22. þow] ȝe O:

23. is] W om. vesture] clothinge
C2. chele] chelde C ; cold W ; colde
C2.

24. atte] at W ; at þe R ; atte the
C.

25. ac] and CC2.

28. lyked] wolde C. But C omits
the next line, which ends with wolde.

31. O omits. it] it þe WC.

33. gat] he gate O. gerlis] barnes
C. cherlis] karles C.

35. moche] myche O ; muchel W ;
mikile C ; muche R.

36. to] for O. þe—axeþ] guttis
askys C.

37, 38. [þat leef—not þi likam]
LWC wrongly omit this, owing to the
repetition of likam ; but we find —þat
leef is þi soule Lef nauȝt þi licame R ;
þat leef is to þi soule Leue þou not
þi likam OC2. Cf. Text A.

39. þe] a O.

40. þe] W om.

41. [sueth] so in R. The other
readings hardly make sense ; they are
—seest L ; seep WO ; sees C ; seip
C2. Cf. Text A. seith] setth C. it]
O om.

And for þow sholdest ben ywar · I wisse þe þe beste."

¶ "Madame, mercy," quod I · "me liketh wel 3owre
wordes, 43

Ac þe moneye of þis folde · þat men so faste holdeth,
Telle me to whom, Madame · þat tresore appendeth?"

¶ "Go to þe gospel," quod she · "þat god seide hym-
seluen,

Tho þe poeple hym apposed · wiþ a peny in þe temple,

Whether þei shulde þer-with · worschip þe kyng
Sesar. 48

And god axed of hem · of whome spake þe lettre,

And þe ymage ilyke · þat þere-inne stondest?

'Cesaris,' þei seide · 'we sen hym wel vchone.'

¶ '*Reddite cesari*,' quod god · 'þat cesari bifalleth, 52

Et que sunt dei, deo · or elles 3e done ille.'

For riȝtful reson · shulde rewle 3ow alle,

And kynde witte be wardeyne · 3owre welthe to kepe,

And tutour of 3oure tresore · and take it 3ow at nede ;

For housbonderye & hij · holden togideres." 57

þanne I frained hir faire · for hym þat hir made,

"That dongeoun in þe dale · þat dredful is of sizte,

What may it be to mene · ma-dame, I 3ow biseche?" 60

¶ "þat is þe castel of care · who-so cometh þerinne

May banne þat he borne was · to body or to soule.

þerinne wonieth a wiȝte · þat wronge is yhote,

Fader of falshed · and founded it hym-selue. 64

Adam and Eue · he egged to ille,

I thanked her,
and asked her to
whom the
treasures of the
world belonged.

She bade me go
to the gospel, and
read how Christ
was tempted by
being shown a

[Fol. 4 b.]
penny.

"Render unto
Cesar," &c. (Matt.
xxii. 21).

Reason and
common sense
should rule you.

Then I asked her
what the deep
dale meant.

10

"That is the
castle of care,"
she said, "the
abode of Satan,

who deceived
Adam and Eve,

42. *ywar*] ware C. *beste*] better O.

44. *Ac*] And C. *holdeth*] kepeth R.

45. *to—Madame*] madame to whom R.

47. *Tho*] When C; To O. *hym*] þat hym O.

49. *axed*] asked WCO. *hem*] hym W.

50. *ilyke*] was lik W.

51. *Cesaris*] Cesares W; Cesar C. *hym*] it W.

52. *cesari* (2)] cesar C.

53. *ille*] yuele O.

54. *riȝtful*] riȝtfully W.

55. *welthe to kepe*] wele to kype C.

57. *For*] And O. *hij*] þei O; heo R.

58. *hir* (2)] me W.

60. *biseche*] be biseche C (*an obvious error*).

61. *þe*] a R. *cometh*] comþ W.

62. *or*] & O.

and Cain, and
Judas.

Conseilled caym · to kullen his brother ;
Iudas he iaped · with iuwen siluer,
And sithen on an eller · honged hym after. 68

He hinders love,
and deceives all
that trust in vain
treasure."

Then I wondered
who she was, and
conjured her to
tell me her name.

He is letter of loue · and lyeth hem alle,
That trusten on his tresor · bitrayeth he sonnest."

¶ Thanne had I wonder in my witt · what womman it
were

þat such wise wordes · of holy writ shewed ; 72
And asked hir on þe hieze name · ar heo þennes zeode,
What she were witterli · þat wissed me so faire ?

"I am Holy
Church, who
received thee in
infancy; thou
broughtest me
then pledges, to
work my will."

¶ "Holicherche I am," quod she · "þow ouztest me to
knowe,

I vnderfonge þe firste · and þe feyth tauzte, 76
And brouztest me borwes · my bidding to fulfille,
And to loue me lelly · þe while þi lyf dureth."

Then I prayed
her to teach me
Christ's will,

¶ Thanne I courbed on my knees · and cryed hir of
grace,

And preyed hir pitously · prey for my synnes, 80
And also [kenne] me kyndeli · on criste to bileue,

¶
for I wished for no
treasure but my
soul's salvation.

That I mihte worchen his wille · þat wrouzte me to man ;
"Teche me to no tresore · but telle me þis ilke,

How I may saue my soule · þat seynt art yholden ?" 84

"Truth is the
best of treasures ;

¶ "Whan alle tresores aren tried," quod she · "trewthe
is þe best ;

I do it on *deus caritas* · to deme þe soþe ;

[Fol. 5.]

It is as derworth a drewery · as dere god hym-seluen.

whoever is true

¶ Who-so is trewe of his tonge · & telleth none other,

66. *kullen*] killen WCO.

67. *iuwen*] Iewes R; Iuwes C2.

68. *an*] C om. *hym after*] hym-
selue W; hym selue, corrected to hym
after O.

70. *he*] he hem W. *bitrayeth he*] *has*
bytrayed aren R.

71. *it*] sche R.

72. *shewed*] me scheued C.

73. *on*] in CO. *ar heo*] er she W;
ers scho C; er sche O; er heo R.

76. *vnderfonge*] vnderfeng W.

77. *And*] And þou O.

78. *me*] C om. *me lelly*] lely me R.

79. *courbed*] coureed C.

80. *prey*] to preye R.

81. [*kenne* WCO] L *corruptly*
has kende.

82. R omits.

85. *aren tried*] been I-tryed O.
quod she] C O om.

87. *It*] þat it R. *drewery*] drury
W.

88. *Who-so*] Who W; He R.

And doth þe werkis þer-with · and wilneth no man in word and work
is like our Lord,
ille, 89

He is a god bi þe gospel · agrounde and aloft,
And ylike to owre lorde · bi seynte Lukes wordes. Luke viii. 21.

þe clerkes þat knoweþ þis · shulde kenne it aboute, 92

For cristene and vn cristne · clameþ it vchone.

¶ Kynges & knyghtes · shulde kepe it bi resoun, Kings and knights
should govern
rightfully, and
bind trans-
gressors;
Riden and rappe down · in reumes aboute,
And taken *transgressores* · and tyen hem faste, 96

Til treuthe had ytermyned · her trespas to þe ende.

And þat is þe professioun appertly · þat appendeth for and to do so is
far better than to
fast on Fridays.
knyghtes,

And nouȝt to fasten a fryday · in fyue score wynter; 99

But holden wiþ him & with hir · þat wolden al treuthe,

And neuer leue hem for loue · ne for lacchyng of syluer. 12

¶ For Dauid in his dayes · dubbed knyghtes, For David dubbed
knights to serve
Truth.
And did hem swere on here swerde · to serue trewtþe

euere;

And who-so passed þat poynte · was *apostata* in þe
ordre. 104

¶ But cristene kyngene kyng · knyghted ten, And Christ, too,
knighted
Cherubim and
Seraphim, and
Cherubyn and seraphin · suche seuene and an-othre,

And ȝaf hem myȝte in his maieste · þe muryer hem
þouȝte;

And ouer his mene meyne · made hem archangeles, 108

Tauȝte hem bi þe Trinitee · treuthe to knowe, taught them
Truth and
Obedience.
To be buxome at his biddyng · he bad hem nouȝte elles.

¶ Lucifer wiþ legiounes · lerned it in heuene, Lucifer was most
lovely till he
brake obedience:
But for he brake buxumnesse · his blisse gan he tyne,

89. *doth*] O om.

90. *agrounde*] on ground O. *aloft*] on loft O; o lofte W.

93. *clameþ*] cleymeþ W; claymeth R.

95. *down*] adoun O.

96. *transgressores*] marked as a Latin word in WC; transgressouris O.

98. *þe*] W om. *for*] to WO.

99. *a*] o W.

101. *And*] Ne R.

103. *swerde*] swerde (*printed* swerdes) W; sword CO; swerdes R.

104. *þat*] þe O. *was*] is O.

105. *kingene*] kyngen C.

106. *an-othre*] oþere W.

107. *muryer*] *miswritten* murger L; murgur R; murier W; muryer C.

108. *meyne*] meynge C.

110. *To*] And R.

112. *But for*] Til R.

and then he and
his fellows became
fiends.

+ His fellows had
trusted his lies.

+ Isaiah xiv. 14.

And fel fro þat felawship · in a fendes liknes, 113
In-to a depe derke helle · to dwelle þere for eure ;
And mo þowsandes wiþ him · þan man couthe noubre,
Lopen out wiþ Lucifer · in lothelich forme, 116
For þei leueden vpon hym · þat lyed in þis manere :

*Ponam pedem in aquilone, et similis ero altis-
simo.*

¶ And alle þat hoped it miȝte be so · none heuene
miȝte hem holde,

† The fiends fell
for nine days,
till God shut
heaven.

But fellen out in fendes liknesse · nyne dayes togideres,
Til god of his goodnesse · gan stable and stynte, 120
And garte þe heuene to stekye · and stonden in quiete.
¶ Whan thise wikked went out · wonderwise þei
fellen,

[Fol. 5 b.]

Lucifer, for his
exceeding pride,
lies lowest in
hell; with him all
wrongdoers shall
dwell.

But they that do
after the word
may be sure of

13

heaven; and
therefore say I
that Truth is the
best treasure."

Somme in eyre, somme in erthe · & somme in helle depe ;
Ac lucifer lowest · lith of hem alle ; 124
For pryde þat he pult out · his peyne hath none ende ;
And alle þat worche with wronge · wenden hij shulle
After her deth day · and dwelle wiþ þat shrewe.
Ac þo þat worche wel · as holiwritt telleth, 128
And enden as I ere seide · in treuthe, þat is þe best,
Mowe be siker þat her soule · shal wende to heuene,
þer treuthe is in Trinitee · and troneth hem alle.
For-þi I sey as I seide ere · bi sizte of þise textis, 132
Whan alle tresores arne ytried · treuthe is þe beste
Lereth it þis lewde men · for lettred men it knowen,
þat treuthe is tresore · þe triest on erþe."

115. *wiþ*] myd W.

117. C *omits.* *pedem*] *pedem* þei WRO.
neum O. *et—altissimo*] &c. R.

118. *none*] no C.

120. *stable*] *stabilisse* W.

121. *stekye*] *stekie* W ; *steke* C.

122. *wonderwise*] in wonder wise
W.

123. *in erthe*] in þe erthe C.

124. *lith*] lip yet W.

125. *pult*] pelt R ; putte W ; put
C ; puttede O.

126. *þat*] C *om.* (*by mistake*). *hij*]

þei WRO.

127. *and*] to R.

128. *Ac*] And WRC.

129. *ere*] erst O. *þe*] O *om.*

130. *soule*] *soules* W.

131. *and troneth*] for to saue R.

132. *þise textis*] þis texte C. *sizte*
of] R *om.*

133. O *omits.* *ytried*] tried W.

134. *it*] R *om.* *þis*] þise W ; þiese
O ; this R. *it knowen*] ne knowen C.

¶ “ȝet haue I no kynde knowing,” quod I · “ȝet mote
ȝe kenne me better, 136 “But I have no
natural know-
ledge of it,” said I.

By what craft in my corps · it comseth and where.”

¶ “ȝow doted daffe,” quod she · “dulle arne ȝi wittes ; “Thou fool,” said
she, “it is thy
natural
conscience,
teaching you
to love God,
and leave deadly
sin.

To litel latyn ȝow lernedest · lede, in ȝi ȝouthie ;
Heu michi, [quod] sterilem duxi vitam iuueni-
lem !

¶ It is a kynde knowyng,” quod he · “ȝat kenneth in
ȝine herte 140

For to louye ȝi lorde · leuer ȝan ȝi-selue ;

No dedly synne to do · dey ȝouȝ ȝow sholdest :

This I trowe be treuthe · who can teche ȝe better,

¶ Loke ȝow suffre hym to sey · and sithen lere it after.

For thus witnesseth his worde · [worche] ȝow ȝere-
after ; 145

For trewthel telletȝ ȝat loue · is triacle of heuene ;

May no synne be on him sene · ȝat vseth ȝat spise,

And alle his werkes he wrouȝte · with loue as him liste ;

And lered it Moises for ȝe leuest ȝing · and moste like
to heuene, 149

And also ȝe plente of pees · moste precious of vertues.

¶ For heuene myȝte nouȝte holden it · it was so heuy
of hym-self,

Tyl it hadde of ȝe erthe · yeten his fylle. 152

¶ And whan it haued of ȝis folde · flesshe & blode
taken,

Was neuere leef vpon lynde · liȝter ȝer-after,

If any can teach
yon better, let
him !

† Truth says that
Love is the
treacle of heaven.

For Love is what
God likes best,
and eke the
plant of
Peace.

† Heaven could
not hold it, and
it fell to earth.

† But having
taken human
nature, it
was as light as a
linden-leaf.

136. ȝet mote ȝe] ye mote W. ȝe
kenne me] I lerne R.

137. corps] cors W ; coors O.

138. Here MS. R. has lost two
leaves. It begins again at P. ii. l. 40.

139. lede] leode WO. ȝouthie]
thougthe C. [quod] This reading
must be right, as shewn by the scansion
of the line. It occurs in MS. Camb.
ff. 5. 35. But LWC, and Crowley's
text, have quia.

140. he] she W ; sche O. See note.

144. lere] here C.

145. W omits. [worche COC₂]
worcheth L (wrongly).

146. of] in O.

148. his] this C. he] he (printed
be) W.

149. lered] lernede O. ȝe] O om.

150. ȝe] Com. plente] plentee WC.
Cf. Text A.

152. yeten] eten WO ; heten C.

153. haued] hadde WO ; had C.
ȝis] ȝe O. taken] OC₂ om.

And portatyf and persant · as þe poynt of a nedle, 155
That myzte non armure it lette · ne none heiȝ walles.

† Love is a leader
of the angels, and
a mediator.

¶ For-þi is loue leder · of þe lordes folke of heuene,
And a mene, as þe Maire is · bitwene þe kyng and þe
comune ;

Riȝt so is loue a ledere · and þe lawe shapeth, 159
Vpon man for his mysdedes · þe mercinent he taxeth.

[Fol. 6.]

And for to knowe it kyndely · it comseth bi myght,
And in þe herte þere is þe heuede · and þe heiȝ welle ;

1.1

¶ For in kynde knowynge in herte · þere a myzte
bigynneth.

Love began with
God the Father,
who let His Son
die for us ;

And þat falleth to þe fader · þat formed vs alle, 164
Loked on vs with loue · and lete his sone deye
Mekely for owre mysdedes · to amende vs alle ;
And ȝet wolde he hem no woo · þat wrouȝte hym þat
peyne,

even as Christ
prayed for His
enemies,

But mekelich with mouthe · mercy he bisouȝte 168
To haue pite of þat poeple · þat peyned hym to deth.

granting mercy to
them that pierced
his heart.

¶ Here myȝtow see ensamples · in hym-selue one,
That he was miȝtful & meke · and mercy gan graunte
To hem þat hongen him an heiȝ · and his herte pirded.

Therefore I advise
the rich to haue
pity on the poor ;
for ' with the
same measure,'
&c. (Matt. vii. 2).

¶ For-thi I rede ȝow riche · haueth reuente of þe pouere ;
Thouȝ ȝe be myȝtful to mote · beth meke in ȝowre
werkes. 174

¶ For þe same mesures þat ȝe mete · amys other elles,
ȝe shullen ben weyen þer-wyth · whan ȝe wende hennes ;
*Eadem mensura qua mensi fueritis, remecietur
vobis.*

For though ye be
true in word and
deed, except ye
love the poor, and
give alms,

¶ For þouȝ ȝe be trewe of ȝowre tonge · and trewliche
wynne,
And as chaste as a childe · þat in chereche wepeth,

158. *bitwene*] bitwixe O.

160. *man*] a man C.

161. *myght*] nyght (!) C.

162. *heuede*] heed W.

166. *Mekely*] Mekel C.

168. *with*] bi O. *he*] W om.

170. *Here*] Here (*printed* There)
W. *myȝtow*] myȝhtestow C. *en-*
samples] ensample W ; ensampyle C.

172. *hongen*] hengen W.

174. *Thouȝ*] Thought C.

178. *chereche*] kerke C

But if ȝe louen leliche · and lene þe poure,
Such goed as god ȝow sent · godelich parteth, 180
ȝe ne haue na more meryte · in masse ne in houres,

15
ye have no merit
in your prayers.

þan Malkyn of hire maydenhode · þat no man desireth.

¶ For Iames þe gentil · iugged in his bokes,
That faith with-oute þe faite · is riȝte no þinge worthi,
And as ded as a dore-tre · but ȝif þe dedes folwe ; 185

St James tells us
that Faith with-
out works is
dead (Jamm. ii. 20) ;

Fides sine operibus mortua est, &c.

¶ For-thi chastite with-oute charite · worth cheyned in
helle ;

so chastity
without charity is
but an unlighted
lamp.

It is as lewed as a laumpe · þat no liȝte is Inne.

¶ Many chapeleynes arne chaste · ac charite is away ;
Aren no men auarousere þan hij · whan þei ben
auaunced ; 189

Many chaplains
are chaste, but
have not charity ;

Vnkynde to her kyn · and to alle cristene,

Chewen here charite · and chiden after more.

Such chastite wiþ-uten charite · worth cheyned in
helle ! 192

they eat up what
they should give
away, and ask for
more.

¶ Many curatoures kepen hem · clene of here bodies,
Thei ben acombred wiþ coueitise · þei konne nouȝt don
it fram hem,

Curators that
should be chaste
are encumbered
with avarice.

So harde hath auarice · yhasped hem togideres.

[Fol. 6 b.]

And þat is no treuthe of þe trinite · but treccherye of
helle, 196

This treachery
teaches the laity
to put off giving
away.

And lernyng to lewde men · þe latter for to dele.

¶ For-þi þis wordes · ben wryten in þe gospel,

Date & dabitur vobis · for I dele ȝow alle.

See what is in the

And þat is þe lokke of loue · and lateth oute my grace,
To conforte þe careful · acombred wiþ synne. 201

16
Gospel (Luke vi.
38).
Love comforts the
soul.

¶ Loue is leche of lyf · and nexte owre lorde selue,

And also þe graith gate · þat goth in-to heuene ;

Love is the

180. *goed*] good WCO.

181. *more*] C om. ne] nor W.

181. *faite*] feet W ; feite O ; facte
or faite C.

185. C om. the second as. þe] thy C.

188. *ac*] and C.

189. *hij*] þei O.

196. *no*] in O (*wrongly*).

200. *lateth*] leteth WC.

201. *conforte*] counforte O ; con-
forten W ; confort C.

202. *nexte*] next C.

readiest way to
heaven;
and Truth is the
best of all
treasures."

Forþi I sey as I seide · ere by þe textis, 204

Whan alle tresores ben ytryed · treuthe is þe beste.

Now haue I tolde þe what treuthe is · þat no tresore is
bettere,

I may no lenger lenge þe with · now loke þe owre
lorde!" 207

204. *ere—textis*] erst · bi þe trewe 205. *ytryed*] tried W
textis O.

PASSUS II.

Passus secundus de visione, vt supra.

- Yet I courbed on my knees · and cryed hir of grace, 12
 And seide, “mercy, Madame · for Marie loue of
 heuene,
 That bar þat blisful barne · þat bouzte vs on þe Rode,
 Kenne me bi somme crafte · to knowe þe fals.” 4
 ¶ “Loke vpon þi left half · and lo where he standeth,
 Bothe fals and fauel · and here feres manye !”
 ¶ I looked on my left half · as þe lady me taughte,
 And was war of a womman · wortheli yclothed, 8
 Purfiled with pelure · þe finest vpon erthe,
 Y-crounede with a corone · þe kyng hath non better.
 Fetislich hir fyngres · were fretted with golde wyre,
 And þere-on red rubyes · as red as any glede, 12
 And diamantz of derrest pris · and double manere saf-
 feres,
 Orientales and ewages · enuenuymes to destroye.
 ¶ Hire robe was ful riche · of red scarlet engreyned, [18]
 With ribanes of red golde · and of riche stones ; 16
 Hire arraye me rauysshed · suche ricchesse saw I neuere ; +

Then I prayed
her

to teach me how
to know
Falsehood.
She bade me
turn and see him.

I looked, and,
first of all, beheld
a woman very
richly clothed,

decked with a
crown and costly
rings.

+ She wore rubies,
diamonds, and
sapphires.

+ Never beheld I
such rich array.

TITLE. *So in* LWC ; Secundus liche W.

Passus O.

1. *courbed*] courred C.

4. *to*] for to O.

5. *he*] sche O. *standeth*] stondeþ

W.

7. *taughte*] thaughte C.

8. *was*] whas C. *wortheli*] worþi-

liche W.
10. *corone*] croune C. *hath*] haes C.

11. *fretted*] fettred C ; fetrid O.
gold] gol C.

13. *safferes*] sapphires W ; saphyrs C ; saphers O.

17. *saw*] sauþ W.

I had wondre what she was · and whas wyf she were.

“Who is this?”
I asked.

¶ “What is þis womman,” quod I · “so worthily a-
tired?”

“That is Meed
Fribery,” she
said, “who has
done me much
evil.

¶ “That is Mede þe Mayde,” quod she · “hath noyed
me ful oft,

20

And ylakked my lemman · þat lewte is hoten,
And bilowen hire to lordes · þat lawes han to kepe.

[Fol. 7.]

In þe popis paleys · she is pryue as my-self,
But sothenesse wolde nouȝt so · for she is a bastarde. 24

¶ Her father was
named False; and
she is like him.

¶ For fals was hire fader · þat hath a fykel tonge,
And neuere sothe seide · sithen he come to erthe.

¶ And Mede is manered after hym · riȝte as kynde
axeth;

† Matt. vii. 17.

*Qualis pater, talis filius; [bona] arbor bonum
fructum facit.*

I auȝte ben herre þan she · I cam of a better. 28

† My father is the
One God.

¶ Mi fader þe grete god is · and grounde of alle graces,
O god with-oute gynnynge · & I his gode douȝter,
And hath ȝoue me mercy · to marye with my-self;

† Every merciful
man is my hus-
band.

And what man be merciful · and lelly me loue, 32
Schal be my lorde and I his leef · in þe heiȝe heuene.

¶ And what man taketh Mede · myne hed dar I legge,
That he shal lese for hir loue · a lappe of *caritatis*.

† See what David
saies of men who
take Meed.

How construeth dauid þe kyng · of men þat taketh
Mede, 36

And men of þis molde · þat meynteneth treuthe,

And how ȝe shal saue ȝow-self · þe Sauter bereth wit-
nesse,

† Psal. xxi. 1
(Vulgate).

Domine, quis habitabit in tabernaculo tuo, &c.

18. *she*] scho C. *whas*] whos W¹⁸⁰.

20. *hath*] hathes C.

21. *lewte*] leautee W; leaut C.

22. *han*] hathes C.

26. *come*] com WC.

27. *axeth*] asketh WO; askes C.

[*Qualis*] So in CC²; bonus LWO.

[*fructum*] fructum (printed fructum)
W.

28. *auȝte*] ouȝte W. *herre*] hyere
W; heyer O.

29. *graces*] grace C.

30. *O*] Oo (printed So) W. *his*
C om.

31. *ȝoue*] ȝeuen W; geue C.

32. *loue*] loueth O.

38. *shal*] shul W; schul O; sal C.

ȝow-self] ȝow-schuen O; ȝour-self W;
ȝowre-self C.

- ¶ And now worth þis Mede ymaried · al to a mansed
schrewe,
To one fals fikel-tonge · a fendes bigete ; 40
Faueþ þow his faire speeche · hath þis folke enchaunted,
And al is lyeres ledyng · þat she is þus ywedded.
¶ To-morwe worth ymade · þe maydenes bruydale, To-morrow you
And þere miȝte þow wite, if þow wolt · which þei ben may see the whole
alle crew of them, 44
That longeth to þat lordeship · þe lasse and þe more.
Knowe hem þere if þow canst · and kepe þi tonge,
And lakke hem nouȝt, but lat hem worth · til lewte be † but let them
iustice, alone.
And haue powere to punyschen hem · þanne put forth
þi resoun. 48
¶ Now I bikenne þe criste," quod she · "and his elene I now commend
moder, thee to + Christ." 19
And lat no conscience acombte þe · for coueitise of
Mede."
¶ Thus left me þat lady · liggyng aslepe, † Thus she left
And how Mede was ymaried · in meteles me þowȝte ; 52 me lying asleep.
þat alle þe riche retenauns · þat regneth with þe false Afterwards, I
Were boden to þe bridale · on bothe two sydes, beheld the bridal.
Of alle maner of men · þe mene and þe riche.
To marie þis maydene · was many man assembled, 56 † Thither were
As of knyȝtes and of clerkis · and other comune poeple, assembled
As sysours and sompnours · Shireues and here clerkes, knights, clerks,
Bedelles and Bailliues · and brokoures of chaff[a]re, sheriffs, beadles,
[Fol. 7 b.]
39. *al to*] vn-to W. *mansed*] mansed
W (see Mr Wright's note); maysed
C; *in* MS. O *mansed is glossed by*
cursid. *schrewe*] shereve W; O *om.*
40. *Here* MS. R *begins again.*
fikel] fikel of R. *a*] and C.
41. *þow*] thourth C. *his*] hir C.
hath] hayth C.
43. *ymade*] ymaked W; ymaad O.
maydenes] maydesnesse (!) C. *bruy-*
dale] bridale WC; brydale O.
44. *miȝte þow*] myȝtow W; myȝtist
þou O. *wolt*] wilt WRO.
45. *longeth*] longen WO.
46. *kepe*] kepe þow W; kepe wel
O; kepen R.
47. *lewte*] leaute W; leute O; leaut C.
48. *þanne*] þat C.
50. *lat*] at R.
53. *retenauns*] retenaunce WO;
retenauntz C; retenawans R.
54. *boden*] bede R.
56. *was*] were W. *man*] men W.
58. *sompnours*] somonours W;
sompnours RO.
59. *chaffare* WCO] chaffre L.

- † advocates, and many others. Forgoeres and vitailers · and vokates of þe arches ; 60
I can nouȝt rekene þe route · þat ran aboute mede.
- † Of these, Symony and Civil were the principal. ¶ Ac Symonye and cyuile · and sisoures of courtes
Were moste pryue with Mede · of any men, me þouȝte.
- Tsen Flattery led Mede to Falschood. Ac fauel was þe first · þat sette hire out of boure, 64
And as a brokour brouȝte hir · to be with fals enioigned.
Whan Symonye and cyuile · seiȝ here beire wille,
Thei assented for siluer · to sei as bothe wolde.
- [20] † Then Liar leapt forth with a charter. Thanne lepe lyer forth, and seide · “ lo here ! a chartre,
That gyle with his gret othes · gaf hem togidere,” 69
And preide cyuile to se · and symonye to rede it.
- Symony and Civil untold the deed. Thanne Symonye and cyuile · stonden forth bothe,
And vnfoldeth þe feffement · þat fals hath ymaked, 72
And þus bigynneth þes gomes · to greden ful heiȝ :—
“ *Sciunt presentes & futuri, &c.*
- Cæsa. † Know all men that + Moos is married for her goods ; ¶ Witeth and witnesseth · þat wonieth vpon þis erthe,
þat Mede is y-mariet · more for here goodis,
þan for ani vertue or fairenesse · or any free kynde. 76
Falsenesse is faine of hire · for he wote hire riche ;
- and Flattery grant them the caridem of Envy, And fauel with his fikel speche · feffeth bi þis chartre
To be prynces in pryde · and pouerte to dispise,
To bakbite, and to bosten · and bere fals witnessse, 80
To scerne and to scolde · and selaundere to make,
Vnboxome and bolde · to breke þe ten hestes ;—
¶ And þe Erldome of enuye · and Wratthe togideres,
With þe chastelet of ches · and chaterying-out-of-resoun,
and the county of Couctousness ; þe counte of coueitise · and alle þe costes aboute, 85

60. *vokates*] aduokettes W.62. *Ac*] And C.63. *me*] R *om*.64. *Ac*] And C.65. *O awaits*.66. *beire*] so also C: *boþer* (printed both) W: *boþer* O: *bethere* R.67. *Thei*] And R. *sei*] seggen R.68. *lepe*] leep W: leup R.71. *stonden*] stondest R.72. *feffement*] feffament C.73. *gomes*] gromes O. *to*] at R.75. *y-mariet*] mariet C.76. *vertue*] *vertus* C. *or* (1)] of CO. *or* (2)] or for O. *kynde*] kyne C; kende R.78. *speche*] felaw O.79. *prynces*] *princesse* O.82. R *begins*. Bold and vnboxum.84. *chastelet*] chastilet WO. *cheste*] cleste C: *gestes* R. *resoun*] tyme R.85. *counte*] countee WCRO. *costes*] coostes O.

That is, vsure and auarice · alle I hem graunte,
In bargaines and in brokages · with al þe [borghe] of
theft ;—

¶ And al þe lordeship of lecherye · in lenthe and in +also the lordship
of Lechery." brede, 88

As in werkes and in wordes · and waitynges with eies,
And in wedes and in wisshynges · and with ydel
thouȝtes,

There as wille wolde · and wer[k]manship failleth." 91

¶ Glotonye he gaf hem eke · and grete othes togydere, + Gluttony is
also granted to
them,
And alday to drynke · at dyuerse tauernes,
And there to iangle and to iape · and iugge here euene
cristene,

And in fastyng-dayes to frete · ar ful tyme were. 95

And þanne to sitten and soupen · til slepe hem assaille, + and all kinds of
Sloth;
[Fol. 8.]
And [breden] as burgh-swyn and bedden hem esily,

Tyl sleuth and slepe · slyken his sides ;

And þanne wanhope to awake hym so · with no wille
to amende,

For he leueth be lost · þis is here last ende. 100

¶ And þei to haue and to holde · and here eyres after, to have and to
hold all their
lives,
A dwellyng with þe deuel · and dampned be for eure,
Wip al þe purtenaunces of purgatorie · in-to þe pyne of
helle.

Ȝeldyng for þis þinge · at one ȝeres ende, 104 they yielding
their souls to
Satan at a year's
end.

Here soules to Sathan · to suffre with hym peynes,
And with him to wonye with wo · whil god is in
heuene. **21**

87. [borghe CR] burghe WO ; L has borgthe.

89. waitynges] in waitynges W ; wattynges C. eies] eiȝes W ; yen O.

90. wedes] wedynges R. in (2)] O om.

91. wolde] ne wolde LC ; but ne must be omitted, as in WRO ; see note. werkmanship] wermanship L (by mistake ; WRO preserve the k)

95. in] with R. ar] er WCO.

96. soupen] to soupe O.

97. [breden WCO] bredun LR. as] as a R.

99. hym] hem W. to (2)] it C.

100. be lost] he be lost O ; be ylost R. here] hir WC ; his R.

103. purtenaunces] purtenance CO ; appurtinaunces W. of (2)] in O.

104. ȝeres ende] dayes tyme W.

105. to (2)] and R.

106. with] in CRO.

The witnesses
were Wrong,
Piers the
Pardoner,
Bette the Leache,
and many others.

¶ In wisse of which þing · wronge was þe first,
And Pieres þe pardonere · of paulynes doctrine, 108
Bette þe bedel · of Bokyngham-shire,
Rainalde þe Reue · of Rotland sokene,
Munde þe Mellere · and many meo other.

The deed was then
sealed and signed.

¶ In þe date of þe deuel · þis dede I assele, 112
Bi sigte of Sire Symonye · and cyuyles leue."

But Theology was
wroth, and said
to Civil, "Wo
betide thee!

¶ þenne tened hym theologie · whan he þis tale
herde,

And seide to cyuile · "now sorwe mot þow haue, 115
Such [weddynges] to worche · to wratthe with treuthe;
And ar þis weddyng be wrouzte · wo þe bityðe!

Mede should be
wedded
† to Truth.

¶ For Mede is moylere · of amendes [engendred],
And god graunteth to gyf · Mede to treuthe, 119
And þow hast gyuen hire to a gyloure · now god gyf
þe sorwe!

Remember the
text (Luke x. 7).

¶ Thi tixt telleth þe nouzt so · treuthe wote þe sothe,
For *dignus est operarius* · his hyre to haue,
And þow hast fest hire to fals · fy on þi lawe! 123

+ Thou livest by
lying.

For al by lesynges þow lyuest · and lecherouse werkes,
Symonye and þi-self · schenden holicherche,

þe notaries and þee · noyeth þe peple,

þe shul abiggen it bothe · bi god þat me made!

Wel þe witen, wernardes · but if þowre witte faille, 128

That fals is faithlees · and fikel in his werkes,

22

þe ye shall
make it + here-
after.
Ye well know
Falsheod is a

107. *which*] *whiche* C; þis R.
was] *C. om.*

110. *Rainalde*] *Reynald* WCR;
Reynold O. *Rotland*] *Rutland* W;
Rutlande C; *Rokelond* R; *Ruteland* O.

111. *Munde*] *Maude* WCRO.
mellere] *millere* W; *mylner* O.

112. *In þe*] *In* R. *I assele*] *I en-*
sele W; *is yseled* C.

113. *and*] *at* R.

114. *tened*] *teneth* R; *torned* C.
bede] *burde* C; *gherde* R.

115. *to*] *yn-to* W.

116. [*weddynges* WRO] *wend-*
ynges LC. C. Text A.

117. *we*] *or* WCO.

118. *moylere*] *muliere* W; *Moilere*
C; *mulirie* O. [*engendred* WO] *en-*
gendreth LCR.

119. *graunteth*] *graunted* CO.

121. *Here* MSS. Bodley 814, Cotton
Calig. A. xi., and B. M. Addit. 10571
(*which up to this point have followed*
the C-text), *begin to agree with the*
B-text. See Note.

123. *fest*] *fast* R.

124. *lecherouse*] *lechores* R.

125. *schenden*] *scheden* (*by mis-*
take for schenden) C.

126. *noyeth*] *noyen* WO; *noythis*
C; *nuyzet* R.

129. *fals*] *fals* R.

And was a bastarde y-bore · of belsabubbes kynne.
 And Mede is moylere · a mayden of gode,
 And myȝte kisse þe kyng · for cosyn, an she wolde.
 ¶ For þi worcheth bi wisdom · and bi witt also, 133
 And ledeth hire to londoun · þere lawe is yshewed,
 If any lawe wil loke · þei ligge togederes.
 And þouȝ Iustices iugge hir · to be ioigned with fals,
 Ȝet beth war of weddyng · for witty is truthe, 137
 And conscience is of his conseil · and knoweth ȝow
 vchone ;

traitor, and
 Belzebub's
 bastard son ;
 but Meed
 (Reward) might
 kiss the king.

Then take her to
 London, and see
 if the law will
 permit this.

[Fol. 8 b.]

And if he fynde ȝow in defaute · and with þe fals
 holde,

If Conscience
 find this out,
 it will go hard
 with you at the
 last."

It shal bisitte ȝowre soules · ful soure atte laste ! " 140

¶ Here-to assenteth cyuile · ac symonye ne wolde,
 Tyl he had siluer for his seruise · and also þe no-
 taries.

¶ Thanne fette fauel forth · floreyne ynowe,
 And bad gyle to gyue · golde al aboute, 144
 And namelich to þe notaries · þat hem none ne faille,
 And fesse false-witnes · with floreyne ynowe ;
 "For he may mede amaistrye · and maken at my
 wille."

23
 Then Flattery
 fetched out
 florins, and bade
 Guile give it to
 the notaries.

¶ Tho þis golde was gyue · grete was þe þonkyng 148
 To fals and to fauel · for her faire ȝiftes,
 And comen to conforte · fram care þe fals,
 And seiden, " certis sire · cesse shal we neuere
 Til Mede be þi wedded wyf · þorw wittis of vs alle. 152
 For we haue Mede amaistried · with owre mery speche,

Great were the
 thanks for these
 bribes.

130. *was*] as R. *y-bore*] yborne *atte*] at þe W; at C.
 C; Iborn O.

131. *is*] O *om. moylere*] muliere
 W; mulere O.

132. *an*] and WCRO. *she*] he R.

133. *witt*] witti O.

134. *lawe*] it W.

136. *with*] to W.

137. *beth*] be W. *weddyng*] þe
 weddyng R.

140. *soure*] *so spelt in* LWCRO.

141. *ac*] and C.

142. *Tyl*] Thil C. *his*] this R.

145. *noon ne*] non ne R; noone O.

146. *witnes*] witnesse CRO; wit-
 nesses W.

147. *he*] þei WCO.

148. *gyue*] y-gyue W; Igyue R.

152. *þi wedded*] weddid þi O.

153. *haue*] han O. *with*] thorȝ R.

Meed consents to
go to London.

That she graunteth to gon · with a gode wille.
To Lambour to loke · gif þat þe lawe wolde
Iugge 3ow ioyntly · in ioie for euere.” 156

Then were False-
hood and Flattery
glad, and bade all
be ready to go to
Westminster.

¶ Thanne was falsenesse fayne · and fauel as blithe,
And leten sompne alle segges · in schires aboute,
And bad hem alle be bown · beggeres and othere,
To wenden wyth hem to Westmynstre · to witnesse þis
dede. 160

Then they all
wanted horses.

¶ Ac þanne cared þei for caplus · to kairen hem þider,
And fauel fette forth þanne · folus ynowe ;

21
Meed was set on
a sheriff's back,
and Falschood
on an assizer's;
Flattery rides
upon + a flatterer,

And sette Mede vpon a Schyreue · shodde al newe,
And fals sat on a sisoure · þat softlich trotted, 164
And fauel on a flat[er]ere · fetislich atired.

but Symony and
Civil had to go on
foot.

¶ Tho haued notaries none · annoyed þei were,
For Symonye and cyuile · shulde on hire fete gange.

Summoners are to
be saddled,

¶ Ac þanne swore Symonye · and cyuile bothe, 168
That sompnoures shulde be saddled · and serue hem
vchone,

and provisors and
deans to be used
as horses,

And lat apparaille þis prouisoures · in palfreis wyse ;—
“Sire Symonye hym-seluen · shal sitte vpon here
bakkes.

+ and to be sad-
dled with silver.
[Fol. 9.]

¶ Denes and suddenes · drawe 3ow togideres, 172
Erchdekenes and officiales · and alle 3owre Regystreres,
Lat sadel hem with siluer · owre synne to suffre,
As auoutrie and deuou[r]ses · and derne vsurye,

154. *she*] *sho* C; *heo* R. *to gon*] *hadden* O.
gon R.

155. *þat*] *W om.* *þe*] *R om.*

158. *sompne*] *somone* W. *alle*] *vchone*] *echone* WC; *ichoon* O.

alle þe R.

159. *othere*] *otheres* R.

160. *hym*] *hym* R. *þis*] *þe* R.

161. *Ac*] *And* C. *kairen*] *carien* WC.

162. *folus*] *foles* W; *foolis* CO.

163. *vpon*] *vpp* R. *shodde*] *shoed* W; *l-schood* R; *schod* O.

165. *flaterere*] *So in* WCRO; *L las* *flaterer*.

166. *haued*] *hadd* W; *had* C:

168. *Ac*] *And* C.

169. *sompnoures*] *somonours* W.

170. *þis*] *þise* W; *þe* R; *þeise* O.

171. *hym-seluen*] *hym-self* W · *hym-selue* R.

172. *suddenes*] *suden*es O; *south-*
denes WR; *subdeanes* C.

173. *officiales*] *deknes* · *officiales* R. *alle*] *C om.*

175. *auoutrie*] *deuoutrie* R. *de-*
nourses] *so in* C; *diuorces* W; *de-*
nources O; *but* LR *harc* *deuorces*.
vsurye] *vsure* RO.

To bere bischopes aboute · abroad in visytynge. 176

¶ Paulynes pryues · for pleyntes in þe consistorie,

"Pauline's friends
shall serve my-
self," said Civil.

Shul serue my-self · þat cyuile is nempned ;

And cartesadel þe comissarie · owre carte shal he lede,

25
"Yoke our
commissary,

And fecchen vs vytailles · at *fornicatores*. 180

¶ And maketh of lyer a longe carte · to lede alle þese
othere,

and make of liar
a long cart."

As Freres and faitours · þat on here fete rennen."

Plowmen 29

And thus fals and fauel · fareth forth togideres,

Thus all fare forth
together.

And Mede in þe myddes · and alle þise men after. 184

¶ I haue no tome to telle · þe taille þat hem folweth,

Of many maner man · þat on þis molde libbeth ;

Ac gyle was forgoer · and gyed hem alle.

Guile led the
way ; but soon
Soothness spurred
on, and went and
told Conscience.

¶ Sothenesse seiþ hym wel · and seide but a litel, 188

And priked his palfrey · and passed hem alle,

And come to þe kynges courte · and conscience it tolde,

And conscience to þe kynge · carped it after.

¶ "Now by cryst," quod þe kynge · "and I cacche
myȝte 192

"If I could but
catch Falsehood,
or Flattery,"
said the king,
"I would hang
them both.

Fals or fauel · or any of his feres,

I wolde be wroke of þo wrecches · þat worcheth so ille,

And don hem hange by þe hals · and alle þat hem

meynnteneth !

Shal neure man of molde · meynprise þe leste, 196

But riȝte as þe lawe wil loke · late falle on hem alle."

¶ And comanded a constable · þat come atte furst,

I command the
constable to
attach them,

To "attache þo tyrauntz · for eny thyng, I hote,

And fettereth fast falsenesse · for enykynnes ȝiftes, 200

26
fetter Falsehood,

177. *pryues*] *pryuees* W ; *preues* O.
þe] WC *om*.

179. *þe*] *oure* O.

181. *maketh*] *make* C. *longe*] *lang*
W ; *lange* R. *þese*] *þise* WC ; *þes* R.

182. *Freres*] *fobberes* R. *faitours*] *fautouris* O.

184. *men*] *other* CO.

185. *tome*] *toom* O. *hem folweth*] *hire folwed* W.

186. W *omits*.

188. *hym*] *hem* WR. *a*] W *om*.

190. *come*] *com* WR.

193. *or*] *other* R (*in both places*).

194. *þo*] *þe* C.

196. *of*] *of þis* W ; *on* O. *leste*] *leeste* WO.

197. *wil*] *wol* WC ; *wole* O.

198. *come*] *com* W. *atte*] *atte þe*
R ; *at* C.

200. *enykynnes*] *any kynnes* WC ;
any kyns O.

and cut off Guile's head.
Let not Liar escape."

And gurdeth of gyles hed · and lat hym go no further.
And ȝif ȝe lacche lyer · late hym nouȝt ascapen
Er he be put on þe pilorye · for eny preyere, I hote ;
And bryngeth Mede to me · maugre hem alle." 204

Dread was at the
door, and heard
the doom, and
bade Falsehood
flee.

¶ Drede atte dore stode · and þe dome herde,
And how þe kyng comaunderd · constables and
seriantz,

Falsenesse and his felawship · to fettren an to bynden.
þanne drede went wiztliche · and warned þe fals, 208
And bad hym flee for fere · and his felawes alle.

Then fled
Falsehood and
Guile;

[Fol. 96.]
but tradesmen
prayed Guile to
keep their shops
for them.

¶ Falsenesse for fere þanne · fleiȝ to þe freres,
And gyle doþ hym to go · agast for to dye. 211

Ac marchantz mette with hym · and made hym abide,
And bishetten hym in here shope · to shewen here
ware,

And apparailled hym as a prentice · þe poeple to serue.

Liar leapt away
through by-lanes,
being nowhere
welcome.

¶ Listliche lyer · lepe away þanne,
Lorkyng thorw lanes · to-lugged of manye. 216

He was nawhere welcome · for his manye tales,
Ouer al yhowted · and yhote trusse ;

But pardoners
took him in,
washed him,
clothed him, and
22 sent him to
church with
pardons.

Tyl pardoneres haued pite · and pulled hym in-to
house.

They wessen hym and wyped hym · and wonden hym
in cloutes, 220

And sente hym with seles · on sondayes to cherches,
And gaf pardoun for pens · poundmel aboute.

202. ȝe] thou C. lacche] laccheth R.
203. þe] C om.
204. bryngeth] brynght C. maugre] maugree W; maugrey O.
205. atte] at þe WCO.
206. comaunderd] demede R. seriantz] sergeauntz W; sergeantz C; sergeauntis O.

207. an] and WCO.
210. fleiȝ] fleiȝt R; fleis C.
212. Ac] And C.
213. shope] shoppes W.
214. And] W om. apparailled] apparailled O. a prentice] Appren-

tice W.

215. lepe] leep W; leepe O.

216. Lorkyng] Lurkyng W.

217. nawhere] nowher W; nawere R; nouȝher O; naught where C.

218. yhowted] so in LC; I-howted RO; y-houted or y-honted (printed y-honted) W.

219. haued] hadde W; hadden O.

220. wonden] wounden WCO. hym] C om.

221. sente] senten W; sent R. cherches] kyrkees C; chirche O.

222. pens] pens W. pens] pans R.

- ¶ Thanne loured leches · and lettres þei sent,
 þat he sholde wonye with hem · wateres to loke. 224
 Spiceres spoke with hym · to spien here ware,
 For he couth of here craft · and knewe many gomme.
 ¶ Ac mynst[r]alles and messageres · mette with hym
 ones,
 And hekten hym an half-ȝere · and elleuene dayes. 228
 ¶ Freres with faire speche · fetten hym þennes,
 And for knowyng of comeres · coped hym as a frere.
 Ac he hath leue to lepe out · as oft as hym liketh,
 And is welcome whan he wil · and woneth wyth
 hem oft. 232
 ¶ Alle fledden for fere · and flowen in-to hernes,
 Saue Mede þe Mayde · na mo durst abide.
 Ac trewli to telle · she trembled for drede,
 And ek wept and wronge · whan she was attached. 236

Then leeches
 begged him to
 dwell with them;

and spicers asked
 him to be
 shopkeeper.

Minstrels
 entertained him
 half a year;

but Friars fetched
 him thence, and
 clothed him as a
 Friar.

Thus all fled into
 corners for fear,
 and only Meest
 durst stay; and
 even *she* wept
 when taken
 prisoner.

225. *spoke*] spoken O; spoken C.
 WR; spake C. *with*] to R.

226. *of here*] on here R; of hir
 WC. *gommes*] gummes R.

227. *Ac*] And WC.

228. *an half-ȝere*] half a ȝere R.

229. *with*] with hir C. *þennes*]
 þennes (*printed* penes) W; theyunes

231. *Ac*] And C.

234. *na mo*] nama C; no moo O;
 no man R.

235. *Ac*] And C. *she—drede*] heo
 tremeled for fere R.

236. *ek*] al-so R. *whan*] R om.
she] heo R.

PASSUS III.

Passus tertius.

28

Now is Meed, all
alone, brought to
the king.

Now is Mede þe Mayde · and namo of hem alle 1
With bedellus & wiþ bayllyues · brouzt bifor þe
kyng.

The kyng called a clerke · can I nouzt his name,
To take Mede þe mayde · and make hire at ese. 4

"I shall ask her,"
said the king,
"whom she
wishes to wed;
and perhaps I
may forgive her."

"I shal assaye hir my-self · and sothelich appose
What man of þis molde · þat hire were leueste.
And if she worche bi my witte · and my wille folwe,
I wil forgyue hir þis gilte · so me god help!" 8

So a clerk
brought her to
the chamber.

¶ Curteysliche þe clerke þanne · as þe Kyng hight,
Toke Mede bi þe Middel · and brouzte hir in-to
chaumbre,

And þere was myrthe and mynstraleye · Mede to plesse.

[Fol. 10.]

¶ They þat wonyeth in Westmynstre · worschiped hir
alle; 12

Gladly the
Justices went to
see her, and said,

Gentelliche wiþ ioie · þe Iustices somme
Busked hem to þe boure · þere þe birde dwelled,

TITLE; Passus tertius O; Passus
iij^{us} L; Passus Tertius de visione,
C; to which W adds vt supra; and R
adds petri plowman, vt supra, &c.

Obs. Occasional readings from MS.
B (Bodley 814) are given in lines 1-86;
after which it is more closely collated.
See Note.

2. wiþ] BO om. bayllyues] baillies W;
baylis O; baillifs C. brouzt] ybrouzt RB.

5. sothelich] couthliche R.

6. þis] C om. molde] world RB.

7. B omits. my (1)] W om.

8. þis gilte] þis gultes R; þe gilt B.

9. þanne] C om. hight] hym lyzt B.

10. into] in O; to B.

11. to] forto B.

12. worschiped] worschipeden O;
worshipeþ WB.

13. somme] comen O; sone B.

14. hem] hym B. birde] burde W;
buyrde R; berde B; bryde O; bred C2.

- To confort hire kyndely · by clergise leue,
 And seiden, “mourne nought, Mede · ne make þow no
 sorwe, 16 “Mourn
 not, Meed, we
 will get thee
 clear off.”
- For we [wil] wisse þe kyng · and þi wey shape,
 To be wedded at þi wille · and where þe leue liketh,
 For al conscience caste · or craft, as I trowe !”
- ¶ Mildeliche Mede þanne · merced hem alle 20 Then Meed
 thanked them all,
 and gave them
 gold cups and
 ruby rings.
- Of þeire gret goodnesse · and gaf hem vchone
 Coupes of clene golde · and coppis of siluer,
 Rynges with rubies · and riches manye,
 The leste man of here meyne · a motoun of golde. 24
- Thanne lauzte þei leue · þis lordes, at Mede.
- ¶ With that comen clerkis · to confort hir þe same,
 And beden hire be blithe · “for we beth þine owne,
 For to worche þi wille · þe while þow myzte laste.” 28
- Hendeliche heo þanne · bihight hem þe same,
 To “loue þow lelli · and lordes to make,
 And in þe consistorie atte courte · do calle þowre names ;
 Shal no lewdnesse lette · þe leode þat I loue, 32 “Naught shall
 prevent one
 whom I love
 from being
 advanced.” 30
- That he ne worth first auanced · for I am biknowen
 þere konnyng clerkes · shul klokke bihynde.”
- ¶ þanne come þere a confessoure · coped as a Frere,
 To Mede þe mayde · he mellud þis wordes, 36 Then came a
 confessor, and
 said,
- And seide ful softly · in shrifte as it were,
 “Theiȝ lewed men and lered men · had leyne by þe
 bothe, “Though learned
 and lay had all
 lain by thee, I
 would assoil thee
- And falsenesse haued yfolwed þe · al þis fyfty wyntre,

17. [wil R] willen B ; wol W ; LCO om. shape] make B.

18. B omits. leue] leef W.

19. conscience] Consciences W. caste—craft] crafte · and cast R ; cast a craft B.

21. þeire] hire W ; her O.

22. coppis] cuppes RO ; pecis B.

27. beden] biden C.

28. þe—laste] while our lif lasteþ B.

29. heo] sho C ; sche O ; she B.

30. þow] hem WCOB. lelly] lealy

C ; lely R ; leely B.

31. And] O om. consistorie] consistorie RB. þowre] hire W. names] name O.

33. ne] R om. auanced] vaunsed R.

34. klokke] so in LWCROB.

35. come] cam W ; com RB. coped] ycoped R ; caped C.

36. mellud] melled C ; mellid B ; mened W ; medelede O.

37. softly] sotely R.

39. B omits. falsenesse] falsede R.

for a load of
wheat."

I shal assoille þe my-selue · for a seme of whete, 40
And also be þi bedeman · and bere wel þi message,
Amonges kniztes and clerkis · conscience to torne."

Then Meed knelt
to him, and
shrove her, and
gave him a noble.

¶ Thanne Mede for here mysdedes · to þat man kneled,
And shroue hire of hire shrewednesse · shamelees, I
trowe, 44

Tolde hym a tale · and toke hym a noble,
Forto ben hire bedeman · and hire brokour als.

Then he assoiled
her, and said that
if she would glaze
a window, she
should be saved.

¶ Thanne he assoiled hir sone · and sithen he seyde,
"We han a wyndowe a wirchyng · wil sitten vs [ful]
heigh ; 48

Woldestow glase þat gable · and graue þere-inne þi
name,

Siker sholde þi soule be · heuene to haue."

[Fol. 10 b.]

"Wist I that," quod þat womman · "I wolde nouzt
spare

She said that,
were that only
sure, she would
+ be his friend.

For to be 3owre frende, frere · and faille 3ow neure 52
Whil 3e loue lordes · þat lechery haunteþ,
And lakkeþ nouzt iadis · þat loueþ wel þe same.

+ "Lechery,"
said she, "is a
frailty of the
flesh.

It is a frelete of flesche · 3e fynde it in bokes,
And a course of kynde · wher-of we komen alle ; 56
Who may scape þe sklaundre · þe skape is sone
amended ;

It is synne of [þe] seuene · sonnest relessed.

¶ Haue mercy," quod Mede · "of men þat it haunte,

+ Be not hard on
those who
practise it, and I
will glaze your
windows."

And I shal keure 3owre kirke · 3owre cloystre do maken,
Wowes do whitten · and wyndowes glasen, 61
Do peynten and purtraye · and paye for þe makynge,

42. *torne*] *turne* ROB.

44. *shroue*] *shrof* WR; *shroof* B.

47. *he seyde*] *a sayde* R.

48. *a* (2)] in W. [*ful*] *So in*
WCROB; L *has* wel. Cf. Text A.

51—63. R *has only these four lines*—
Wist I þat, quatȝ mede þere nys wyn-
dow ne wowȝ,

þat y ne wolde make and amende · it
with of myne,

And my name write · openliche þere.

Inne,

þat veh a segge schal I-se · Ich am
suster to 3ow alle.

55. *a*] W *retains a, omitted in the*
printed copy. 3rd] *þei* B.

57. *þe* (1)] W *om.*

58. B *omits.* [*þe*] *inserted in*
WOC₂; LC *om.* *sonnest*] is *sonnest*
O. *relessed*] *for-gyuene* C.

60. *keure*] *kenere* O; *konere* C;
couere W. 3owre (2)] & 3oure O.

That eury segge shal seyn · I am sustre of 3owre hous.”

31

¶ Ac god to alle good folke · suche *graynyng* defendeth,
To writen in wyndowes · of here wel dedes, 65
On auenture pruyde be peynted þere · and pompe of þe
workle ;

But God forbids
such painting of
windows.

For crist knoweþ þi conſcience · and þi kynde wille,
And þi coste and þi coueitiſe · and who þe catel ouzte.

† For Christ
knows thy
conscience.

¶ For-þi I lere 3ow, lordes · leueþ suche werkes, 69
To writen in wyndowes · of 3owre wel dedes,
Or to greden after goddis men · whan 3e delen doles ;
An auenture 3e han 3owre hire here · and 3oure heuene
als ; 72

Cease, lords, to
write on
windows, and to
cry out for friars
when ye give
alms.

Nesciat sinistra quid faciat dextra.

Lat nouzte þi left half · late [ne] rathe,
Wyte what þow worchest · with þi riȝt syde ;

But remember
ye the text, Matt.
vi. 3.

For þus bit þe gospel · gode men do here almesse.

¶ Meires and maceres · that menes ben bitwene 76
þe kyng and þe comune · to kepe þe lawes,
To punyschen on pillories · and pynyng stoles
Brewesteres and bakesteres · bocheres and cokes ;

Hear this, mayors
and masters, and
punish butchers
and bakers on the
pillory.

For þise aren men on þis molde · þat moste harme
worceth 80

For they defraud
the poor that buy
by retail.

To þe pore peple · þat parcel-mele buggen.

¶ For they poyson þe peple · priueliche and oft,
Thei rychen þorw *regraterye* · and rentes hem buggen
With þat þe pore people · shulde put in here wombe ;

32

For toke þei on trewly · þei tymbred nouȝt so heiȝe, 85
Ne bouzte non burgages · be 3e ful certeyne.

Were they true
men, they would
not be so rich.

63. *seyn*] seye WCO.

64. *Ac*] And C.

66. *On*] An W ; And CR ; In B.
peynted] ypeynted R.

67. *crist*] god R. *kynde*] kende R.

68. *And*] R om.

72. *An*] On WCO ; In B. *han*]
haue W.

73. [*ne*] so in WCRB ; LO have no.
Cf. Text A.

75. *For*] And O. *bit*] bitt R ; bid-

diþ B. In W miswritten by, as
printed.

77. *kepe*] kepe wel O.

78. *on*] vppon R.

79. *bakesteres*] baxters C.

80. *on*] vppon R ; of B.

82. *For—poyssoun*] And also poy-
sene R. *poyssoun*] enpoisone W ;
punyschen O.

83. *buggen*] biggen WO ; biegggen B.

86. *burgages*] burgage R.

But Meed advised
the mayor to take
bribes,

[F. J. H.]

and to suffer
them to cheat.

But Salamon
thus speaks
against all
receivers of
bribes; (see Job
xv. 34).

This Latin
means, that fire
shall consume
the tabernacles
of bribery.

33

Then the king
sent for Meed,
who was brought
with north and
south.

Then the king
courteously
spake thus:

"Never hast
thou done worse
than now; but
do so no more.

I have a knight
named Con-
science; wilt thou
marry him?"

¶ *Ac Mede þe Mayde · þe Maire hath bisouȝte.*
Of alle suche sellers · syluer to take,

88

Or presentȝ with-oute pens · as peces of siluer,
Ringes or other richesse · þe regrateres to maynetene.

¶ "For my loue," quod that lady · "loue hem vchone.
And soffre hem to selle · somdele azeins resoun." 92

¶ Salamon þe sage · a sarmoun he made,
For to amende Maires · and men þat kepen lawes,
And tolde hem þis teme · þat I telle thynke;

*Ignis deuorabit tabernacula coram qui libenter
accipiunt munera, &c.*

Amonge þis lettered ledes · þis latyn is to mene, 96

That fyre shal falle, and [brenne] · al to blo askes

The houses and þe homes · of hem [þat] desireth

ȝiftes or zereszyues · bi-cause of here offices.

¶ The kyng fro consaille cam · and called after Mede,
And ofsent hir alswythe · with seriauntes manye, 101
That brouȝten hir to bowre · with blisse and with ioye.

¶ Curteisliche þe kyng þanne · comsed to telle,
To Mede þe mayde · melleth pise wordes: 104

"Vnwittily, woman! · wrouȝte hastow oft,

Ac worse wrouȝtestow neure · þan þo þow fals toke.

But I forgyue [þe] þat gilte · and graunte þe my grace;
Hennes to þi deth day · do so namore! 108

¶ I haue a knyȝte, conscience · cam late fro byȝunde;
ȝif he wilneth þe to wyf · wyltow hym haue?"

87. *Ac*] And C.

89. *as*] And B. *pens*] pains R.

90. *or other*] other others R.

91. *loue*] lord R.

95. *thynke*] *written* thynke in L;
Fynke W; *thence* CEO. *accipiunt*
munera] E. *am.*

96. *O conſcience, I ſay*] *ſay* R.

97. *That*] *þat* is O. [*become*
WCOB] *preferable* to *borne*, as in L.

98. *Ac* *Amor*] *Amor* W. [*þat*
WUHOBY L. *am.*

99. *ȝeſſes*] *ȝeſſes* R; *ȝeſſes*
ȝeſſes C. [*offices*] *offices* R.

100. *fro*] *fro* þe W.

101. *alswythe*] as swife WC; also
swife B. *ſeriauntes*] *ſergeauntz* W;
ſergeauntes CO; *ſeruauntis* B.

102. *That*] And W.

103. *melleth*] *he* melleth W.

106. *Ac*] And C.

107. [*þe*] *þee* WO; *þe* R; *þo* (*by*
miſtake for *þee*) CB; L. *am.* Cf. Text
A. *þat*] *þis* O.

108. *do*] to do R.

109. *byȝunde* LR] *byonde* WCO.

110. *wyf*] *wyne* RB.

"3e, lorde," *quod* þat lady · "lorde forbede elles ! 111

But I be holely at 3owre heste · lat hange me sone !"

¶ And þanne was conscience calde · to come and appiere

Bifor þe Kyng and his conseil · as clerkes and othere.

Knyngge conscience · to þe kyng louted, 115

To wite what his wille were · and what he do shulde.

¶ "Woltow wedde þis womman," *quod* þe kyng · "3if

I wil assente,

117

For she is fayne of þi felawship · for to be þi make ?"

¶ Quod conscience to þe kyng · "cryst it me forbede !

Ar I wedde suche a wyf · wo me bityde ! 120

For she is frele of hir feith · fykel of here speche,

And maketh men mysdo · many score tymes ;

Truste of hire tresore · treieth ful manye.

Wyues and widewes · wantounes she techeth, 124

And lereth hem lecherye · that loueth hire 3iftes.

3owre fadre she felled · þorw fals biheste,

And hath apoysounde popis · [&] peired holicherche ;

Is nau3t a better baude · bi hym þat me made, 128

Bitwene heuene and helle · in erthe þough men sou3te !

For she is tikil of hire taile · talwis of hir tonge,

As comune as a cartwey · to eche a knaue þat walketh,

To monkes, to mynst[r]alles · to meseles in hegges. 132

Sisoures and sompnoures · suche men hir preiseth ;

Shireues of shires · were shent 3if she nere ;

For she doþ men lese here londe · and here lyf bothe.

"Yes," said she,
"I will do your
will."

34

Then was
Conscience called,
who knelt and
asked the king's
will.

"Wilt thou wed
this woman ?"
said the king.

"Nay, Christ
forbid !" quoth
Conscience.

"She is frail and
fickle, and makes
men sin.

[Fol. 11 b.]
She teaches
women
wantouness.
She caused
Adam's fall ; and
harms holy
Church.

She is frail, and a
tale-hearer ; as
common as a
cartway to every
knave. 35

Ass-izers and
summoners
and sheriffs
praise her.

111. *forbede*] forbede it W. *lorde*
—*elles*] lord it me forbede R.

113. *calle*] called WCO ; Icalled R.

115. *louted*] a-lowtid B.

116. *shulde*] woide W.

117. *I*] she B. *Woltow*] Wiltow
CR ; wilt þou OB.

118. *fayne*] R om.

120. *Ar*] Er WCROB.

121. *fykel*] and fykel R.

123. *treieth*] bitrayeþ W ; bitraieþ B.

124. *wantounes*] *It may be wanton-*
nes, the reading being uncertain in

W and C ; but cf. wantounesse RO.

126. *she*] he R ; O om. *fals*] faire
R ; hire fals B.

127. *apoysounde*] a-poysowned O ;
apoisunde C ; appoysond R ; poisoned
B ; enpoisoned W. *peired*] and peired
WO ; and appayreth R. L omits &.

129. *in*] and R.

130. *tikil*] fikil O. *talwis*] and
talewis W. *hir*] R om.

132. *to* (2)] and to R.

133. *sompnoures*] Somonours W.

134. *nere*] ne were W.

She makes men
lose both land
and life, and
releases prisoners
by bribes.

She ties true men
fast, and hangs
the innocent.

She is assoiled
when she pleases.

She is intimate
with the pope,
and seals bulls.

She maintains
priests in
concubinage.

36

+ She corrupts
judges with
jewels.

She directs the
law as she likes,
and appoints
love-days.

She leteth passe prisoneres · and payeth for hem ofte,
And gyueth þe gailers golde · and grotes togideres, 137
To vnsette þe fals · fle where hym lyketh ;

And takeþ þe trewe bi þe toppe · and tieth hym faste,
And hangeth hym for hatred · þat harme dede neure.

¶ To be cursed in consistorie · she counteth nouȝte a
russhe ; 141

For she copeth þe comissarie · and coteth his clerkis ;

She is assoiled as sone · as hir-self liketh,
And may neize as moche do · in a moneth one[s], 144
As ȝowre secret seel · in syx score dayes.

For she is priue with þe pope · prouisoures it knoweth,
For sire symonye and hir-selue · seletth hire bulles.

¶ She blesseth þise bisschopes · þeize þey be lewed, 148
Prouendreth persones · and prestes meynuteneth,
To haue lemmannes and lotebies · alle here lif dayes,
And bringen forth barnes · aȝein forbode lawes.

There she is wel with þe kyng · wo is þe rewme, 152
For she is fauorable to þe fals · and fouleth trewthe ofte.

¶ Bi ihesus, with here ieweles · ȝowre iustices she
shendeth,

And lith aȝein þe lawe · and letteth hym þe gate,
That feith may nouȝte haue his forth · here floreines go
so pikke. 156

She ledeth þe lawe as hire list · and louedayes maketh,
And doth men lese þow hire loue · þat lawe myȝte
wynne,

136. *leteth*] lat R; lates C; lateþ B.
prisoneres] prisons R.

139. *þe trewe*] trewthe R. *hym*
hem W.

140. *hym*] hem W.

141. *consistorie*] constorie RB.
she] he R. *russhe*] resshe C; rische
O; resshe B; hene W.

142. *she*] he R.

143. *as* (11) also B.

144. *none*] none C. *as*] also B.
(*one* RB) one LWC. Cf. Text A.

145. *ȝowre*] oure O.

146. *she*] he R.

148, 149. *þeize*—*persones*] R om.

150. *lif dayes*] lyues dayes C.

151. *bringen*] bryngeþ WB. *for-*
bode] forboden O.

152. *rewme*] reame W; reame C.

153. *þe*] W om. *fouleth*] defouleþ
W; folweþ CB.

154. *ȝowre*] þe R. *she*] heo R.

155. *letteth*] let R.

157. *ledeth*] let R.

- þe mase for a mene man · þouȝ he mote hir eue.
 Lawe is so lordeliche · and loth to make ende, 160 Law will not
 With-oute presentȝ or pens · she pleseth wel fewe. make an end
 ¶ Barounes and burgeys · she bryngeth in sorwe, without bribes.
 And alle þe comune in kare · þat coueyten lyue in She brings
 trewth; barons and
 For clergie and coucitise · she coupleth togideres. 164 burgesses to
 þis is þe lyf of that lady · now lorde ȝif hir sorwe ! sorrow.
 And alle that meynteneth here men · meschaunce hem [Fol. 12.]
 bityde ! Such is her evil
 For pore men mowe haue no powere · to pleyne hem life.
 þouȝ þei smerte ; The poor cannot
 Suche a maistre is Mede · amonge men of gode." 168 make their
 ¶ Thanne morned Mede · and mened hire to the kynge, complaints
 To haue space to speke · spede if she myȝte. known."
 ¶ The kynge graunted hir grace · with a gode wille ; Then Meed was
 "Excuse þe, ȝif þow canst · I can namore seggen, 172 sorry, and asked
 For conscience acusethe þe · to congey þe for euere." leave to speak.
 ¶ "Nay, lorde," quod þat lady · "leueth hym þe worse, The king bids her
 Whan ȝe wyten witterly · where þe wronge liggeth ; excuse herself.
 There þat myschief is grete · Mede may helpe. 176
 And þow knowest, conscience · I cam nouȝt to chide,
 Ne deprauē þi persone · with a proude herte.
 Wel þow wost, wernard · but ȝif þow wolt gabbe, "for well knowest
 þow hast hanged on myne half · elleuene tymes, 180 thou, Conscience,
 And also griped my golde · gyue it where þe liked ; thou hast hung
 And whi þow wratthest þe now · wonder me thyneketh. on my [† side]
 ȝit I may as I myȝte · menske þe with ȝiftes, 183 eleven times, and
 And mayntene þi manhode · more þan þow knoweste. taken money
 ¶ Ac þow hast famed me foule · bifor þe Kynge here. from me,
 and hast defamed
 me. And yet I

159. *mote hire*] moote heer O ; mute here C2.

160. *make*] make an O.

161. *pens*] pans R. *she*] he R.

162. *burgeys*] burgeises W. *she*] heo R.

163. *comune in*] comunēs into O.

167. *pore*] pouere W. *hem*] B om.

170. *she*] a R.

173. *congey*] congeien W.

174. *leueth*] leue R ; leues C.

177. *þow*] þat þow R.

179. *wost*] woost W.

181. *griped*] Igripe R. *gyue*] and ȝaf B.

183. *menske*] amende B.

185. *Ac*] And C.

never killed a
king, as *thou*
† sayest.

'Twas *thou* who
madest him
return from
Normandy,

hastening home
for hunger.

38

For *I* laughed
and made my
lord merry, and
made his men
hopeful.

Had *I* been
marshal then, he
should have been
lord of all the
land!

[Fol. 12 b.]

But *thou*,
Conscience, didst
counsel him to
leave that richest
reine.

A king should
reward them that
serve him.

For killed I neuere no kyng · ne consailed per-after,
Ne dede as þow demest · I do [it] on þe kyng! 187

¶ In normandye was he nouȝte · noyed for my sake ;
Ac þow þi-self sothely · shamedest hym ofte,
Crope in-to a kaban · for colde of þi nailles,
Wendest þat wyntre : wolde haue lasted euere,
And draðdest to be ded · for a dym cloude, 192

And hiedest homeward · for hunger of þi wombe.
¶ Wip-out pite, piloure · pore men þow robbedest,
And bere here bras at þi bakke · to caleys to selle.
There I lafte with my lorde · his lyf for to saue, 196
I made his men meri · and mornyng lette.

I bateder hem on þe bakke · and bolded here hertis,
And dede hem hoppe for hope · to haue me at wille.
Had I ben Marschal of his men · bi Marie of heuene!

I durst haue leyde my lyf · and no lasse wedde, 201
He shulde haue be lorde of þat londe · a lengthe and a
brede,

And also Kyng of þat kitthe · his kynne for to helpe,
þe leste brolle of his blode · a barounes pere! 204

¶ Cowardliche þow, conscience · conseiledest hym
þennes,

To leuen his lordeship · for a litel siluer,
That is þe richest rewme · þat reyne ouer houeth!

¶ It bicometh to a kyng · þat kepeth a rewme, 208
To ȝiue Mede to men · þat mekelich hym serueth,
To alienes and to alle men · to honoure hem with ȝiftes ;
Mede maketh hym biloued · and for a man holden.

186. *kyng*] knight R.187. [*it* WRO; *hit* B.] LC om.188. *noyed*] Inuyed R; anoyed B.189. *Ac*] And C.190. *Crope*] And crope B. *kabane*] Cabane W; caban CO.191. *haue lasted*] han y-lasting W; a last R. *lafted*] durid O.193. *bolded*] lyedest þee O.195. *ben*] bene CO.196. *lette*] lette B.197. *lette*] lettete O.198. *I*] And I O. *bateder*] batred W.200. *his*] O om.202. *a*] in (*in both places*) W. *of*] of al B.203. *of*] of al B. *kitthe*] kiþ WB · kyth R; kiþþe O.204. *brolle*] brot WB. *blode*] kyne CB. *perre*] pierre WC.205. *þennes*] þanne O.208. *a* (2)] þe COB.

- Emperoures and Erlis · and al manere lordes 212 Thus emperors
For giftes han ȝonge men · to renne and to ride. and earls get
The pope and alle prelatiſ · preſentȝ vnderfongen, their young
And medeth men hem-ſeluen · to meyntene here ſervants.
lawes. Thus, too, the
pope gives
rewards to men.
- Seruauntz for her ſeruiſe · we ſeth wel þe ſothe, 216 **39** Servants receive
Taken Mede of here maiſtre · as þei mowe acorde. wages.
Beggeres for here biddynge · bidden men Mede ; Beggars ask for
Myſtralles for here murthe · mede þei aſke. gifts, and ſo do
þe kynge hath mede of hiſ men · to make pees in minſtreliſ.
londe ; 220 The king
[† receives meed]
to keep the peace.
- Men þat teche chyldren · craue of hem mede.
Preſtiſ þat precheth þe poeple · to gode, aſken mede, Prieſtiſ expect
And maſſe-paſ and here mete · at þe mele tymes. maſſe-pence.
Alkynnes crafty men · crauen Mede for here prentiſ ; Trade and
Marchauntz and Mede · mote nede go togidereſ ; 225 payment go
No wiȝte as I wene · with-oute Mede may libbe.” together ; none
can live without
reward.”
- ¶ [Quod] þe kynge to conſcience · “ bi criſte ! as me “Then Meed iſ
thynketh, worthy to rule,”
ſaid the king.
- Mede iſ wel worthi · þe maiſtrye to haue ! ” 228
- ¶ “ Nay,” quod conſcience to þe Kynge · and kneled to “Nay,” ſaid
þe erthe, Conſcience,
“there are two
kindſ of Meed ;
- “There aren two manere of Medes · my lorde, with
ȝowre leue.
- þat one, god of hiſ grace · graunteth in hiſ bliſſe the one, ſuch as
To þo þat wel worchen · whil þei ben here. 232 God gives men
on earth ;
- The prophete precheth þer-of · and put it in þe ſautere,
Domine quis habitabit in tabernaculo tuo ? † ſee Pſalm xv.
(Vulgate xiv.).
- ‘Lorde, who ſhal wonye in þi wones · and with þine
holi ſeyntes,
213. *För*] þurȝ R. ȝonge men] 223. *þe*] R om. *mele*] male O.
ȝoumen R. *renne*] ȝernen R. 224. *Alkynnes*] Alle kynne W ;
214. *alle*] alle þe W. Alle kyns O. *crafty*] craftes W.
216. *Seruauntz*] Sergeauntz W. *prentiſ*] Prentices WO ; prentyceſ R.
seth] ſe C. 225. *mote*] moſt R.
217. *maiſtre*] mayſter O ; maiſtreſ
WCB ; meyſtreſ R. 227. [*Quod* WCROB] Quatz L.
221. *of hem*] after W. 228. *wel*] R om. 230. *with*] by R.
234. *and*] R om.

Or resten on þi holy hilles? ' þis asketh dauid; 235

¶ And dauid assoileth it hym-self · as þe sauter telleth,

† Ps. xv. 2.

Qui ingreditur sine macula, & operatur iusticiam,

The þat entren of o colour · and of on wille,

And han wrouzte werkis · with riȝte and with reson ;

And he þat ne vseth nauȝte · þe lyf of vsurye,

And enfourmeth pore men · and pursueth treuthe ; 240

Ps. lv. 5.

Qui pecuniam suam non dedit ad vsuram, & munera super innocentem, &c.

[Fol. 13.]

And alle þat helpeth þe innocent · and halt with þe riȝtful,

With-oute mede doth hem gode · and þe treuthe helpeth—

Suche manere men, my lorde · shal haue þis furst Mede

Of god at a grete nede · whan þei gone hennes. 244

10

the other, such as maintains misdoers, and of which the psalter speaks (Ps. xxvi. 10).

There is an-other Mede mesurelees · þat maistres desireth ;

To meyntene mysdoers · Mede þei take ;

And þere-of seith þe sauter · in a salmes ende,

In quorum manibus iniquitates sunt, dextera eorum repleta est muneribus ;

Such as take bribes will have to answer for it.

And he þat gripeth her golde · so me god helpe ! 248

Shal abie it bittere · or þe boke lyeth !

Priests that take money shall have the reward St Matthew speaks of (Matt. vi. 5).

¶ Prestes and parsones · þat plesynge desireth,

That taketh Mede and [moneie] · for messes þat þei syngeth,

Taketh here mede here · as Mathew vs techeþ ; 252

235. *on*] in WCOB.

238. *wrouzte*] y-wrought W ; Iwrouzt R.

239. *ne*] W *om*.

240. *innocentem*] *innocentem* B ; *innocens* O ; *innoc* : LWCR.

241. *helpeth*] *helpen* WO. *halt*] hold R ; hold C ; holden W ; holdip B.

242. *þe*] O *om*. *treuthe*] trewe R.

243. *þis*] þe O.

244. *a*] þe B ; O *om*.

245. *an-other*] and other C.

247. *þere-of*] þer B. *sunt*] C *om*.

249. *bittere*] bittirli O ; ful bittere R ; ful hytterly B. *lyeth*] lees C.

251. *taketh*] taken WO ; takes C ; taked R. [*moneie* WC] money O ; moneye B ; *this seems preferable to the spelling mone* LR.

252. *Taketh*] Taken WO ; Takes C. *reciperunt* O] recipiebant LWCRB.

Amen, amen, [receperunt] mercedem suam.

¶ That laboreres and lowe folke · taketh of her maistres,
It is no manere Mede · but a mesurable hire.

In marchandise is no mede · I may it wel a-vowe 255

It is a *permutacioun* apertly · a penyworth for an othre.

¶ Ac reddestow neuere Regum · þow recrayed Mede,

Whi þe veniaunce fel · on Saul and on his children ?

God sent to Saul · bi Samuel þe prophete,

þat agage of amaleke · and al his peple aftre 260

Shulde deye for a dede · þat done had here eldres.

¶ 'For-þi,' seid Samuel to Saul · 'god hym-self hoteth

The, be boxome at his biddyng · his wille to fulfille :

Wende to amalec with þyn oste · and what þow fyndest

þere, slee it ; 264

Biernes and bestes · brenne hem to ded ;

Wydwes and wyues · wommen and children,

Moebles and vnmobles · and al þat þow myzte fynde,

Brenne it, bere it nouzte away · be it neuere so riche

For mede ne for [moneie] ; · loke þow destruye it, 269

Spille it and spare it nouzte · þow shalt spede þe

bettere.'

¶ And for he coueyted her catel · and þe kyng spared,

Forbare hym and his bestes bothe · as þe bible wit-

nesseth,

272

Otherwyse þan he was · warned of þe prophete,

God seide to Samuel · þat Saul shulde deye,

And al his sede for þat synne · shenfullich ende.

Such a myschief Mede made · Saul þe kyng to haue,

But that which labourers receive is not Meed (Bribery), but wages.

In trading is no Meed, but only barter.

41

Hast thou not read, in Kings, how God told Saul to slay Agag for Amalek's sin against Israel ?

(1 Sam. xv. ; Exod. xviii. 8). Samuel said to Saul,

+ Go to Amalek and slay men and beasts,

+ and burn all thou findest there."

But because he did not so,

God sent to say that he should die.

Thus did Meed

253. *lowe*] lewed R. *taketh*] taken WO.

254. *is*] nis R. *mesurable*] reson-
abile CB.

256. *a*] R om.

257. *Ac*] And C.

258. *veniaunce*] vengeance WC.

260. *al*] R om.

263. *be*] to be O. *his*] is C. *his*—
to] & his wille O.

264. *fyndest*] fynst R.

265. *brenne*] bren W ; brynne C.
ded] dede CROB ; depe W.

267. *Moebles*] Mobles C ; Mebles
ROB. *vnmoebles*] vnmobles C ; vn-
mebles ROB. *þat*] WO om.

269. *ne*] nor C. [*moneie* C] money
OB ; monee W ; mone LR.

275. *shenfullich*] shendfulliche B ;
shentfulliche R ; shenfulliche C. *ende*]
endede R.

make God hate
him.

12

[Fol. 13 b.]

† But now-a-days,
a truth-teller is
blamed.

I, Conscience,
well know that
Reason shall
reign.

Saul shall be
blamed, and
David diademed;

and there
shall be Love,
Humility, and
Loyalty; Loyalty
shall punish
trespassers.

Meed makes
[† many lords.]

But Common
Sense shall yet
return, and make
Law a labourer.

† Then shall
Jews think that
Moses or Messiah
is come.

That god hated hym for euere · and alle his cyres after.
The culorum of þis cas · kepe I nouȝte to shewe; 278
An auenture it noyed men · none ende wil I make.

For so is þis worlde went · wiþ hem þat han power,
That who-so seyth hem sothes · is sonnest yblamed. 281

¶ I conscience knowe þis · for kynde witt me it tauȝte,
þat resour shul regne · and rewmes gouerne;
And riȝte as agag hadde · happe shul somme. 284

Samuel shal sleen hym · and Saul shal be blamed,
And dauid shal be diademed · and daunten hem alle,
And one cristene kynge · kepen hem alle.

¶ Shal na more Mede · be maistre, as she is nouthe,
Ac loue and lowenesse · and lewte togederes, 289
þise shul be maistres on molde · treuthe to saue.

¶ And who-so trespasseth ayein treuthe · or taketh
agein his wille,

Leute shal don hym lawe · and no lyf elles. 292

Shal no seruaunt for here seruyse · were a silke howue,
Ne no pelure in his cloke · for pleydyng atte barre.

Mede of mys-doeres · maketh many lordes,
And ouer lordes lawes · reuleth þe rewmes. 296

¶ Ac kynde loue shal come ȝit · and conscience to-
gideres,

And make of lawe a laborere · suche loue shal arise,
And such a pees amonge þe peple · and a perfit treuthe,
þat iewes shal wene in here witte · and waxen wonder
glade, 300

þat Moises or Messie · be come in-to þis erthe,
And haue wonder in here hertis · þat men beth so trewe.

277. *cyres*] eires O; heires WCRB.

278. *shewe*] telle W.

279. *Ac*] On WO; R om. *auenture*] Auinter R.

281. *sothes*] sepest W.

282. *I*] retained in W (but not in the printed copy). *me it*] it me W.

it tauȝte] tauȝte it O.

283. *the*] he R; scho O.

289. *Ac*] And C. *lowenesse*] lewde-

nese C; lewidnesse B. *lewte*] leautee W; leaute CB.

290. *in*] of CB.

292. *lyf*] lif WRB; lief C; lijf O.

293. *seruaunt*] sergeant W; sergeant CB. *here*] his W.

294. *atte*] at þe WOB.

297. *Ac*] And C. *kynde*] kende R.

299. *a*] R om.

- ¶ Alle þat bereth baslarde · brode swerde or launce,
 Axe [other] hachet · or eny wepne ellis, 304
 Shal be demed to þe deth · but if he do it smythe
 In-to sikul or to sithe · to schare or to kulter ;
Conflabunt gladios suos in vomeres, &c. ;
 Eche man to pleye with a plow · pykoys or spade,
 Spynne, or sprede donge · or spille hym-self with
 sleuthe. 308
- ¶ Prestes and parsones · with *placebo* to hunte,
 And dyngen vpon dauid · eche a day til eue.
 Huntynge or haukyng · if any of hem vse,
 His boste of his benefys · worth bynome hym after.
 Shal neither kyng ne knyght · constable ne Meire 313
 Ouer-lede þe comune · ne to þe courte sompne,
 Ne put hem in panel · to don hem plizte here treuthe,
 But after þe dede þat is don · one dome shal rewarde,
 Mercy or no mercy · as treuthe wil acorde. 317 [Fol. 14.]
- ¶ Kynges courte and comune courte · consistorie and
 chapitele,
 Al shal be but one courte · and one baroun be iustice ;
 Thanne worth trewe-tonge a tidy man · þat tened me
 neuere.
- Batailles shal non be · ne no man bere wepne, 321
 And what smyth þat ony smyt[h]eth · be smyte per-
 with to dethe,
Non leuabit gens contra gentem gladium, &c.
- ¶ And er þis fortune falle · fynde men shal þe worste,
 By syx sonnes and a schippe · and half a shef of arwes ;
 And þe myddel of a mone · shal make þe iewes to torne,
303. *baslarde*] baslard R ; base-
 larde W ; baselard CB ; basalar O.
 304. [other R ; oþer OB] ouþer
 WC ; orther L (*corruptly*).
 307, 308. B *omits*.
 307. *pykoys*] pykoise W ; pikeys
 CO ; pycoys R.
 308. *or* (2)] other R. *spille*] lese R.
 310. *a*] W *om*.
 318. *consistorie*] constorie R.
- chapitele* LR] Chapitle WCO.
 318, 319. *consistorie—courte*] B
omits.
 319. *one*] oon WC ; on R ; o O.
baroun] C *om*.
 322. *smytheth*] smyþeþ WO ; smi-
 thie R ; smyteth LCB. *smyte*] smiten
 R.
 325. *to*] R *om*.
- Men shall beat
 their swords and
 axes into sickles
 and scythes.
- † Isaiah ii. 4.
- † Priests shall
 hunt with
placebo only,
 or lose their
 benefices.
- † Kings and
 knights shall not
 oppress the
 commons.
- † The king's
 court and the
 commons' court
 shall be one.
- † War shall
 cease.
- † Isaiah ii. 4.
- † Signs and
 wonders will
 be seen."

And saracenes for þat siȝte · shulle synge *gloria in excelsis, &c.*, 326

For Makomet & Mede · myshappe shal þat tyme ;

+ Prov. xxii. 1.

For, *melius est bonum nomen quam diuicie multe.*"

¶ Also wroth as þe wynde · wex Mede in a while,
"I can no latyn," *quod* she · "clerkis wote þe sothe.

+ Meed replies by
quoting
Scripture,

Se what Salamon seith · in Sapience bokes, 330
That hij þat ȝiueþ ȝiftes · þe victorie wynneth,
& moche worschip had þer-with · as holiwryt telleth,

+ Prov. xxii. 9
(Vulgate).

Honorem adquiret qui dat munera, &c."

¶ "I leue wel, lady," *quod* conscience · "þat þi latyne
be trewe ; 333

+ "You are like
a lady," said
Conscience,
"who read but
half a text
(1 Thess. v. 21 ;

Ac þow art like a lady · þat redde a lessoun ones,
Was, *omnia probate* · and þat plesed here herte,
For þat lyne was no lenger · atte leues ende. 336
Had [she] loked þat other half · and þe lef torned,
[She] shulde haue founden fele wordis · folwyng þer-
after,

+ the rest of it
was over the leaf.

Quod bonum est tenete · treuthe þat texte made !

¶ And so ferde ȝe, madame ! · ȝe couthe namore
fynde, 340

Tho ȝe loked on sapience · sittynge in ȝoure studie.

þis tixte þat ȝe han tolde · were gode for lordes,

+ And what says
the rest of your
text ? It
condemns you."

Ac ȝow failed a cunnyng clerke · þat couthe þe lef
haue torned !

And if ȝe seche sapience eft · fynde shal ȝe þat
folweth, 344

A ful teneful tixte · to hem þat taketh Mede,

And þat is, *animam autem auferet · accipientium, &c.* :

326. *þat*] þe R.

327. *For*] And CB.

329. *wote*] wite W; wyten B.

331. *hij*] þei WB; he O. *ȝiueþ*] ȝyuen W; ȝeuen B.

332. *muche*] moost W; myche O.

333. *I*] retained in W (but not in the printed copy).

334. *le*] An C.

336. *no*] O om. (1)

337, 338. [*she* WC] *she* RO: ȝe LB (corruptly). *torned*] Iturned R.

340. *couthe*] koude C; coude RO.

342. *han told*] haue tolde R. *couthe*] coude R.

343. *Ac*] And C. *haue torned*] attorned (contr. from a torned) R.

345. B omits. *taketh*] taken O.

And þat is þe taille of þe tixte · of þat þat 3e schewed, † Prov. xxii. 9
 þat þei3e we wyne worschip · and wiþ mede haue (Vulgate).
 victorie, 348
 þe soule þat þe sonde taketh · bi so moche is bounde.”

347. 3e] she W. *schewed*] scheweden 349. *sonde*] son3d (*miswritten for*
 O; schede (!) R. sondz ?) R.
 348. *mede*] me (!) R.

PASSUS IV.

Passus quartus de visione, vt supra.

43

[Fol. 14 b.]
 "He reconciled,"
 said the king,
 "and kiss her,
 Conscience."
 "Not unless
 Reason advises
 me so to do"

"Cesseth," seith þe kynge · "I suffre ȝow no lengere.
 Ȝe shal sauȝtne for sothe · and serue me bothe.
 Kisse hir," quod þe kynge · "conscience, I hote."

¶ "Nay, bi criste," quod conscience · "congeye me for
 euere ! 4

But resoun rede me þer-to · rather wil I deye !"

"Then ride and
 fetch Reason
 here," said the
 king.

¶ "And I comaunde þe," quod þe Kynge · to conscience
 þanne,

"Rape þe to ride · and resoun þow fecche ;

Comaunde hym þat he come · my conseil to here. 8

"He shall give us
 good advice."

For he shal reule my rewme · and rede me þe beste,
 And acounte with þe, conscience · so me cryst helpe,
 How þow lernest þe peple · þe lered and þe lewede."

Conscience gladly
 rode off,
 and gave
 Reason the king's
 44 message.

¶ "I am fayne of þat forward" · seyde þe freke þanne,
 And ritt riȝte to resoun · and rowneth in his ere, 13

And seide as þe kynge badde · and sithen toke his leue.

¶ "I shal arraye me to ride, quod resoun · "reste þe a
 while"—

Reason bids his
 knave Cato saddle
 his horse called
 Suffer-till-I-see-
 myd line.

And called catoun his knaue · curteise of speche, 16

And also tomme trewe-tonge- · telle-me-no-tales-

Ne-lesyng-to-lawȝe-of · for-I-loued-hem-neuere—

THREE. vt supra] petri plowman, COB.

vt supra R; CB om.

1. *Cesseth*] Cesses C.

11. *þe lered*] lered R.

2. *saugtne*] saughtle OB.

13. *ritt*] ryt W; rit CO; ridiþ B.

3. *hote*] þe hote B.

14. *sithen*] sithes R.

4. *for*] or for W. *for euere*] rather

18. *lawȝe*] laugȝen W; laughe C; lawe

R; laughe O; laughe B. *of*] at O.

“And sette my sadel vppon suffre- · til-I-se-my-tyme,
And lete warrok it wel · with witty-wordses gerthes, 20
And hange on hym þe heuy brydel · to holde his hed
lowe,

For he wil make wehe · tweye er he be there.”

¶ Thanne conscience vppon his caple · kaireth forth
faste,

Then Conscience
and Reason rode
to the king, and

And resoun with hym ritte · rownynge togideres, 24
Whiche maistries Mede · maketh on þis erthe.

¶ One waryn wisdom · And witty his fere

Folwed hem faste · [for þei] haued to done

Wisdom and Wit
followed them,
for they wanted
Reason's advice.

In þe cheker and at þe chauncerie · to be discharged of
þinges ; 28

And riden fast, for resoun · shulde rede hem þe beste,
For to saue hem, for siluer · fro shame and fram harmes.

¶ And conscience knewe hem wel · þei loued coueitise,
And bad resoun ride faste · and recche of her noither,
“þere aren wiles in here wordes · and with Mede þei
dwelleth ; 33

† Conscience
knew these two
were covetous,

There as wratthe and wranglyng is · þere wyne þei siluer,

¶ Ac þere is loue and lewte · þei wil nouzte come þere ;

† and shunned
Love and
Loyalty.

Contricio & infelicitas in vijs eorum, &c.

þei ne gyueth nouzte of god · one gose wynges, 36

† Ps. xiii. 7
(Vulgate).

Non est timor dei ante oculos eorum.

[Fol. 15.]

For, wot god, þei wolde do more · for a dozeine
chickenes,

Or as many capones · or for a seem of otes,

20. *lete*] let R; lat W. *it*] hym W. *gerthes*] gere B.

21. *holde*] helde R.

22. *wehe*] wehee W. *tweye*] twies WB; twyes O; twyes C.

23. *kaireth*] carieþ WB.

24. *ritte*] ryt W; rit RO; rydes C; rytt B.

25. *Mede—erthe*] on eerth · Mede þe mayde maketh R.

27. *hem*] hym W. [*for þei WOB*] for hij C; LR om.; but in L, the line

is marked for correction. haued] hadde WC; hadden B.

28. *þe cheker*] þescheker W. *and*] R om. *at þe*] in þe WCOB; atte þe R.

29. *hem*] O om.

32. CB omit. *resoun*] O om. *noither*] neiper WO; nother R.

33. *þere—wiles*] þei arn wyli O.

35. *Ac þere*] Ac where W; And þer C; þere R.

36. *gose*] goose W; goos O.

7. "They will be
more," said he,
"than a horse."
children that for
our Lady's sake.

Jan for loue of owre ladye : on alle hisse leue sayntes.
For þi, resoun, leue him rife : þe rishe, bi him-schuen.
For conscience knoweth him nouȝte : ne grys, as I
troue. 41

And þanne resoun rode faste : þe riȝte heiȝe gate.
As conscience hym kenneþ : til þei come to þe kyng.

The king remembreth
their courtesy.

¶ Cartelliche þe kyng þanne : come again resoun. 44
And bitwene hym-self and his sone : sette hym on
benche,

And wordeden wel wyseli : a gret while togidres.

45

Enter Peace with
a plea against
Wrong.

¶ And þanne come pees in-to parlement : and put
forth a bille,

How wronge agaynes his wille : had his wyf taken, 48
And how he rauished Rose : Reginoldes loue,
And Margarete of hir maydenhode : maugre here chokis.

6. Wrong (and he)
has wronged my
peace (conscience)
and my house
Regard.

"Bathe my goos & my grys : his galynges fardeth ;
I dar nouȝte for fere of hym : fyȝte ne chyde. 52
He borwed of me layard : he broughte hym home nouȝte,
Ne no fardhyng þe-fore : for nauȝte I couthe plede.

marked my
men, stolen my
wheat, and beaten
myself."

He maynteneþ his men : to murther myne hewen,
Forstalleth my feyres : and fipeth in my sheppynge, 56
And breketh vp my barnes dore : and bereth awaye my
whele,

And taketh me but a talle : for ten quarters of otes,

And ȝet he bet me þer-to : and lyth bi my Mayde,

I nam nouȝte hardy for hym : vnoth to loken. 60

¶ The kyng knows he soude sothe : for conscience hym
tolde,

39. *doen*] þe house W.

40. *roude*] H om.

41. *þei*] he O.

44. *come*] *come* W. *again*] *aynys* W.

46. *at*] at O.

47. *gryt*] *partide* O.

48. *Regynoldes*] *Regynoldes* W; *Regynoldes* O; *Regynoldes* H; *Regynoldes* B.

50. *maugre*] *maugre* W. *maugre* O; *maugre* H.

52. *þei*] *he* W.

53. *þei*] and H. *þei*] H.

54. *CH om.* *maugre*] *maugre* W. *maugre* O.

55. *doen*] *house* (1) H.

57. *CH om.* *berene*] *berene* O.

58. *þei*] O om. *at*] O. *maugre*] *maugre* W. *maugre*] *maugre* O.

59. *þei*] *he* W.

60. *come*] *come* W. *come*] *come* O.

þat wronge was a wikked luft · and wrouzte moche
sorwe. 62

¶ Wronge was afered þanne · and wisdome he souzte Then was Wrong
To make pees with his pens · and profered hym afraid, and tried
manye, to bribe Wisdom
to plead for him.

And seide, “had I loue of my lorde þe kyng · litel 46
wolde I reeche, 65

Theize pees and his powere · pleynd hym cure!”

¶ þo wan wisdom · and sire waryn þe witty, Wisdom and Wit
For þat wronge had ywrouzte · so wikked a lede, 68 told him

And warned wronge þo · with such a wyse tale ;
“ Who-so worcheth bi wille · wratthe maketh ofte ;

I seye it bi þi-self · þow shalt it wel fynde.

But if Mede it make · þi myschief is vppe, 72 that, unless he
For bothe þi lyf and þi londe · lyth in his *grace*.” could get Meed to
help, he was
ruined.

¶ Thanne wowed wronge · wisdom ful 3erne, [Fol. 15 b.]
To make his pees *with* his pens · handi-dandi payed.

Wisdom and witte þanne · wenten togideres, 76 Then Wrong
And toke Mede myd hem · mercy to winne. [† begged]
Wisdom and Wit
to take Meed with
them.

¶ Pees put forþ his hed · and his panne bloody ;
“ Wyth-ouen gille, god it wote · gat I þis skape,
Conscience and þe *comune* · knowen þe sothe.” 80 Peace shows the
king his bloody
head.

¶ Ac wisdom and witt · were about faste But Wisdom and
To ouerecome þe kyng · with catel, 3if þei myzte. Wit tried to over-
come the king.

¶ þe kyng swore, bi crist · and bi his crowne bothe, 47
þat wronge for his werkis · sholde wo polye, 84 The king swears
Wrong shall
suffer, and shall
be cast into irons.

And comaunded a constable · to casten hym in yrens,
“ And late hym nouzte þis seuene 3ere · seen his feet
ones.”

¶ “ God wot,” quod wysdom · “ þat were nauzte þe Wisdom offer
beste ; bail, and says

62. *luft*] lift O ; lyft C. *wrouzte*—
sorwe] muche sorwe wrouzte R.

66. *hym*] hem R.

67. *wan*] whan CB ; wente WO.

70. *bi*] my CB ; by my O.

71. *þi-self*] myself WCB.

75. *his pees*] pees WB.

77. *myd*] with C.

78. *put*] putte WR.

79. *gille*] gult R.

81. *Ac*] And C. *were*] weren OB.

84. *polye*] thole R.

Wrong will pay And he amendes mowe make · late meynprise hym haue ;
damages. And he borwgh for his bale · and biggen hym bote, 89
And so amende þat is mysdo · and euermore þe bettere."

Wit seconds this. ¶ Witt acorded þer-with · and seide þe same :
" Bettere is þat bote · bale adoun brynge, 92
þan bale be ybette · & bote neuere þe bettere."

Then Meed ¶ And þanne gan Mede to mengen here · and mercy
proffers Peace a she bisought,
present of gold,

And profred pees a present · al of pure golde :
and engages that " Haue þis, man, of me," quod she · " to amende þi
Wrong shall keep skape, 96
the peace.

For I wil wage for wronge · he wil do so namore."

Peace beg- Wrong ¶ Pitously pees þanne · prayed to þe kynge
off, and forgives To haue mercy on þat man · þat mys-did hym so ofte :
him, since Meed " For he hath waged me wel · as wysdome hym tauzte,
has made amends.

And I forgyue hym þat gilte · with a goode wille ; 101
So þat þe kynge assent · I can seye no bettere ;
For Mede hath made me amendes · I may namore axe."

48 ¶ " Nay," quod þe Kynge þo · " so me cryst helpe ! 104
But the king " Nay," quod þe Kynge þo · " so me cryst helpe ! 104
swears that Wrong shall not
Wrong shall not get off so lightly.

Wronge wendeth nouzte so awaye · arst wil I wite more ;
For loupe he so liztly · laughen he wolde,
And efte þe balder be · to bete myne hewen ;
But resoun haue reuthe on hym · he shal rest in my
stokkes, 108

And þat as longe as he lyueth · but lowenesse hym
borwe."

¶ Somme men redde Resoun þo · to haue reuthe on þat
schrewe,

And for to conseilte þe kynge · and conscience after,

88. *mowe*] mowe (*printed* now) W.
89. *borwgh*] borgh WCB; born; R.
biggen] biggen WR; biȝen B. *hym*]
hem C.

90. *euermore*] euere be R.
92. *Bettere*] þat bettere R.
94. *mengen*] meken R. *she*] he R;
C om.

99. *an*] of O.

103. *made me amendes*] me amendes
maad W. *axe*] aske O.

105. *arst*] erst WCB. *wite*] C om.
106. *loupe*] lope WO; lepe B.
laughen] leyȝhen R.

107. *balder*] boldere WR. *hewen*]
huen O; hewes R.

110. *radde*] radde WR; radden O;
redde B.

That Mede moste be meynpernour · resoun þei bisouzte.

¶ “Rede me nouzte,” quod resoun · “no reuthe to
haue, 113 “Nay,” says
Reason, “not till
all lords and
ladies love truth,

Til lordes and ladies · louien alle treuthe,

And haten al harlotrye · to heren it, or to mouthen it ;

Tyl pernelles purfil · be put in here hucche ; 116

And childryn cherissyng · be chastyng with ȝerdes ;

And harlotes holynesse · be holden for an hyne ; rioters are holy,
clerks [+ charit-
able to the poor],

Til clerken coueitise be · to clothe þe pore and to fede,

And religious romares · *recordare* in here cloistres, 120

As seynt Benet hem bad · Bernarde and Fraunceys ;

And til prechoures prechyng · be preued on hem- 49
and priests
practise what
they preach ;
seluen ;

Tyl þe kynges conseil · be þe comune profyte ;

Tyl bisschopes baiardes · ben beggeres chambres, 124

Here haukes and her houndes · helpe to pore Re-
ligious ;

¶ And til seynt Iames be souzte · þere I shal assigne, till men go no
more to Galicia,
and Rome-seekers
no more hear the
king's coin over
the sea,
That no man go to Galis · but if he go for euere ;
And alle Rome-renneres · for robberes of [byzonde] 128

Bere no siluer ouer see · þat signe of kynges shewep,

Noyther graue ne vngraue · golde noither siluer,

Vppon forfeiture of þat fee · who so fynt hym at
Douere,

But if it be marchaunt or his man · or messagere with unless they be
merchants,
messengers, pro-
visors, or priests.
letteres, 132

Prouysoure or prest · or penaunt for his synnes.

112. *moste*] *muste* OB.

115. *heren it*] *heren* W.

116. *pernelles*] *Parnelles* W ; *peronelles* RB ; *Peronelle* C.

117. *childryn*] *childrene* W ; *children* COB ; *childerne* R. *chastyng*] *chastysyng* O.

118. *an hyne*] *vnheende* O ; *nauzte* R.

119. *clerken*] *clerkene* WR ; *clerkis* B. *to fede*] *fede* W.

122. *And*] C *om.*

124. *baiardes*] *Bayardes* WCOB ;

bayardis B.

125. *to*] þe CB. *pore*] *pouere* WR ; *Religious*] *religiouses* R.

128. *of*] W *om.* [*byzonde*] *biyonde* COB ; *biyonde* W ; *preferable to byzende, as in* LR.

129. *see*] *sehe* O.

130. *Noyther*] *Neiþer* WCOB ; *Nother* R. *noither*] *neiþer* WCOB ; *nother* R.

131. *hym*] *it* W.

132. *if*] B *om.* *it*] *he* WCOB ; *but see* Text A.

I will have no
pity while Meed
is here.

¶ And ȝet," quod resoun, "bi þe Rode · I shal no
reuthe haue,

While Mede hath þe maistrye · in þis moot-halle.

Ac I may shewe ensaumples · as I se other-while, 136

I sey it by my-self," quod he · "and it so were

Were I king, no
Wrong should go
unpunished, or
get grace by
bribes.

That I were kyng with crowne · to kepen a Rewme,

Shulde neuere wronge in þis worlde · þat I wite myȝte,

Ben vnpunished in my powere · for peril of my soule !

Ne gete my grace for giftes · so me god saue ! 141

Ne for no Mede haue mercy · but mekenesse it make.

50

No evil ought to
go unpunished,
nor good unre-
warded.

¶ For *nullum malum* þe man · mette with *inpunitum*,

And badde *nullum bonum* · be *irremuneratum*. 144

¶ Late ȝowre confessoure, sire Kyng · construe þis
vnglosed ;

And ȝif ȝe worken it in werke · I wedde myne eres,

That lawe shal ben a laborere · and lede a-felde donge,

And loue shal lede þi londe · as þe lief lyketh ! 148

Were this rule
kept, Law might
go and cart
manure, and Love
should rule over
all."

¶ Clerkes þat were confessoures · coupled hem to-
gideres,

[Fol. 16 b.]

Alle to construe þis clause · and for þe kynges profit,

Ac nouȝte for conforte of þe comune · ne for þe kynges
soule.

† Then I saw
Meed wink at the
lawyers ;

¶ For I seiȝe mede in the moot-halle · on men of lawe
wynke, 152

And þei lawghyng lope to hire · and laste resoun manye.

† and Waryn
Wisdom winked
again at Meed.

¶ Waryn wisdom · wynked vppon Mede,

And seide, "Madame, I am ȝowre man · what so my
mouth iangleth ; 155

I falle in floreines," quod þat freke · "an faile speche ofte."

136. *Ac*] And C. *as*] CB om. *other*] ouȝer W.

137, 138. *and—crowne*] B om. *crowne*] coroune W ; crown O.

139. *wite*] witt R.

141. *for*] forȝ R.

142. *make*] made R.

143. *inpunitum*] impunitum O.

144. *badde*] bad WRB ; bade O.

146. *ȝe worken*] he wirke B. *myne*] boȝe myne O.

150. *Alle*] Al W.

152. *seiȝe*] seiȝ WC ; seiȝ R ; seiȝ O ; say B.

153. *lope*] lepe C. *laste*] left WR.

155. *am*] C om. *iangleth*] iangle WR.

156. *an*] and WCROB.

¶ Alle riȝtful recorded · þat resoun treuthe tolde, 157 [† All true men
And witt acorded þer-with · and comended his wordes, thought Reason]
And þe moste peple in þe halle · and manye of þe was right, and
grete, that Meed was a
wretch.

And leten mekenesse a maistre · and Mede a mansed
schrewe. 160

¶ Loue lete of hir lizte · and lewte ȝit lasse, As for Love, he
And seide it so heize · þat al þe halle it herde, laughed her to
“Who-so wilneth hir to wyf · for welth of her godis, scorn, and said,
But he be knowe for a koke-wolde · kut of my nose!” “Whoever marries
her will surely
prove a cuckold.”

¶ Mede mourned þo · and made heuy chere, 165
For þe moste comune of þat courte · called hire an
hore.

Ac a sysoure and a sompnoure · sued hir faste, † A sheriff's clerk
And a schireues clerke · byschrewed al þe route, 168 and others com-
“For ofte haue I,” quod he · “holpe ȝow atte barre, fort Meed.
And ȝit ȝeue ȝe me neuere · þe worthe of a russhe.”

¶ The Kyng called conscience · and afterwarde 51
resoun, The king decreed
that Reason was
right,

And recorded þat resoun · had riȝtfullich schewed, 172
And modilich vpon Mede · with myȝte þe Kyng loket,
And gan wax wrothe with lawe · for Mede almoste had
shent it, † and reproves
his lawyers;

And seide, “þorw ȝowre lawe, as I leue · I lese many
chetes ;

Mede ouer-maistrieth lawe · and moche treuthe letteth.
Ac resoun shal rekene with ȝow · ȝif I regne any while,
And deme ȝow bi þis day · as ȝe han deserued. 178

157. *riȝtful*] rightfulle W.

159. *þe* (2)] þis R.

160. *And*] O *om.* *maistre*] mais-
tresse B. *mansed*] mased C; masid
B.

163. *nyf*] wyue RB.

164. *kut*] bitte (*prob. miswritten*
for kitte) R.

167. *Ac*] And C. *sued*] sieden O.

168. *al*] al (*printed at*) W.

169. *holpe*] Ihulpe R. *atte*] at þe

WCOB.

170. *ȝeue*] gaue C. *russhe*] risshe
W; resshe C; rische O; reische B.

172. *riȝtfullich*] reufulliche (!) CB.

173. *with-loket*] miȝte þat kyng
loke R.

174. *gan*] gand C. *wax*] wexe W.
it] C *om.*

175. *ȝowre*] W *om.* *many*] myn B.
chetes] eschetes W; eschetis B.

178. *bi þis*] on a O.

Mede shal nouȝte meynprise ȝow · bi þe Marie of
heuene !

‡ and declares
that justice shall
be done.

I wil haue leute in lawe · and lete be al ȝowre ian-
glyng, 180

And as moste folke witnesseth wel · wronge shal be
demed."

‡ Conscience says
it is hard to
govern thus.

¶ Quod conscience to þe kyng · "but the comune wil
assent,

It is ful hard, bi myn hed · here-to to brynge it,
Alle ȝowre lige leodes · to lede þus euene." 184

Reason declares
it is easy.

¶ "By hym þat rauȝte on þe rode" · quod resoun to þe
kyng,

"But if I reule þus ȝowre rewme · rende out my guttes !
ȝif ȝe bidden buxomnes · be of myne assente."

[Fol. 17.]

The king says he
assents to
Reason's counsel ;

¶ "And I assent," seith þe kyng · "by seynthe Marie
my lady, 188

Be my conseil le comen · of clerkis and of erlis.

and hopes he will
stay with him.

Ac redili resoun · þow shalt nouȝte ride fro me,
For as longe as I lyue · lete þe I nelle."

"I will stay if
Conscience be
your counsellor."

¶ "I am aredy," quod resoun · "to reste with ȝow
euere, 192

So conscience be of owre conseil le · I kepe no bettere."

"Yes," said the
king, "let us
live together till I
die."

"And I graunt," quod the kyng · "goddess forbode it
faile,

Als longe as owre lyf lasteth · lyue we togideres." 195

180. *al*] O om.

181. *moste*] alle R. *folke*] O om. *witnesseth*] wisse C. *wel*] R om. *demed*] ydemed R.

182. *the*] C om.

186. *But* [*it*] But B.

187. *ȝif*] If W C R O B.

188. *seith*] saye C; quod O; quat;
R.

189. C omits. *Be*] so in L R O B. *comen*] so in L O B; I come R. Hence the reading in W, By my counsel commune, is probably corrupt; cf. Text A.

190. *Ac*] And C.

192. *aredy*] al redy W C B.

194. *it*] he R. *it faile*] ellis W.

195. *lasteth*] last R. *lyue*] leue R.

PASSUS V.

Passus quintus de Visione.

The kyng and his knightes · to the kirke wente
 To here matynes of þe day · and þe masse after.
 þanne waked I of my wynkyng · and wo was with-alle,
 þat I ne hadde sleped sadder · and yseizen more. 4
 Ac er I hadde faren a fourlonge · feyntise me hente,
 That I ne myȝte ferther a-foot · for defaute of slepyng; ·
 And sat softly adown · and seide my bileue,
 And so I babeled on my bedes · þei brouȝte me a-slepe.

¶ And þanne saw I moche more · þan I bifore tolde, 9
 For I say þe felde ful of folke · þat I bifore of seyde,
 And how resoun gan arrayen hym · alle þe reume to
 preche,
 And with a crosse afor þe kyng · comsed þus to
 techen. 12

¶ He preued þat þise pestilences · [were] for pure synne,
 And þe southwest wynde · on saterday at euene

52
 The king goes to
 matins.

The FIRST VISION
 ends.

Here begins the
 SECOND VISION,
 viz. of the Deadly
 Sins, and of PIERS
 THE PLOWMAN.

The sermon of
 Conscience upon
 the pestilence and
 the violent wind
 of Jan. 15, 1362.

TITLE. Passus Quintus O; Passus
 quintus de visione LCB; to which W
 adds vt supra; and R adds petri
 plowman, vt supra.

3. *waked*] awaked RB. *was*] C om.
 4. *sleped*] slept W. *yseizen*] yseien
 B; I-sye O.

5. *Ac*] And C. *fourlonge*] furlong
 W; forlong CO; furlonge R. *feyn-
 tise*] a feyntise O.

7. *sat*] sette me B.

8. *so I*] R om. *on*] vppon R; of

O. *þei*] til þei B.

9. *mochē*] myche O; mykile C.
tolde] of tolde W.

10. *say*] seiȝ W; sey C; saw O;
sauȝ B.

12. *with*] O om. *afor*] bifore C.

13. *preued*] preueþ O. *pestilences*]
 pestilence C. [*were* W] was LCROB;
but were seems required.

14. *southwest*] south westrene W.
wynde] wijnd O. *on*] vppon a B.
euew] eue C.

53

Pear-trees,
plum-trees,
beeches, and oaks
were blown down.

Was pertliche for pure pryde · and for no poynt elles.
Piries and plomtrees · were puffed to þe erthe, 16
In ensample, 3e segges · 3e shulden do þe bettere.
Beches and brode okes · were blowen to þe grounde,
Torned vpward her tailles · in tokenynge of drede,
þat dedly synne at domesday · shal fordon hem alle. 20

The dreamer gives
an outline of
Conscience's
sermon.

¶ Of þis matere I myȝte · mamely ful longe,
Ac I shal seye as I saw · so me god helpe !
How pertly afor þe poeple · resoun gan to preche.

Conscience bids
a waster work,

¶ He bad wastoure go worche · what he best couthe, 24
And wynnen his wastyng · with somme manere crafte.

and tells Pernel
to put her finery
[Fol. 17 b.]
away.

¶ And preyed peronelle · her purfyle to lete,
And kepe it in hir cofre · for catel at hire nede.

Thomas is to fetch
home his wife
Felice; and Wat's
wife is to blame.

¶ Thomme stowue he tauȝte · to take two staues, 28
And fecche [felice] home · fro þe wyuen pyne.

¶ He warned watt · his wyf was to blame,
þat hire hed was worth halue a marke · his hode nouȝte
worth a grote.

† Bette is to beat
lazy Detoun.

And bad bette kut · a bow other tweyne, 32
And bete betoun þer-with · but if she wolde worche.

Chapmen are to
chastise their
children.

And þanne he charged chapmen · to chasten her chil-
deren ;

Late no wynnyng hem forweny · whil þei be ȝonge,

15. *pure*] R om

17. *3e segges*] þat 3e segges (*printed*
that the segges) W. 3e shulden]
sholden W; shulden B.

19. *tailles*] taile R. in tokenynge]
to kenynge R.

21. *mamely*] mamelen W; mainly B.

22. *Ac*] And C. *saw*] sau; WB.

23. *pertly*] apertly B. *gan*] bigan
WB; gand C.

25. *crafte*] craftys R.

26. *And*] He W. *peronelle*] Per-
nelle WR.

27. *hir*] C B om.

28. *stouue*] stowue C; stoune R;
Stow; O; of stowne B; Stowne or
Stowne (*printed* Stowne) W. *staues*]
stones R.

29. [*felice* WCROB] filice L. *fro*
þe] fram R. *wyuen*] wyuen or
wynen LWCO: wyuene or wynene
RB. See note to Text A; p. 144.

30. *He*] And O.

31. *þat*] For W. *halue a*] half a
C; half WROB. *his*] & his W; & is
B. *hode*] hed C; B om. *worth* (2)]
R om.

32. *bow*] bou; W; bowghe C.
other] outhur W; or C. *tweyne*]
tweye WR; tweyen O.

33. *if*] C om. *she*] heo R.

34. *chasten*] chastigen W; chastis-
sen O; chaste R.

35. *hem*] R om. *forweny*] for-
wanye WB; for-wanyen R. *whil*] þe
while R.

Ne for no pouste of pestilence · plese hem nouzte out
of resoun. 36

¶ “My syre seyde so to me · and so did my dame,
þat þe leuere childe · þe more lore bihoueth,
And Salamon seide þe same · þat Sapience made,

† The better the
child, the more
profit in teaching
him.

Qui parcit virge, odit filium.

† Spare the rod,
and spoil the
child (Prov. xiii.
24).

þe Englich of þis latyn is · who-so wil it knowe, 40
Who-so spareth þe sprynge · spilleth his children.”

¶ And sithen he preyed prelatz · and prestes to-gideres,
“þat ȝe prechen to þe peple · preue it on ȝowre-seluen,
And doth it in dede · it shal drawe ȝow to good ; 44
If ȝe lyuen as ȝe leren vs · we shal leue ȝow þe bettere.”

51
Priests should
practise what
they preach.

¶ And sithen he radde Religioun · here reule to holde—
“Leste þe kynge and his conseil · ȝowre comunes ap-
payre,

Religion should
rule strictly.

And ben stuwardes of ȝowre stedes · til ȝe be ruled
bette.” 48

¶ And sithen he conseilld þe kynge · þe comune to
louye,

† The king should
love the com-
mons.

“It is þi tresore, if tresoun ne were · and triacle at þi
nede.”

And sithen he prayed þe pope · haue pite on holi-
cherche,

† The pope should
govern *himself*.

And er he gyue any grace · gouerne firste hym-selue. 52

¶ “And ȝe that han lawes to kepe · late treuthe be
ȝowre coueytise,

† Lawyers should
covet *truth*.

More þan golde or other gyftes · if ȝe wil god plese ;

For who-so contrarieth treuthe · he telleth in þe gospel,

36. *pouste*] poustee W.

41. *sprynge*] ȝerde B. *spilleth*] he
spilleth R. *children*] child B.

42. *preyed*] prechede W ; proued
R.

43. *ȝowre-seluen*] yowselue WR.

45. *lyuen*] leuen WC. *leren*] lerne
R.

48. *stuwardes*] stywardes WOB ; R.
stiwardes CR.

49. *þe* (2)] his W. *comune*] comunes

O.

50. *tresore—were*] trewe tresor W.
ne] R om.

51. *pope*] erased in R. *on*] of C.

54. *or other*] ouȝer W ; & ouȝer O.
ȝe] he O.

55. *who-so*] who B. *telleth*] telth

† Matt. xxv. 12.

Pilgrims should
seek St Truth.

That god knoweth hym nouȝte · ne no seynte of heuene,

Amen dico vobis, nescio vos.¶ And ȝe þat seke seynte James · and seintes of
Rome, 57

Seketh seynt treuthe · for he may saue ȝow alle ;

Qui cum patre & filio · þat feire hem bifalle

þat suweth my sermon ; ” · and þus seyde resoun.

Thanne ran repentance · and reherced his teme, 61

[Fol. 18.]

And gert wille to wepe · water with his eyen.

SUPERBIA.

¶ Peronelle proude-herte · platte hir to þe erthe,

I. PRIDE. Pernel
repents her pride,And lay longe ar she loked · and “lorde, mercy !”
cried, 64

And byhiȝte to hym · þat vs alle made,

and vows to wear
a hair shirt, and
to be ever
humble.

She shulde vnsowen hir serke · and sette þere an heyre

To affaiten hire flesshe · þat fierce was to synne :

“Shal neuere heiȝe herte me hente · but holde me
lowe, 68

And suffre to be myssayde— · and so did I neuere.

But now wil I meke me · and mercy biseche,

For al þis I haue · hated in myne herte.”

LUXURIA.

55

II. LECHEERY.
Lechour repents,¶ þanne lechoure seyde “allas !” · and on owre lady
he cried, 72To make mercy for his mis-dedes · bitwene god and his
soule,56. *hym*] hem R. *Amen*] Amen
amen C.60. *suweth*] seweth W; suen O;
sueth R; suwes C. *resoun*] O adds
Amen.61. *and*] O om. *teme*] tyme C.62. *eyen*] eȝen WB; eȝes R; yen O.*Superbia*. This is here written in
the margin of LWCO. Further on,
we find the other titles, *Luxuria*,
Inuidia, &c.63. *Peronelle*] Pernele WR.64. *she*] he R. *cryed*] he criede R.65. *byhiȝte*] bisouȝte CB. *to*] vn-
to O.66. *heyre*] haire RB.67. *fierce*] fiers W; fers RO; feerse
C; firs B.68. *holde*] holde I wole W.70. *wil I*] I wole W.71. *at*] R om. *hated*] I-hated R;
hauntid B.

With þat he shulde þe saterday · seuene ȝere þere-after,
Drynke but myd þe doke · and dyne but ones.

and vows
henceforth to
drink only with
the ducks.

INUIDIA.

¶ Enuye with heuy herte · asked after scrite,
And carefullich *mea culpa* · he comsed to shewe.

76 III. ENVY. Envy
confesses his
misdeeds.

He was as pale as a pelet · in þe palsye he semed,
And clothed in a caurimaury · I couthe it nouȝte dis-
creue ;

He is pale,
paralytic, and like
a dried leek for
leanness.

In kirtel and kourteby · and a knyf bi his syde, 80
Of a freres frokke · were þe forsleues.

And as a leke hadde yleye · longe in þe sonne,
So loked he with lene chekes · lourynge foule.

¶ His body was to-bolle for wratthe · þat he bote his
lippes, 84

He bites his lips,
and wrings his
fist.

And wryngynge he ȝede with þe fiste · to wreke hym-
self he þouȝte

With werkes or with wordes · whan he seighe his tyme.

Eche a worde þat he warpe · was of an Addres tonge,
Of chydyng and of chalangynge · was his chief lyfode,

† His words were
as if from an
adder's tongue.

With bakbitynge and bismere · and beryng of fals wit-
nesse ; 89

þis was al his curteisye · where þat euere he shewed hym.

¶ “I wolde ben yshryue,” quod þis schrewe · “and I
for shame durst ;

† “I had rather
than an Essex
cheese that Gib
should suffer loss.

I wolde be gladder, bi god · þat gybbe had meschaunce,

74. *þe saterday*] on þe day R.

75. *myd*] with CR.

Inuidia. O has *Envie*.

78. *as pale*] also pale B. *þe*] O
om. palsye] palacye C.

79. *clothed*] cluted R. *cauri-
maury*] kaurymaury W; Caurymaury
CB; taurimaury (!) R. *couthe*] coude
R. *discreue*] discryue WCOB; de-
scriue R.

80. *hourteby*] courtepy W; curteby
R; curtepy B.

81. *þe*] his R. *forsleues*] fore sleues
WR.

82. *leke*] leek þat W. *yleye*] y-
leyen C.

84. *to-bolle*] to-bollen WCO; to-
bolne B. *bote*] boot W; bot R.

85. *wryngynge—ȝede*] wryngȝed R.
þe] his O. *fiste*] fust W; fuyst B.

86. *seighe*] sey R; say B; saw O.

87. *of*] B *om. an Addres*] an
addre R; a neddes W.

88. *and*] O *om.*

90. W *omits. euere*] C *om.*

91. *yshryue*] schryuen O. *schrewe*]
sherewe W.

56

I annoy my
neighbour,and make his
friends his foes.I stir up strife
between † men,

[Fol 18 b.]

yet I pretend to
be my foe's friend.When I kneel in
church, I pray
Christ to curse
them that have
borne away my
bowl.

57

I envy († Eleyne)
his new clothes,laugh when men
lose, weep when
they win,

Than þouze I had þis woke ywonne · a weye of essex
chese. 93

¶ I haue a neighbore neyze me · I haue ennuyed hym
ofte,

And lowen on hym to lordes · to don hym lese his
siluer,

And made his frendes ben his foon · thorw my false
tonge ; 96

His grace and his good happes · greueth me ful sore.

Bitwene many and many · I make debate ofte,
þat bothe lyf and lyme · is lost þorw my speche.

And whan I mete him in market · þat I moste hate, 100
I hailse hym hendeliche · as I his frende were ;

For he is douztier þan I · I dar do non other.

Ac hadde I maystrye and myzte · god wote my wille !

¶ And whan I come to þe kirke · and sholde knele to
þe Rode, 104

And preye for þe pople · as þe prest techeth,

For pilgrimes and for palmers · for alle þe poeple after,
þanne I crye on my knees · þat cryste ȝif hem sorwe
þat bar[en] away my bolle · and my broke schete. 108

¶ Away fro þe auter þanne · turne I myn eyghen,
And biholde how Eleyne · hath a newe cote ;

I wisshe þanne it were myne · and al þe webbe after.

¶ And of mennes lesynge I laughe · þat liketh myn
herte ; 112

And for her wynnyng I wepe · and waille þe tyme,

93. *woke*] *wouke* W ; *wike* B.

94. *neyze*] *by* W ; *nyz* OB. *en-
nuyed*] *anoyed* W ; *enuyed* CRO ;
enuyed B.

96. *made*] also R.

97. *greueth*] *greuen* WOB ; *greues*
C.

100. *hate*] *hatye* R.

101. *hadse*] *haile* B. *his*] *is* C.

102. *Ac*] *And* C.

104. *kirke*] *cherche* R. *to* (2)] *to*-
for O.

106. *and for*] *and* B.

108. *baren*] *so in* OB ; *beren* W ;
bare RC ; *bar* L. *broke*] *broken* OB.

109. *eyghen*] *eyzes* R ; *yen* O.

110. *how*] *W om.* *Eleyne*] *heleyne*
R ; *Elyne* C. *hath*] *has* C.

111. *þe*] *C om.* *webbe*] *web* WRO ;
weeb B.

112. *mennes*] *his* R. *libeth*] *werkes*
C ; *akip* B. *þat—herte*] *þat myn*
herte akeþ O.

113. *And*] *Ac* R. *her*] *his* R.

¶ And deme þat hij don ille · þere I do wel worse ; judge ill-doers,
Who-so vndernymeth me here-of · I hate hym dedly and do worse
after. myself.

I wolde þat vche a wyght · were my knaue, 116
For who-so hath more þan I · þat angreth me sore.

And þus I lyue louelees · lyke a luther dogge, So live I loveless,
That al my body bolneth · for bitter of my galle. and my breast
swells with
bitterness, which
nothing can
assuage."

¶ I myzte nouzte eet many ȝeres · as a man ouzte, 120
For enuye and yuel wille · is yuel to defye ;

May no sugre ne swete þinge · asswage my swellunge,
Ne no *diapenidion* · dryue it fro myne herte,
Ne noyther schrifte ne shame · but ho-so schrape my
mawe ? " 124

¶ "Ȝus, redili," quod repentaunce · and radde hym to Repentance bids
þe beste, him be sorry.

"Sorwe of synnes · is sauacioun of soules."

¶ "I am sori," quod þat segge · "I am but selde other, 58
And þat maketh me þus megre · for I ne may me "I am never
venge. otherwise," said
he. 128

Amonges Burgeyses haue I be · dwellynge At
Londoun,

And gert bakbitinge be a brocoure · to blame mennes
ware.

Whan he solde and I nouzte · þanne was I redy † "I have often
To lye and to loure on my neighbore · and to lakke his lied against my
chaffare. neighbour; but
will try and make
amends." 132

114. þat] men þat R. hij] þei nouþer C. ne] no R. schrape] schape O.
WO; huy B.

115. here-of] herof (printed hero) 125. ȝus] ȝis WR; þis CB; þis
W. (corrected to ȝis) O. redili] rede I O.
and] has C; haþ B.

116. I] And I O. vche a] ech a 126. sauacioun] saluacion C.
W; ilk a C. my] my owne O.

118. luther] lyther CR; liþer B.

119. bitter] bytterhed B. of] in R.

121. defye] diffye CO; diffie B.

122. sugre] suere RB; sugure C.

123. diapenidion] diapendioun CB.

Ne—diapenidion] For no diapendion
may B.

124. Ne] Bom. noyther] neiþer WOB;

130. gert] gart W; grete C; gret
B. bakbitinge] bagbytyng R.

131. redy] a-redy R.

132. lye] lee C. to lakke] lakke
CB. chaffare] ware R.

I wil amende þis, ȝif I may · þorw myȝte of god
almyȝty." 133

IRA.

† IV. IRA. Wrath
comes, with two
white eyes.

[Fol. 19.]

† "Once," said
he, "I was a friar,
and gardener to
the convent.

¶ Now awaketh wratthe · with two whyte eyen,
And nyuelynge with þe nose · and his nekke hangynge.

¶ "I am wrath," quod he · "I was sum tyme a frere,
And þe couentes Gardynere · for to graffe ympes ; 137

On limitoures and listres · lesynges I ymped,
Tyl þei bere leues of low speche · lordes to plese,
And sithen þei blosmed obrode · in boure to here
shriftes. 140

And now is fallen þer-of a frute · þat folke han wel
leuere

Schewen her schriftes to hem · þan shryue hem to her
persones.

† The regular
clergy and the
friars are wroth
with one another

¶ And now persones [han] parceyued · þat Freres
parte with hem,

þise possessioneres preche · and deprauere freres, 144
And freres fyndeth hem in defaute · as folke bereth
witnes,

That whan þei preche þe poeple · in many place
aboute,

I, wrath, walke with hem · and wisse hem of my
bokes.

† and despise one
another.

þus þei spoken of spiritualte · þat eyther despiseth
other, 148

133. *wil*] wolde C. *þorw*] by CB;
bi O. *myȝte*] my (!) C. *þorw—of*]
by dere B.

135. *nyuelynge*] neuelynge W;
sneuelynge C; sneueling B. *þe*] his
CB. *hangynge*] hyngyng CB.

137. *þe*] O om. *couentes*] couent R.

138. *listres*] listers C; legistreris O.

140. *blosmed*] blesmed (so mis-
written) C. *obrode*] abroad CO; a-
brood W; R om.

141. *frute*] fruyt WCRB. *han*]
haue R. *wel*] C om.

142. *shryue hem*] shryuen C.

143. *persones han*] L omits han;
but we find persons han W; han per-
sones COB; haue persones R. *The*
reading in W alone gives the right
sense. *parceyued*] aperceyued R.

144. *deprauere*] dempne C.

145. *freres*] R om.

146. *place*] places WRO.

147. *walke*] walks C. *hem*] *The*
first time R has hym, but the second
time hem.

148. *of*] of my WR. *eyther*]
aiþer C.

Til þei be bothe beggers · and by my spiritualte
libben,

Or elles alle riche · and riden aboute. 150

I, wrath, rest neuere · þat I ne moste folwe † I keep them
This wykked folke · for suche is my grace. excited.

¶ I haue an aunte to nonne · and an abbess bothe, † My aunt is a
Hir were leuere swowe or swelte · þan [suffre] any nun and an
peyne. abbess. 154

I haue be cook in hir kichyne · and þe couent serued † I was cook in
Many monthes with hem · and with monkes bothe. her kitchen.

I was þe priouresses potagere · and other poure ladyes,
And made hem ioutes of iangelynge · þat dame Iohanne † I got up all
was a bastard, kinds of scandal.

And dame Clarice a kniȝtes deuzter · ac a kokewolde
was hire syre,

And dame Peronelle a prestes file · Priouresse worth
she neuere, 160

For she had childe in chirityme · al owre chapitere it
wiste.

¶ Of wykked wordes I, wrath · here wortes I-made, † I fed them with
Til ‘þow lixe’ and ‘þow lixe’ · lopen oute at ones, wicked words.

And eyther hitte other · vnder þe cheke; 164
Hadde þei had knyues, bi cryst · her eyther had killed
other.

¶ Seynt Gregorie was a gode pope · and had a gode † Gregory ruled
forwit, that no prioress
might hear con-
fession.

þat no priouresse were prest · for þat he ordeigned.

149. *my*] R *om.*

150. *B omits.* *alle*] al W.

151. *moste*] *muste* OB; *not* R.

153. *an aunte*] a *naunte* R. *and*
an] & O. *bothe*] R *om.*

154. *uere*] hadde W. *þan*] or O.
[*suffre* WCRB] L *has the unusual*
spelling soeffre.

156. *bothe*] also R.

157. *priouresses*] *Priouresse* WCO.
poure] *pouere* WC; *pouer* R; *pore*
OB.

158. *And—of*] I made hir wortes

with CB; And made hem iowtes wip
O. *Iohanne*] *Iohane* W; *Iohan* C;
ione R.

159. *ac*] and COB.

160. *Peronelle*] *Pernele* W; *peronel*
RO. *she*] heo R.

161. *she*] heo R. *chirityme*] *chirie-*
tyme WO. *chapitere*] *Chapitre* WOB.

162. *I-made*] *made* WCB.

164. *eyther*] *aither* C.

165. *Hadde*] Ha C. *her eyther*]
eijer COB.

167. *prest*] *preest* WO.

þei had þanne ben *infamis* þe firste day · þei can so
yuel hele conseele. 168

† I rather than
monks;

¶ Amonge monkes I miȝte be · ac many tyme I
shonye;

For þere ben many felle frekis · my feres to aspye,
Bothe Prioure an supperioure · and owre *pater abbas*;
And if I telle any tales · þei taken hem togyderes, 172
And do me faste frydayes · to bred and to water,
And an chalanged in þe chapitelhous · as I a childe
were,

† 6 r priors and
abbots make one
do penance for
talebearing.

And baleised on þe bare ers · and no breche bitwene;
For-þi haue I no lykyng · with þo leodes to wonye. 176
I ete there vnthende fische · and fieble ale drynke;

[Fol. 19 v.]

† But when I can
get at the wine,
my tongue runs
fast indeed."

Ac other while, whan wyn cometh · whan I drynke
wyn at eue,

I haue a fluxe of a foule mouthe · wel fyue dayes after.
Al þe wikkednesse þat I wote · bi any of owre
bretheren, 180

I couth it in owre cloistre · þat al owre couent wote it."

† "Repent," said
Repentance;

¶ "Now repent þe," quod Repentaunce · "and reherce
þow neuere

Conseele þat þow enowest · bi contaunce ne bi
riȝte; 183

And drynke nouȝte ouer delicatly · ne to depe noyther,
þat þi wille bi cause þer of · to wrath miȝte torne.

168. *ben*] be CR. *infamis*] so in
LERO, and in W (though printed in-
fames); but infames in B. *þe—day*]
O *an*. so—*hale*] ille halde CB. *hale*]
holde O.

169. *ac*] and CR. *shonye*] shonye
it W.

170. *feres*] feris W; fieres C.

171. *an*] and WEROB.

172. *do*] don W.

174. *an*] so am B. *chapitelhous*]
Chapitrehous WCB.

175. *ers*] ars B; hers (altered to
les) R. and B *an*.

176. O *an*]. *þe*] B *an*. *leodes*]
ledes R; leedis B.

177. *vnthende*] vnheende O. *fioble*]
feble WROB.

178. *Ac* And C. *cometh*] come
C. *whan* (2)] þanne W; and COB.
wyn (2)] wel R; it COB.

179. *I*] And W.

180. *wote*] woot WO; wot B.
bretheren] brether C; breþere B.

181. *couth*] kipe B; couþe (glossed
by make knowe) O. *owre* (2)] þe COB;
R *om*. *wote*] woot WCO; wot RB.

182. *riȝte*] riȝt O; speche R.

184. *nouȝte*] not W; nauȝt R; not
OE. *neȝther*] neiþer WCB; neȝther
R; nowþer C.

185. *bi*] be CROB.

Esto sobrius," he seyde · and assoilled me after, 186 † "and keep your-
 And bad me wilne to wepe · my wikkednesse to self-sober."
 amende.

AUARICIA.

V. AVARICE.

¶ And þanne cam coueytise · can I hym nouȝte 188 Then came
 descryue, Avarice,
 So hungriliche and holwe · sire [Heruy] hym loked.
 He was bitelbrowed · and baberlipped also,
 With two blered eyghen · as a blynde hagge ;
 And as a letheren purs · lolled his chekes, 192
 Wel sydder þan his chyn · þei chiueled for elde ;
 And as a bondman of his bacoun · his berde was † with a greasy
 bidraueled. beard like a
 bondman,
 With an hode on his hed · a lousi hatte aboue,
 And in a tauny tabarde · of twelue wynter age, 196 and a threadbare
 Al totorne and baudy · and ful of lys crepynge ; and torn coat.
 But if þat a lous couthe · haue lopen þe better,
 She sholde nouȝte haue walked on þat welche · so was
 it thredbare.
 ¶ "I haue ben coueytouse," quod þis caitiue · "I bi- † I acknowledge I
 knowe it here ; 200 am covetous, for
 For some tyme I serued · Symme atte Stile, I once served Sin
 And was his prentis yplizte · his profit to wayte. at the Stile,
 First I lerned to lye · a leef other tweyne,
 Wikkedlich to weye · was my furst lessoun. 204 where I learnt
 lying and false
 weights.

186. *and*] and so he R.

188. *Auaricia*] Descripcio Avaritie
 R. *can I*] I can RO. *nouȝte*] naȝt
 W; noȝt B; not O.

189. [*Heruy* WOB] Henri L; henry
 CR.

190. *bitelbrowed*] bytter browid B.
also] boȝe CB.

193. *sydder*] sidder WC; siddere
 B. *chiueled*] ryueleden (*corrected to*
chyueleden) O; cheuerid B.

195. *an*] his R.

196. *twelue*] twelf WC.

197. *totorne*] to torn (*printed so*

torn) W.

198. *þat*] R *om.* *haue*] han W.
haue lopen] lepe R.

199. *haue*] han W. *on þat welche*]
 on þat welȝe W; on þat welsch R;
 there CB; þeron O. *In R the line*
begins, He ne schulde nouȝt walke on
 þat welsch.

200. *coueytouse*] couettise C. *I—*
here] y knew hit neuere B.

201. *atte*] at þe RO.

202. *profit*] prophete (!) C.

203. *lef*] so in LWCRB. *other*]
 ouȝer WC.

I went to
Winchester and
Weyhill fair, and

To Wy and to Wynchestre · I went to þe faire,
With many manere marchandise · as my Maistre me
hizte ; 206

sold my wares by
cheating.

Ne had þe grace of gyle · ygo amonge my ware,
It had be vnsolde þis seuene zere · so me god helpe !

59
Then I went to
the drapers, and
learnt from them
false measure.

¶ Thanne drowe I me amonges draperes · my donet to
lerne, 209

To drawe þe lyser alonge · þe longer it semed ;
Amonge þe riche rayes · I rendred a lessoun,

There I learnt to
fasten pieces of
stuff together,

To broche hem with a [pak-]nedle · and plaited hem
togyderes, 212

and press them
out till they
seemed longer.

And put hem in a presse · and pyn[n]ed hem þerinne,
Tyl ten zerdres or twelue · [hadde] tolled out threttene.

My wife made
woollen cloth,
and paid for it by
false weight.

¶ My wyf was a webbe · and wollen cloth made ;
She spak to spynnesteres · to spynnen it oute. 216
Ac þe pounde þat she payed by · poised a quarteroun
more,

[Fol. 20.]

Than myne owne auncere · who-so weyzed treuthe.

She brewed
barley, and I
made mixed
drinks for poor
people,

¶ I bouzte hir barly malte · she brewe it to selle,
Peny ale and podyng ale · she poured togideres 220
For laboreres and for low folke ; · þat lay by hym-
selue.

¶ The best ale lay in my boure · or in my bedchambre,
And who-so bummed þer-of · bouzte it þer-after,

206. *marchandise*] merchandises
COB.

207. *had*] hadde WROB. *ygo*] go
C: goo B. *amonge*] amonges W.
ware] chaffare WCOB.

208. *bi*] so in LR; ben WCB;
been O.

209. *amonges*] among WCOB.

210. *lyser*] liser WCB; lesere O.

211. *rayes*] rayeres R.

212. [*pak-nedle* WCO] packenedle
B: bat-nedle L.: batnedel R. See
Text A. *plaited*] playte W; plyghted
C: plytyd B.

213. *pynned*] so in CB; pyned
LR; pynede O: pyne W.

214. [*hadde* WCOB] LR om.

216. *She*] Heo R. *spynnesteres*]
a spinnester R.

217. *Ac*] And C. *þat*] O om. *poised*]
peised WR; weyed CO. *quarteroun*]
quartron W: quaterone C; quartroun
O; quarter R. B *has*, Ac for þe pound
she paid · al-þouȝ hit weyed a quar-
troun more.

218. *auncere*] aunser COB.

219. *malte*] R om.

220. *podyng*] puddyng WCR; pud-
yng O. *she*] heo R.

221. *for*] COB om.

222. *ale*] of alle R. *my bed-
chambre*] bedde chambre C.

223. B omits. *bouzte*] he bouzt
CRO.

- A galoun for a grote · god wote, [no] lesse ; 224 and sold ale
 And ȝit it cam in cupmel · þis crafte my wyf vsed. at a groat a
 Rose þe regratere · was hir riȝte name ; Her name is
 She hath holden hokkerye · al hire lyf tyme. Rose the regrater.
- ¶ Ac I swere now, so the ik · þat synne wil I lete, 228 But now I repent
 And neuere wikkedliche weye · ne wikke chaffare and will make
 vse, restitution." 60
- But wenden to Walsyngham · and my wyf als,
 And bidde þe Rode of bromeholme · brynge me oute of
 dette."
- ¶ "Repente[de]stow þe euere," quod repentance · "ne † "Have you
 restitucioun madest ?" 232 never made
 restitution ?" said Repentance.
- ¶ "ȝus, ones I was herberwed," quod he · "with an
 hep of chapmen,
 I roos whan þei were arest · and yrifled here males." † "Yes; I once
 rifled some
 pedlars' packs ;
- ¶ "That was no restitucioun," quod repentance · "but
 a robberes thefte,
 þow haddest [be] better worthy · be hanged þerfore
 þan for al þat · þat þow hast here shewed." 237
- ¶ "I wende ryflynge were restitucioun," quod he · "for † for I thought
 I lerned neuere rede on boke, restitution meant
 rifling, as I don't
 know French."
- And I can no frenche in feith · but of þe ferthest ende
 of norfolke."
- ¶ "Vsedestow euere vsurie," quod repentaunce · "in † "Did you ever
 alle þi lyf tyme?" 240 lend on usury ?"

224. [no] so in WCROB; L has na.

225. it] C om. cupmel] cuppemele
WB; coppemele R; copmele C. rsed]
vseth R.

226. nas] is R.

227. hokkerye] hukkerye W;
hukrie O.228. Ac] And C. so] also B. the
ik] thee ik W; theich R; thehi C;
þeik B.231. bromeholme] Bromholm
WCOB. of dette] dette C.232. Repentedestow] Repentedes-
tow W; Repentest þow R; Re-
pentestow LC; Repentist þow OB. þe]
WCRO om.; B retains. ne] or WCO.233. ȝus] ȝis WCOB. herberwed] y-
herberwed W; herberd C; sobrid (!) B.234. roos] aros B. arest] at reste
B. yrifled] rifled WCOB; Irifled R.236. [be C] LR om.; be þe W; been
O; ben B. be] to be O.237. C has, thanne for al þat thow
haste · here now yshewed; OB the
same, but O has schewid for yshewed.
LWR agree.238. for] COB om. lerned] lerid
B. rede] COB om.239. þe ferthest] ferrest C. nor-
folke] Northfolk WC.240. Vsedestow] Vsedist þow OB.
euere] O om.

† “Only in my youth, when I learnt to clip coin.

¶ “Nay, sothly,” he seyde · “saue in my ȝouth.
I lerned amonge lumbardes · and iewes a lessoun,
To wey pens with a ȝeys · and pare þe heuyest,
And lene it for loue of þe crosse · to legge a wedde and
lese it ; 244

Suche dedes I did wryte · ȝif he his day breke.
I haue mo maneres þorw rerages · þan þorw *miseretur*
& *comodat*.

† I have lent to lordes, and dealt with exchanges.

¶ I haue lent lordes · and ladyes my chaffare,
And ben her brocour after · and bouȝte it my-self. 248
Eschaunges and cheuesances · with suche chaffare I
dele,

And lene folke þat lese wol · a lyppe at euery noble.
And with lumbardes *lettres* · I ladde golde to Rome,
And toke it by taillē here · and tolde hem þere lasse.”

[Col. 20 b]

“Len[t]estow euere lordes · for loue of her maynten-
aunce ?” 253

† I have made lumbards, mercers and drapers.

¶ “Ȝe, I haue lent lordes · loued me neuere after,
And haue ymade many a knyȝte · bothe mercere &
drapere,

þat payed neuere for his prentishode · nouȝte a peire
gloues.” 256

¶ “Hastow pite on pore men · þat mote nedes borwe ?”

† I pity the poor as much as a pedlar does cats.

¶ “I haue as moche pite of pore men · as pedlere hath
of cattes,

þat wolde kille hem, yf he cacche hem myȝte · for
coueitise of here skynnes.”

241. *ȝouthē*] *ȝonghe* B.

242. *and lessoun*] a lessoun, and
of iewes R.

243. *pens*] *pans* R. *peys*] *pays* C.

245. *broke*] *broke* RB; *brook* O.

246. *maneres*] *manoirs* W. *comod-
at*] *so in* L COB; also *comodat in*
W (*though printed commodat*).

247. *lent*] *lente* R.

248. *brouȝt*] *brouȝt* (') R.

249. *chaffare*] *chattares* R.

252. *taille*] *tail* W. *to am*] O *am*.

253. *Lenestow* W] *Lene* tow L ;

Lenedest þow R; *Lendestow* C; *Lent-
ist* þou OB.

254. *lordes*] *to* lordes W. *loued*] *þat*
loueden O; *lonede* þei B.

255. *ymade*] *maad* C; *made* B. *a*] *CR om.*

256. *his*] *hir* CB. *peire*] *paire* of C.

257. *Hastow*] *Hast* þou O.

258. *as moche*] *as mikile* C; also
muchē B. *of—men*] *of* hem CB; on
hem O. *pedlere*] *þe* pedlere R.

259. *ȝif*] *and* R. *cacche hem*] *COB om.* *for—of*] *forto* haue CB.

¶ "Artow manlyche amonge þi neizbores · of þi mete
and drynke?" 260

¶ "I am holden," quod he, "as hende · as hounde is in kychyne,

† I am as hospitable as a cur in a kitchen."

Amonges my neighbors, namelich · such a name ich
haue."

¶ "Now god leue neure," quod repentance · "but þow
repent þe rather,

† "God grant that your issue may have no joy with your winnings,

þe grace on þis grounde · þi good wel to bisette, 264
Ne þine ysue after þe · haue ioye of þat þow wynnest,
Ne þi excecutoours wel bisett · þe siluer þat þow hem
leuest;

And þat was wonne with wronge · with wikked men
be despended.

For were I frere of þat hous · þere gode faith and
charite is, 268

† Were I a friar, I would not touch a penny of yours.

I nolde cope vs with þi catel · ne owre kyrke amende,
Ne haue a peny to my pitaunce · of þyne, bi my soule
hele,

For þe best boke in owre hous · þeiȝe brent golde were
þe leues,

And I wyst wytterly · þow were suche as þow [tellest,]

[Or elles þat I kouþe knowe it · by any kynnes wise.]

Seruus es alterius · cum ferula pinguia queris, 274

Pane tuo potius · vescere, liber eris.

¶ Thow art an vnkynde creature · I can þe nouȝte as-
soille, 276

† I cannot absolve you till you make restitution.

260. *Artow*] Art þow ROB. þi saue W. *hele*] CB om.
mete and] met and of CB.

261. COB *place* as hende *before*
quod he. *is in*] in his R.

263. *Now*] O om. *leue*] leue þee
or lene þee W. *neure*] CB om.

265. *ysue*] vsue R; heires WCB;
eyres O.

266. *wel*] COB om. *þe*] þi O.

267. *be*] B om.

269. *nolde*] wolde nouȝt R. *kyrke*
cherche R.

270. *of—hele*] so god my soule

271. *brent*] brend RB.

272. [*tellest* WROB] telleth L;
but the line is marked for correction.

273. LWRO omit this line, but it
is found in CBC2, and in Crowley's
text, which has *kindes wyt for kynnes*
wise. I quote it from C.

274. *cum*] dum W.

275. *potius*] potius (printed potius)
W.

276. *þe nouȝte*] nouȝt þe CB.

Til þow make restitucioun · and rekne with hem alle,
 And sithen þat resoun rolle it · in þe regystre of heuene,
 That þow hast made vche man good · I may þe nouȝte
 assoille ; 279

Non dimittitur peccatum · donec restituitur ablatum, &c.

† All who touch
 your money must
 make restitution
 at the last day."

¶ For alle þat [haue] of þi good · haue god my trouthe !
 [Ben] holden at þe heighe dome · to helpe þe to restitue.
 And who so leueth nouȝte þis be soth · loke in þe
 sauter glose, 282

† Ps. li. 6.
 (l. 8. Vulg.)

In *miserere mei deus* · where I mene treuthe,
Ecce enim veritatem dilexisti, &c.

¶ Shal neuere werkman in þis worlde · þryue wyth þat
 þow wynnest ; 284

† Ps. xviii. 26.
 (xvii. 26. Vulg.)

Cum sancto sanctus eris · construe me þat on englishe."

¶ Thanne wex þat shrewe in wanhope · and walde haue
 hanged him-self,

[Fol. 21.]

Ne hadde repentaunce þe rather · reconforted hym in
 þis manere,

† Repentance bids
 him pray for
 mercy.

"Haue mercye in þi mynde · and with þi mouth
 biseche it, 288

For goddes mercye is more · þan alle hise other werkes ;

† Ps. cxlii. 9
 (Vulgate.)

Misericordia eius super omnia opera eius, &c.

¶ And al þe wikkednesse in þis worlde · þat man
 myȝte worche or thyne,

Ne is no more to þe mercye of god · þan in þe see a glede ;

277. R *inserts* quod repentance plowman.
after restitucioun.

278. *it* þe C ; B *om.*

279. *assoille* saue R. *donec* nisi
 R. *oblatur* oblatum WCB.

280. [*haue* C] haue B ; han WO ;
 hath LR.

281. [*Ben* WCB] Is LR. *holden*
 haldynge R. *to* (2) R *om.*

282. *nouȝte þis be* this be nouȝt
 CB. þe a R.

283. *After &c. follows, in R only, the*
earliest line, þere is no lakere wolde
 here with here · þat knoweth þere þe

284. *Shal* For schal R.

285. *construe—englishe* C *om.*
me þat me þis W ; þou me þat B.

286. *þat* þe R. *him-self* hym W.

287. *reconforted* confortd R.
hym CB *om.*

289. LOR *preserre*. WCB *omit, the*
Latin quotation. eius domini R.

290. *þe* O *om.* *in* of O. *þis*
 C *om.* *worche* do CCB.

291. *Ne is* Nis WCB. [*quasi*
 WCB] L *om.* *scintilla* so in W
 (through printed scintilla).

*Omnis iniquitas quantum ad misericordiam dei,
est [quasi] sintilla in medio maris.*

- ¶ For þi haue mercy in þi mynde · and marchandise, † “Give up your
leue it, 292 trading,” said
Repentance.
- For þow hast no good grounde · to gete þe with a
wastel,
- But if it were with thi tonge · or ellis with þi two
hondes.
- For þe good þat þow hast geten · bigan al with false- † That which you
hede, won, you won
falsely.
- And as longe as þow lyuest þer-with · þow 3eldest
nouȝte, but borwest. 296
- ¶ And if þow wite neuere to whiche · ne whom to † If you know not
restitue, whom to repay,
give your money
to the bishop.
- Bere it to þe bisschop · and bidde hym of his grace,
Bisette it hym-selue · as best is for þi soule.
- For he shal answeere for þe · at þe heygh dome, 300
- For þe and for many mo · þat man shal ȝif a reken- † He shall answer
ynge. for you.
- What he lerned ȝow in lente · leue þow none other,
And what he lent ȝow of owre lordes good · to lette
ȝow fro synne.”

GULA.

VI. GLUTTONY.

- ¶ Now bigynneth glotoun · for to go to schrifte, 304 Glutton goes to
And kaires hym to-kirke-ward · his coupe to schewe. church to confesse,
but on the way
Beton the
brewster hails
him.
- ¶ Ac Beton þe brewestere · bad hym good morwe,
And axed of hym with þat · whiderward he wolde.
- ¶ “To holi cherche,” quod he · “forto here masse, 308

295. *bigan*] hit began B.

297. *wite*] wost COB. *restitue*] restitute R; make restitucioun B.

301. *for*] COB *om*.

303. *Corruptly made into two lines*
in COB.

And what he lente yow of his
goode · to wite yow fro synne,
For he sholde helpe yow · of oure
lordes goode C.

304. GULA] LWCOCCz.

305. *kaires*] karies WB. *kirke*] cherche R. *coupe*] culpe B.

306. *Ac*] And W; An C.

307. *axed*] asked WR. *of*] at W.
hym] B *om*. *whiderward*] whider
B.

308. *cherche*] kirke O. *forto*] to
CB.

And sithen I wil be shryuen · and synne namore."

She offers him
ale; he asks if it
is spiced; she
says, yes.

¶ "I haue gode ale, gossib," quod she · "glotoun,
wiltow assaye?"

"Hastow auste in þi purs · any hote spices?"

¶ "I haue peper and piones," quod [s]he · "and a
pounde of garlike, 312

A ferthyngworth of fenel-seed · for fastyngdayes."

Glutton goes in.

There were Cis
the shoemaker's
wife, Wat the
warrenner,
Tim the tinker,

61

Hick the ostler,
Hugh the needle-
seller, Clarice of
Cock lane, the
clerk of the

[Fol. 21 b.]

church,
Sir Piers of
Pridie, Pernel of
Flaunders, a
ribibe-player, a
ratoonere, and
many others,
who all welcomed
Glutton.

¶ þanne goth glotoun in · and grete othes after ;

Cesse þe souteresse · sat on þe benche,

Watte þe warner · and his wyf bothe, 316

Tymme þe tynkere · and tweyne of his prentis,

Hiikke þe hakeneyman · and lughe þe nedeler,

Clarice of cokkeslane · and þe clerke of þe cherche,

Dawe þe dykere · and a dozeine other ; 320

Sire Piers of Pridie · and Peronelle of Flaundes,

A ribibour, a ratonere · a rakyer of chepe,

A ropere, a redyngkyng · and Rose þe dissheres,

Godfrey of garlekehith · and gryfin þe walshe, 324

And ypholderes an hepe · erly bi þe morwe

Geuen glotoun with glad chere · good ale to hansel.

Clement the
cobbler offers to
barter his cloak,
and Hick the
ostler his hood.

¶ Clement þe cobelere · cast of his cloke,

And atte new faire · he nempned it to selle ; 328

Hiikke þe hakeneyman · hitte his hood after,

And badde bette þe bochere · ben on his side.

þere were chapmen y-chose · þis chaffare to preise ;

310. *wiltow*] wiltow W ; wilt þou
OB.

311. *purs*] purs, quod he W.

312. *piones*] pionus C ; pioyne R ;
pionus B. *she*] *so in* W ; *she* OR ;
he LCB ; see I. 310.

313. *a*] And a W.

315. *souteresse*] souteresse B.

316. *warner*] warrenner B.

317. *Tymme*] Symme ORB. *prentis*]
prentis WCO ; prentys R ; prenti;
B.

318. *lyke*] lyke R ; lye O.

319. *cokkeslane*] cokkislane B. *þe*
cherche] chere C.

320, 321. R *then, þere, then* times.

321. *Sire*] And sire R. *Pridie*]
Pride C. *Peronelle*] Pernel W.

322. *rakyer*] Raker COB.

323. *redyngkyng*] Rydyngkyng C.
dissheres] disshere B ; dysshers
douȝter R.

324. *garlekehith*] garlek-hethe R.
gryfin] grifyth R.

325. *erly*] herly R.

326. *Geuen*] Gyuen C. *glad*] good
COB.

328. *atte*] at þe WCOB ; to þe R.
he] R *was*.

330. *ben*] to ben R.

331. *were*] R. *om.* *y-chose*] chosen
CB.

Who-so haueþ þe hood · shuld haue amendes of
þe cloke. 332

¶ Two risen vp in rape · and rouned togideres,
And preised þese penyworthes · apart bi hem-selue ;
þei couth nouzte bi her conscience · acorden in treuthe,
Tyl Robyn þe ropere · arose bi þe southe, 336
And nempned hym for a nounpere · þat no debate nere,
[For to trye þis chaffare · bitwixen hem þre.]

Then all rose
together, and
chaffered, and
disputed.

Robin the
roper is made
umpire, 62

¶ Hikke þe hostellere · hadde þe cloke,
In couenaunte þat Clement · shulde þe cuppe fille, 340
And haue Hikkes hode hostellere : and holde hym
yserued ;

who decided that
Hiek should have
the cloak, and
Clement have
the hood and fill
the cup.

And who-so repented rathest · shulde arise after,
And grete sire glotoun · with a galoun ale.

¶ þere was laughyng and louryng · and “let go þe
cuppe,” 344

Then came much
laughing and
drinking, till
Glutton had
swallowed more

And seten so til euensonge · and songen vmwhile,
Tyl glotoun had y-globbed · a galoun an a lille.

His guttis gunne to [gothely] · as two gredy sowes ;

He pised a potel · in a pater-noster while, 348

than he could
well hold.

And blew his rounde ruwet · at his rigge-bon ende,

That alle þat herde þat horne · held her nose after,

And wissheden it had be waxed · with a wispe of firses.

332. *Who-so*] That whoso W. *haueþ*] haue CB; hadde WO. *shuld*] shul CR. *haue*] han W.

333. *Two*] þo R. *vp*] R om.

334. *þese*] þe R.

336. *bi*] R om (!).

337. *nounpere*] nounpere W; noun-
pier C. *nere*] were R.

338. *From* O; also in CBC2; LWR
omit. Crowley has the line, but puts
there for þre.

341. *yserued*] serued CB.

342. *who-so*] who þat COB. *rathest*]
rather COB.

343. *sire*] wele C; wel B; wel sire
O.

345. *seten so*] sitten so R; so setyn
þey C; so þei seten B; so seten O.
songen] syngen R. *vmwhile*] vmb-

while R; ofr while O.

346. *y-globbed*] y-glubbed W;
glubbed O; globed C; swelwid B.
an] and WCROB. *lille*] gille
WCROB.

347. *gunne*] gonne R; bigonne
WC; bigune O. [*gothely* C] gurle,
corrected to gotheli O; gopelen W;
grouly B; godly LR; but in L, the
line is marked for correction. Crowley
prints gothlen. *gredy*] guedy R.

348. *potel*] potel and more B.

349. *And*] He R. *ruwet*] rowet
R; rewet C; ruet B. *rigge-bon*]
rigges bou C; ruggesbones W; rigges-
bones R; rigge-bonys O; riegbones B.

350. *þat herde*] Rom. *nose*] noses W.

351. *waxed*] waxed COB. *wispe*]
wips R.

He could scarce
stand, and walked
all ways, like a
gleeman's bitch,

63

or a man setting
bird-catching
lines.

He stumbled at
the threshold,
when Clement
caught him and
carried him,

{Fol. 22.]

for which service
he was ill repaid.

His wife put him
to bed, and he
slept all Saturday
and Sunday.

Then he woke
up, rubbed his
eyes, and asked
where the cup
was.

¶ He myȝte neither steppe ne stonde · er he his staffe
hadde ; 352

And þanne gan he go · liche a glewmannes bicche,
Somme tyme aside · and somme tyme arrere,

As who-so leyth lynes · forto lacche foules.

¶ And whan he drowgh to þe dore · þanne dymmed
his eighen, 356

He [stumbled] on þe thresshewolde · an threwe to þe
erthe.

Clement þe cobelere · cauȝte hym bi þe myddel,
For to lifte hym alofte · and leyde him on his
knowes ;

Ac glotoun was a gret cherle · and a grym in þe lift-
ynge, 360

And coughed vp a caudel · in clementis lappe ;

Is non so hungri hounde · in Hertford schire
Durst lape of þe leuynges · so vnlovely þei smaȝte.

¶ With al þe wo of þis worlde · his wyf and his
wenche 364

Baren hym home to his bedde · and brouȝte hym þer-
inne.

And after al þis excesse · he had an accidie,
þat he slepe saterday and sonday · til sonne ȝede to
reste.

þanne waked he of his wynkyng · and wiped his
eyghen ; 368

þe fyrste worde þat he warpe · was, “where is þe
bolle ?”

352. *ne*] no C.353. *go*] to goo B. *glewmannes*]glemannes W; glwemannes (*sic*) R.354. *arere*] arere WCRB; a rere O.355. *lynes*] lymȝerdis B. *lacche*]

lacche B.

356. *And*] Ae R. *eighen*] eyyes R.357. [*stumbled* WCO] stomlid B;trembled L; tremled R. *thresshe-**wolde*] þreiswald B; þressfeld W.*an*] and W &c. *threwe*] threwe C;

ouerþrew B.

359. *hym*] Cam. *knowes*] knowes,*altered to knees* C; knees O.360. *a grym*] grym O; heuy B.361. *coughed*] cowede R; kowid B.363. *þe*] þat WCOB. *leuynges*]leuyng R. *þei smaȝte*] hit smacchid B.365. *hau*] R om.367. *sleep*] sleep WB. *ȝede to*]

wepte to O; took CB.

369. *þe* (1)] Cam.

His [wif] gan edwite hym þo · how wikkedlich he
lyued,

And repentance riȝte so · rebuked hym þat tyme :

† His wife and
Repentance
rebuke him.

¶ “As þow with wordes and werkes · hast wrouȝte
yuel in þi lyue,

372

Shryue þe and be shamed þer-of · and shewe it with þi
mouth.”

¶ “I, glotoun,” quod þe gome · “gylti me ȝelde,
þat I haue trespassed with my tonge · I can nouȝte
telle how ofto,

† “I confess that
I have often used
oaths,

Sworen ‘goddess soule’ · and ‘so god me help and
halidom,’

376

þere no nede ne was · nyne hundreth tymes ;

¶ And ouer-seye me at my sopere · and some tyme at
nones,

† and have been
gluttonous,

þat I glotoun girt it vp · er I hadde gone a
myle,

And y-spilte þat myȝte be spared · and spended on
somme hungrie ;

380

Ouerdelicaty on fastyng dayes · drunken and eten
bothe,

And sat some tyme so longe þere · þat I slepe and ete
at ones.

† sometimes
sleeping and eat-
ing both at once.”

For loue of tales in tauernes · to drynke þe more, I
dyned,

And hyed to þe mete er none · whan fastyng dayes
were.”

384

370. [wif WO] witte LRB ; wit C.
Cf. Text A.

371. so] þoo so O.

372. yuel] ille COB.

373. shamed] a-schamed OR. þi]
COB om.

374. gome] grom W ; goome C.

375. þat] Of þat R.

376. soule] soule and his sydes R.
god—help] help me god R ; me god
helpe W. and halidom] at þe holy
dom B ; W om.

377 ne] W om. hundreth] hundred

WC ; hundrid OB.

378. ouer-seye] ouerseyen W. at
my] atte C ; at þe B.

379. it] COB om.

380. And] And (printed An) W.
y-spilte] spilt COB. spended] spend
R. on somme] vpon þe B.

382. þat I] and R. slepe] sleep
W ; sleped C ; slep R ; slepte O. at]
al at B.

383. to drynke] and for drynke W ;
to ete R.

384. hyed] hized me B.

† "This confession of yours will help you."

¶ "This shewyng shrifte," quod repentance · "shal be meryte to þe."

61

"I vow," said he, "henceforth to observe abstinence."

¶ And þanne gan glotoun grete · and gret doel to make
For his lither lyf · þat he lyued hadde, 387

And avowed [to] fast— · "for hunger or for thirst
Shal neuere fische on þe fryday · defien in my wombe,
Tyl abstinence myn aunte · haue ȝiue me leue;
And ȝit haue I hated hir · al my lyf tyme."

VII. ACCIDIA.

ACCIDIA.

† Sloth comes, asking for ascent.

¶ þanne come sleuthe al bislabeled · with two slymy
eyen, 392

"I most sitte," seyde þe segge · "or elles shulde I
nappe;

I may nouȝte stonde ne stoupe · ne with-oute a stole
knele.

Were I brouȝte abelde · but if my taille-ende it made,
Sholde no ryngynge do me ryse · ar I were rype to
dyne." 396

† He went to sleep over his prayers.

He bygan benedicite with a bolke · and his brest
knocked,

And roxed and rored · and rutte atte laste.

[Vol. 22 b]

"What ! awake, renke !" quod repentance · "and rape
þe to shrifte."

† Awaked, he sayeth to himself, *pat a mase*.

¶ "If I shulde deye bi þis day · me liste nouȝte to
loke; 400

385, *shrefte*] of shryfte B. *meryte*] mercy C B.

386, [þanne] C om. *grete*] to grette R B. *gret*] muche R. *to make*] made O.

387, *lither*] luber W.

388, [to W. O B.] L R om. *crowed* to] made his avow to B; vowede to O. *thurst*] thruste C.

389, [þe] W O om. *Shal—defien*] þat neuere fish on þe Friday · dille shal B.

390, *haue ȝiue*] hath I ȝiue R.

392, *Accidia*] LWC: ROB om.

com] cam WCOB. *bislabeled*] byslobred R. *slymy eyen*] slymed eyyes R.

393, *shulde I*] I schulde OB.

394, *a*] R om.

396, *ryngynge*] ȝyng B. *ar*] er WCB; ere R; or O.

397, *his*] is C: on his B.

398, *rowed*] raxed W; roskid B. *atte*] at þe WO; al out atte B.

399, *What*] COB om. *renke*] and þenk B.

400, *If*] Al-þouȝ B. *day*] day quod he R. *liste*] best R.

I can nouȝte perfytly my pater-noster · as þe prest it
syngeth,

† but he knows
rimes about
Robin Hood.

But I can rymes of Robyn hood · and Randolf erle of
Chestre,

Ac neither of owre lorde ne of owre lady · þe leste þat
euere was made.

¶ I haue made vowes fourty · and for-ȝete hem on þe
morne ;

404

I parfourned neuere penaunce · as þe prest me hiȝte,
Ne ryȝte sori for my synnes · ȝet was I neuere.

† “I never
perform my
penances rightly.

And ȝif I bidde any bedes · but if it be in wrath,
þat I telle with my tonge · is two myle fro myne
herte.

I am occupied eche day · haliday and other,
With ydel tales atte ale · and otherwhile in cherches ;
Goddess payne and his passioun · ful selde þynke I
þere-on.

409

† I am always
occupied with
idle tales.

¶ I visited neuere fieble men · ne fettered folke in
puttes,

412

I haue leuere here an harlotrie · or a somer game of
souteres,

† I had sooner
hear such things
than all that ever
Mark wrote.

Or lesynges to laughe at · and belye my neighbore,
þan al þat euere Marke made · Mathew, John, & lucas.
And vigilies and fastyng dayes · alle þise late I passe,
And ligge abedde in lenten · an my lemman in myn
armes,

417

† In Lent, I lie
in bed till mass
is nearly over.

Tyl matynes and masse be do · and þanne go to þe
freres ;

401. *it*] COB *om.*

403. *Ac*] And C. *of* (2)] CO *om.*
euere—made] þat is made COB.

404. *vowes*] anowes W. *fourty*] fifty
COB. *on þe*] al at CB ; or R ; on O.
morne] morwe WCRO ; morwen B.

405. *parfourned*] performed B.

406. *Ac*] For B. *synnes*] synne CB.

409. *occupied*] ocuped R.

410. *atte ale*] at þe Ale WCRO ; at
þe nale B. *in cherches*] in cherche

R ; at chirche W.

411. *þere-on*] on CO ; on it W.

412. *fioble*] feble WOB ; seke R.
puttes] pittes COB.

413. *haue*] hadde R. *a*] C *om.*
somer game] somer gamen B.

414. *lesynges*] lesynge W. *at*] of R.
neighbore] negebore WCOR.

415. *þan*] R *om* (!). *lucas*] luk B.

416. *late I*] I late R.

418. *and þanne*] þan C.

- Come I to *ite*, *missa est* · I holde me yserued.
 † I am shriuen about twice in two years. I nam nouȝte shryuen some tyme · but if sekenesse it make, 420
 Nouȝt tweies in two ȝere · and þanne vp gesse I schryue me.
 † Though I am a priest, I cannot *sol fa*; ¶ I haue be prest and *parsoun* · passynge thretti wynter,
 ȝete can I neither solfe ne synge · ne seyntes lyues rede,
 † but I can find a hare in a field. But I can fynde in a felde · or in a fourlonge an hare,
 Better þan in *beatus vir* · or in *beati omnes* 425
 Construe oon clause wel · and kenne it to my parochienes.
 † I can hold lovesdays. I can holde louedayes · and here a Reues rekenynge,
 Ac in canoun ne in þe decretales · I can nouȝte rede a lyne. 428
 ¶ ȝif I bigge and borwe it · but ȝif it be ytailled,
 † I forget what I borrow. I forȝete it as ȝerne · and ȝif men me it axe
 Sixe sithes or seuene · I forsake it with othes,
 And þus tene I trewe men · ten hundreth tymes. 432
 † I keep back my servants' wages. ¶ And my seruauantz some tyme · her salarye is bihynde,
 Reulthe is to here [þe] rekenynge · whan we shal rede acomptes;
 So with wikked wille and wraththe · my werkmen I paye.
 † I requite benefits with unkindnesa. ¶ ȝif any man doth me a benfait · or helpeth me at nede, 436

419. *yserued*] *serued* COB.
 420. *if*] COB *om*.
 421. *schryue*] *miswritten* *sheryue* in L. *me*] C *om*.
 422. *thretti*] twenty B. *wynter*] yere COB.
 423. *ȝete*] And yet W. *solfe*] *self* B; *solue* R; *solue* (*printed solue*) W.
 426. *oon—wel*] it *clausemel* R; *me þis clause wel* B. *my*] *hi* (!) B. *parochienes*] *parishens* WCOB.
 427. *and*] or R.

428. CB *om*. *ne in þe*] nor in W; ne O.
 429. *it* (1)] *auȝt* W. *ȝif* (2)] B *om*. *ytailled*] *tailled* COB.
 430. *as*] also B. *ȝerne*] soone O. *axe*] *aske* R.
 432. *tene I*] I tene RB. *hundreth*] hundred WOB.
 431. *is*] it is WB. [þe WCOB] LR *om*.
 436. *doth*] do COB. *benfait*] *bienfait* WC; *benfeet* RO; *bienfet* B. *helpeth*] *helpe* COB.

I am vnkynde azein his curteisye · and can nouȝte [Fol. 23.]
vnderstonde it ; 437

For I haue and haue hadde · some dele haukes maneres,
I nam nouȝte lured with loue · but þere ligge auȝte
vnder þe thombe.

¶ The kyndenesse þat myne euene-cristene · kidde me † I forget the
[fernyere], 440 kindnesses men
do to me.

Sixty sythes I, sleuthe · haue fo[r]ȝete it sith,
In speche and in sparynge of speche · yspilte many a
tyme

Bothe flesche & fische · and many other vitailles ;
Bothe bred and ale · butter, melke, and chese 444 † I waste much
Forsleuthed in my seruyse · til it myȝte serue noman. meat and drink."

¶ I ran aboute in ȝouth · and ȝaf me nouȝte to lerne,
And euere sith [haue] be beggere · for my foule
sleuthe ;

Heu michi, [quod] sterilem vitam duxi Iuuenilem. 448

¶ "Repentestow þe nauȝte?" quod repentance · and Sloth falls down
riȝte with þat he swowned, swooning, but
Vigilate wakes
him,

Til *vigilate* þe veille · fette water at his eyzen,

And flatte it on his face · and faste on hym criede,

And seide, "ware þe fram wanhope · wolde þe bitraye. and bids him
repent.

'I am sori for my synnes' · sey so to þi-selue, 453

And bete þi-selue on þe breste · and bidde hym of grace ;

437. *vnkynde*] *vnkende* R ; *vn-*
hende O. *azein*] *ayeins* W ; *agens* O ;
to CB. *his*] W *om.*

439. *nam*] am WCB. *lured*] *leired*
C ; *lieured* B. *þere ligge auȝte*] *auȝt*
be CB ; if ouȝt lye O. *þe*] R *om.*

440. *kidde*] *kudde* R ; *kydden* O.
[*fernyere* WC] *fernezere* RB ; *ferne*
ȝ^r O ; *farnere* L.

441. *sythes*] *sithe* R. *forȝete*] *for-*
yete W ; *miswritten* *foȝete* L.

442. *of speche*] OB *om* ; of *speches*
C. *yspilte*] I spilt COB ; I spelt R.
a tyme] *tymes* CB.

443, 444. Boþe *flesshe* and *fische* ·
butter, mylk, an chesse,

Boþe brede an ale · and many god B.

other vitailles COB. *many*] *myn* R.

447. [haue C] haue I WO ; I haue
B ; LR *omit* ; but the line is marked
for correction in L. Crowley has haue.

448. [quod RB] quia LWCO ;
which spoils the scansion.

449. *Repentestow*] Repentest þou
BO ; Repentest R ; Repentedestow W.
þe] WCO *om.* *swowned*] *swhounede* R.

450. *eyzen*] *eyzes* R ; *yen* O.

451, 452. B transposes these lines.

451. *it on*] water in B. *faste*] R *om.*

452. *fram*] fro CB ; for WO.
wolde] he wolde B.

453. *so*] þou B ; WCO *om.*

454. *bete*] bette C. *þe*] þi C. *hym*]

For is no gult here so grete · þat his goodnesse nys
more."

Then Sloth sat
up and [blessed
himself,]

and vowed he
would always go
to church early
and regularly,

¶ Þanne sat sleuthe vp · and seyned hym swithe, 456
And made avowe to-fore god · for his foule sleuthe,

"Shal no sondaye be þis seuene zere · but sykenesse it
lette,

þat I ne shal do me er day · to þe dere cherehe,
And heren matines and masse · as I a monke were. 460
Shal none ale after mete · holde me þennes,

attend evensong,
and make
65
amends.

Tyl I haue euensonge herde · I behote to þe Rode.
And ȝete wil I ȝelde aȝein · if I so moche haue,
Al þat I wikkedly wan · sithen I wytte hadde. 464

¶ And þough my liflode lakke · leten I nelle,
þat eche man ne shal haue his · ar I hennes wende:
And with þe residue and þe remenaunt · bi þe Rode
of chestre !

I shal seke treuthe arst · ar I se Rome !" 468

Robert the robber
thought to make
restitution, and
prayed to Christ,
saying,

¶ Robert þe robbere · on *reddite* lokede,
And for þer was nouȝte wher-of · he wepe swithe
sore.

Ae ȝet þe synful shrewe · seyde to hym-selue,
"Cryst, þat on caluarge · vppon þe crosse deydest, 472
Tho dismas my brother · bisouȝte ȝow of grace,
And haddest mercy on þat man · for *memento* sake,
So rewe on þis robbere · þat *reddere* ne haue,
Ne neuere wene to wynne · with crafte þat I owe. 476
But for þi mykel mercy · mitigacioun I biseche ;

[Fol. 25 b.]
have mercy
upon me!"

455. *is*] *þer* is B. *no*] no (*printed*
ne) W. *nys*] is CROB.

456. *seynd*] sayned C; blissid B.

457. *arowe*] avow O; awowe C; a
vow RB; auow (*printed* a vow) W.

458. *but—it*] but ȝif sekenesse me
R.

459. *ne*] B *om.*

463. *And—I*] What I nam R.

465. *my*] me R.

466. *we*] ROB *om.*

467. *with þe*] with CO. *þe Rode*]
rode C.

468. *arst*] erst WCOB. *ar*] er
WCROB.

469. *Robert*] Robert WCR.

470. *wepe*] weped COB; wepte W.
sore] O *om.*

471. *Ae*] And C.

472. *on*] on þe O.

473. B *omits.* *dismas*] bymas R.

474. *on*] of CO.

475. *haue*] haþ O.

476. *owe*] knowe R.

477. *for*] C *om.* I] O *om.*

Ne dampne me nouȝte at domesday · for þat I did so
ille.”

¶ What bifel of þis feloun · I can nouȝte faire schewe,
Wel I wote he wepte faste · water with boþe his eyen,
And knowleched his gult · to cryst ȝete eftsones, 481
þat *penitencia* his pyke · he shulde polsche newe,
And lepe with hym ouer londe · al his lyf tyme,
For he had leyne bi *lutro* · luciferes aunte. 484

What became of
him I know not ;
yet he wept sore,

and vowel
penitence.

66

¶ And þanne had repentaunce reuthe · and redde hem
alle to knele,

† Repentance
prays for all the
penitents.

“ For I shal biseche for al synful · owre saucoure of
grace,

To amende vs of owre mysdedes · and do mercy to vs
alle.

¶ Now god,” quod he, “ þat of þi goodnesse · gonne þe
worlde make, 488

† “ O God, who
didst suffer man
to commit sin,

And of nauȝte madest auȝte · and man moste liche to
þi-selue,

And sithen suffredest for to synne · a sikenesse to vs
alle,

And al for þe best, as I bileue · what euere þe boke
telleth,

† for the ultimate
benefit of man-
kind,

O felix culpa! o necessarium peccatum ade! &c.

For þourgh þat synne þi sone · sent was to þis erthe,

And bicam man of a mayde · mankynde to saue, 493

† and wast
made man ;

And madest þi-self with þi sone · and vs synful yliche,

*Faciamus hominem ad ymaginem et similitu-
dinem nostram ;*

† (Gen. i. 26 ;

478. *so*] O *om.*

479. *feloun*] schrewe O.

481. R *omits.* *gult*] gilt WCO.
eftsones] efter soones O.

482. *polsche*] polische O ; polissch
C ; pulsche B.

483. *lyf*] C *om.*

484. *had*] hath R.

488. *he*] R *om.* (!) *þat*] *precedes*
gonne COB. *gonne*] gunne O ; bi-

gonne W. *make*] to make W.

489. *auȝte*] alle þynge B.

490. *suffredest*] suffrest COB. *for*
to] hym to R ; for O ; for oure B
(*which last is clearly wrong here*).

491. *telleth*] telle CB. *peccatum*
ade] *ade peccatum* O.

494. *vs synful*] vs silf B ; CB *omit*
the quotation, and also ll. 495—497.
et similitudinem] WO *om.*

1 St John iv. 16);

*Et alibi : qui manet in caritate, in deo manet,
& deus in eo ;*

† and didst die
upon Good
Friday ;

¶ And sith with þi self sone · in owre sute deydest
On godefryday for mannes sake · at ful tyme of þe
daye, 496

† Eph. iv. 8 :

† when the sun
was darkened at
noon-day ;

þere þi-self ne þi sone · no sorwe in deth feledest ;
But in owre seete was þe sorwe · and þi sone it ladde,
Captiuam duxit captiuitatem.
¶ þe sonne for sorwe þer-of · les syȝte for a tyme
Aboute mydday whan most lizte is · and mele tyme of
seintes ; 500
Feddest with þi fresche blode · owre forfadres in derk-
nesse,

† (Isaiah ix. 2) ;

*Populus qui ambulabat in tenebris, uidit lucem
magnam ;*

And thorw þe lizte þat lepe oute of þe · lucifer was
blent,

And blewe alle þi blissed · in-to þe blisse of paradise.

† and on the third
day didst rise
again ;

¶ þe thrydde daye after · þow ȝedest in owre sute, 504
A synful Marie þe seighe · ar seynte Marie þi dame,
And al to solace synful · þow suffredest it so were :

† Mat. ix. 13.

*Non veni vocare iustos, set peccatores ad peni-
tenciam.*

¶ And al þat Marke hath ymade · mathew, Johan, and
lucas,

[Fol. 24.]

Of þyne douȝtiest dedes · were don in owre armes. 508

† Jo. i. 14.

Verbum caro factum est, et habitauit in nobis.

ð—eo] O om.

495. þi] þe R. sute] so in O ;
sente R ; seete W. Crowley has sute.

496. þe] R om.

497. ne] and R.

498. þe] þat R. duxit] duxi CB.

499. tes] lees W ; lese C. syȝte]
lizt W ; hys lizt O. for] of W.

500. mele] meke (!) B.

501. with] þo with R. fresche
bloode] Fleisch & þi blood B. ambula-
bat] ambulat CB.

502. was] it R.

503. blissed] blissed þennes R. þe]
þy C.

504. þow] O om. sute] so in WO ;
sute CB ; sente R.

505. A] And COB. þe] þow CB.
ar] er WCOB.

506. And] CB om. al] O om.
set] sed R.

507. And] To (!) B.

508. douȝtiest] douȝty WCOB.
were] was W ; þat weren B.

And bi so moche, me semeth · þe sikerere we mowe
 Bydde and biseche · if it be þi wille,
 þat art owre fader and owre brother · be merciable
 to vs,

And haue reuthe on þise Ribaudes · þat repente hem † we pray Thee,
 here sore, 512 have mercy on all
 these penitents."

þat euere þei wratthed þe in þis worlde · in worde,
 þouȝte, or dedes."

¶ þanne hent hope an horne · of *deus, tu conuersus* † Then Hope
uiuificabis [nos,] seized a horn, and
 blew it; (Ps. lxx.

And blew it with *Beati quorum · remisse sunt iniqui-*
tates, 20, and xxxi. 1;
 Vulgate.)

þat alle seyntes in heuene · songen at ones, 516
Homines & iumenta saluabis, quemadmodum † Ps. xxxv. 7;
multiplicasti misericordiam tuam, deus, &c. (Vulgate.)

¶ A thousand of men þo · thrungen togyderes ;
 Criede vpward to cryst · and to his clene moder
 To haue grace to go with hem · treuthe to seke. 519

Then a thousand
 men thronged
 together, hoping
 to find Truth.

¶ Ac þere was wyȝte non so wys · þe wey þider couthe,
 But blustreden forth as bestes · ouer bankes and hilles,

67
 But no one knows
 the way.

Til late was and longe · þat þei a lede mette,
 Apparailled as a paynym · in pylgrymes wyse.
 He bare a burdoun ybounde · with a brode liste, 524

At last they met
 a Palmer in
 pilgrim's weeds,

In a withewyndes wise · ywounden aboute.
 A bolle and a bagge · he bare by his syde ;
 An hundreth of ampulles · on his hatt seten,
 Signes of synay · and shelles of galice ; 528

a staff in his
 hand, a bag and a
 bowl by his side,

ampulle in his
 hat, and marked

509. *me*] it R. *sikerere*] syker-
 loker R.

510. *biseche*] biseche it CB.

511. *to*] til CO.

512. *reuthe*] mercy R. *here*] Rom.

513. *wratthed*] wrappeden O ;
 wrathe C. *in—worlde*] R om. *dedes*]
 dede CO.

514. [nos] in R only.

515. *blew*] he blew R.

516. *þat*] Til CB. *deus*] found in
 W (but not printed).

518. *Criede*] Cryeden O.

519. *To—go*] Grace to god (!) R.

520. *C omits. nas wyȝte*] ne was B.

521. *blustreden*] blostreden R ;
 blustrenden (sic) C. *forth*] for C.

522. *þat þei*] til þey C ; til þei wiþ B.

525. *withewyndes*] wiþwynde W ;
 wodebyndis B ; swithe wyndes CO.

526. *bolle*] bulle R.

527. *An*] An (printed And) W.
hundreth] hundred WROB.

528. *synay*] a sise (!) R.

with crosses and
keys on his cloak.

And many a cruche on his cloke · and keyes of Rome,
And þe vernicle bifore · for men shulde knowe,

69

And se bi his signes · whom he souzte hadde. 531

They asked him
whence he came;
and he said, From
Sesai, the
sepulchre,
Bethlehem, and
Babylon.

¶ þis folke frayned hym firste · fro whennes he come?
¶ “Fram synay,” he seyde · “and fram owre lordes
sepulchre;

In bethleem and in babiloyne · I haue ben in bothe,
In ermonyne, in Alisaundre · in many other places.
þe may se bi my signes · þat sitten on myn hatte, 536
þat I haue walked ful wyde · in wete and in drye,
And souzte gode seyntes · for my soules helth.”

“Knowest thou
a saint named
Truth; where
dwells he?”

¶ “Knowestow ouzte a corseint · þat men calle treuthe?
Coudestow auzte wissen vs þe weye · where þat wy
dwelleth?” 540

He answers that
he cannot tell.

¶ “Nay, so me god helpe!” · seide þe gome þanne,
“I seygh neuere palmere · with pike ne with scrippe
Axen after hym er · til now in þis place.”

[Fol. 24 b.,
Enter PIERS THE
PLOWMAN.]

“Peter!” quod a plowman · and put forth his hed, 544
“I knowe hym as kyndely · as clerke dop his bokes;

“Peter!” quoth
he, “I know him
well.
Conscience and
Common Sense
told me where he
lives.

Conscience and kynde witte · kenned me to his place,
And deden me suren hym sikerly · to serue hym for
euer,

Bothe to sowe and to sette · þe while I swynke
myghte. 548

I haue sown his
seed,

I haue ben his folwar · al þis [fifty] wyntre;
Bothe ysowen his sede · and sued his bestes,

529. *a*] CR *om.* *cruche*] *crouche*
WCOB. *keyes*] *þe keyes* R.

530. *knowe*] I-knowe R.

531. *signes*] *seyntes* R.

532. *þis*] *þeise* O. *frayned*] *frey-*
neden B.

533. *Fram*] *Fro* COB (*twice*).
quay] *Synay* (*printed Synay*) W.

534. *bethleem*] *Bethlem* COB.

535. *ermonyne*] *Armonyne* W. *in*
Alisaundre *so on* W; *but printed*
and Alisaundre. *in* and *in* R.

538. *serue*] *serue* R.

540. *Coudestow*] *coudest*] *ow* R-OB.

auzte] CB *om.* *þe*] *þe riȝte* B. *wy*] *wyȝte* R; *he* COB.

541. *me*] *mote me* B.

542. *seygh*] *ne sauȝ* B. *scrippe*] *scrippe wende* O.

543. *Asken*] *Asken* W. *til*] COB
om.

545. *bokes*] *booke* COB.

547. *deden*] *diden* W; *dide* C.
suren hym] *suren hem* R; *swere* COB.

549. [*ifty*] WCOB; *fourty* LR;
Crowley *has fifty*. Cf. Pass. VI. 85.

550. *ysowen*] I-sowe R; *sowen* CB;
sewe O. *sued*] *fedde* CO; *feed* B.

With-Inne and with-uten · wayted his profyt.

I dyke and I delue · I do þat treuthe hoteth ; 552

Some tyme I sowe · and some tyme I thresche,

In tailoures crafte and tynkares crafte · what treuthe
can deuyse,

I weue an I wynde · and do what treuthe hoteth.

¶ For þouze I seye it my-self · I serue hym to paye ; 556

Ich haue myn hyre [of hym] wel · and otherwhiles more ;

He is þe pretest payer · þat pore men knoweth ;

He ne with-halt non hewe his hyre · þat he ne hath it
at euen.

He is as low as a lombe · and loueliche of speche, 560

And zif ze wilneth to wite · where þat he dwelleth,

I shal wisse 3ow witterly · þe weye to his place."

¶ "3e, leue Pieres," quod þis pilgrymes · and profered
hym hyre

For to wende with hem · to treuthes dwellyng place. 564

¶ "Nay, bi my soules helth," quod pieres · and gan forto
swere,

"I nolde fange a ferthyng · for seynt Thomas shryne !

Treuthe wolde loue me þe lasse · a longe tyme þere-
after ! 567

Ac if ze wilneth to wende wel · þis is þe weye thider,

[þat I shal say to yow · and sette yow in þe soþe.]

¶ 3e mote go þourgh mekenesse · bothe men and wyues,

Tyl ze come in-to conscience · þat cryst wite þe sothe,

þat ze louen owre lorde god · leuest of alle þinges, 572

And þanne 3owre neighbors nexte · in non wise apeyre

69
and everywhere
watched his
profit ; and I
please him well.

He pays me
well."

The pilgrims then
offer Piers money,
which he refuses.

But he tells them
to go through
Meekness, till
they come to
Conscience.

70

551. *wayted*] I-wayted R.

552. *I do*] & do OB. *treuthe*] he
R. *hoteth*] me hotet B.

555. *an*] and WCROB. *weue—
wynde*] wynde and wede B. *do*] I do
C. *hoteth*] me hotet B.

557. [*of hym* R] LWCOB *om.*

559. *He ne*] He CROB. *non—
hyre*] no men here hyre R ; noon
hynen his hire B. *þat—euen*] þat
þei ne haue it anone R.

564. *treuthes*] treuthe C.

565. *soules helth*] soule CB ; soules
helpe (*printed* helpe) W ; soule perel
R.

566. *fange*] fonge RB.

567. *a*] COBom. *þere-after*] after
COB.

568. *3e*] yow W.

569. *From* C ; *also in* OBC₂ ; LWR
and Crowley *omit.*

571. *in-to*] to COB.

“Next (says he)
cross the brook
called Be-buxom-
of-speech by the
ford called
Honour-your-
fathers.

Pass by Swear-
not-in-vain and
the croft called
Covet-not;

[Fol. 25.]

also by the stocks
named Stead-not
and Slay-not.

Turn aside from
the “hill” Bear-
no-false-witness,

¶

Otherwyse þan þow woldest · he wrouzte to þi-selue.

¶ And so boweth forth bi a broke · beth-buxum-of-
speche,

Tyl 3e fynden a forth · 3owre-fadres-honoureth, 576

Honora patrem & matrem, &c. :

Wadeþ in þat water · and wascheth 3ow wel þere,

And 3e shul lepe þe liztloker · al 3owre lyf tyme.

And so shaltow se swere-nouzte · but-if-it-be-for-nede-

And-namelich-an-ydel · þe-name-of-god-almyȝti. 580

¶ þanne shaltow come by a crofte · but come þow
nouzte þere-Inne;

That crofte hat coueyte-nouzte · mennes-catel-ne-her-
wyues,

Ne-none-of-her-seruauntes · þat-noyen-hem-myȝte. 583

Loke 3e breke no bowes þere · but if it be 3owre owne.

¶ Two stokkes þere stondeþ · ac stynte 3e nouzte þere,

They [hatte] stele-nouzte, ne-slee-nouzte · stryke forth
by bothe;

And leue hem on þi left halfe · and loke nouzte þere-
after;

And holde wel þyne haliday · heighe til euen. 588

Thanne shaltow blenche at a berghe · bere-no-false-
witness,

He is frithed in with floreines · and other [fees] many;

Loke þow plukke no plante þere · for peril of þi soule.

574. *þi-selue*] *þe-selue* O.

575. *boweth*] *bouh* R; *bowe* CB.

beth] *be* R; *bees* C. *of*] *of* þi R.

576. *forth*] *forthe* RB; *foorþe* O;
ford W; *forde* C. *honoureth*] *3e*
honoure O.

577. *in*] *in-to* B. *þat*] O *om.*
wascheth] *wasshe* WC. *þere*] *þer-Inne*
W.

578. *þe*] C *om.* *liztloker*] *lighter*
C; *liztlier* OB.

579. *shaltow*] *schalt* þow R. *se*] O *om.* *if*] B *om.*

580. *an*] *on* W; *in* OB.

581. *þow*] COB *om.*

582. *That*] *þe* R. *mennes*] *men*

CR. *catel*] R *om* (!).

583. *noyen*] *anoien* B.

584. *3e*] *þow* R. *3owre*] *on 3oure* R.

585. *stondeth*] *stonde* CB. *ac*] and
C.

586. [*hatte* CR] *hatten* OB; *hiȝte*
W; *hat* L. *ne*] & W. *by bothe*] *bifore* COB.

589. *blenche*] *written more like*
bleuche in L; *blenche* W. Cf. Text A.
berghe] *beruh* R; *beruz* O.

590. *He*] R *om.* *frithed in*] *florischid wiþ-Inne* B. [*fees* WCRB]
foes L; *foes* O.

591. *þow*] *3e* R. *þi soule*] *3oure*
soules R.

¶ þanne shal ȝe se sey-soth- · so-it-be-to-done- 592 and then shall ye
In-no-manere-ellis-nauȝte- · for-no-mannes-biddynge. see Say-sooth.

¶ þanne shaltow come to a courte · as clere as þe sonne, 595 So shall ye come
þe mote is of merey · þe manere aboute, to a court, with
And alle þe wallis ben of witte · to holden wille oute ; walls of Wit, and
And kernalled with crystendome · man-kynde to saue, battlements of
Boterased with bileue-so- · or-þow-beest-nouȝte-ysaued. Christendom,

¶ And alle þe houses ben hiled · halles and chambres, with houses that
Wit[h] no lede, but with loue · and lowe-speche-as-bre- are roofed with
theren. Love-as-brethren.

600

þe brugge is of bidde-wel- · þe-bette-may-þow-spede ; † The bridge is
Eche piler is of penaunce · of preyeres to seyntes, Pray-well.

Of almes dedes ar þe hokes · þat þe gates hangen on.

¶ Grace hatte þe gateward · a gode man for sothe, 604 Grace is the gate-
Hys man hatte amende-ȝow · for many man him keeper, and his
knoweth ; man is called
Amend-you, to
whom give a
token.

Telleth hym þis tokene · þat treuthe wite þe sothe ;
' I parfourned þe penaunce · þe preest me enioyned,
And am ful sori for my synnes · and so I shal euere, 608
Whan I þinke þere-on · þeighe I were a pope.'

¶ Biddeth amende-ȝow meke him · til his maistre ones, 72 Ask Amend-you
To wayne vp þe wiket · þat þe womman shette, to pray his
Tho Adam and Eue · eten apples vnrosted ; 612 master to open
the wicket-gate
of Paradise.

*Per eam cui[c]tis clausa est, & per mariam
virginem [iterum] patefacta est ;*

592. *se*] R *om.*

593. *no*] none RB ; good W.

595. *þe mote*] þat moot hit B. *of*] O *om.* *manere*] Manoir W.

596. *And*] CB *om.*

597. *kernalled*] I-carneled R. *man-kynde*] þat kende R.

598. *Boterased*] Botrased W ; Bi-trased C ; I-buterased R ; Bretaskid B.

599. *And*] O *om.* *hiled*] I-hyled R ; helied B. *halles*] halle B. *chambres*] chambrere C.

600. *With*] Wit L ; but the line is marked for correction.

601. *brugge*] brygge COB. *may*]

maist B.

602. *Eche*] Ilke C. *preyeres*] prayer C ; preyer O ; preiere B.

603. *almes dedes*] almeis dede C. *þe* (1)] þo B. *þat*] COB *om.*

604. *hatte*] hotip B.

605. *hatte*] hotip B. *for*] R *om.* *man*] men WB.

607. *parfourned*] parfournied R ; performed B. *þe* (2)] þat þe W.

611. *wayne*] wayne OB ; wayne or wayue LRC ; waynen or wayuen (printed wayven) W.

612. *[iterum]* in R only. See note.

¶ For he hath þe keye and þe [cliket] · þouȝ þe kyng
slepe.

And if *grace* graunte þe · to go in in þis wise,
þow shalt see in þi-selue · treuthe sitte in þine herte,
In a cheyne of charyte · as þow a childe were, 616
To sufire hym and segge nouȝte · aȝein þi sires wille.

Take heed of
Wrath-thee,
[Fol. 25 b.]

¶ Ac bewar þanne of wrath-þe · þat is a wikked shrewe,
He hath enuye to hym · þat in þine herte sitteth ;
And pukketh forþ pruyde · to prayse þi-seluen. 620
þe boldnesse of þi bienfetes · maketh þe blynde þanne,
And þanne worstow dryuen oute as dew · and þe dore
closed,

lest ye be driven
out,

and the door be
closed and locked
against you.

Kayed and [cliketed] · to kepe þe with-outen ;
Happily an hundreth wyntre · ar þow eft entre. 624
þus myght þow lesen his loue · to late wel by þi-selue,
And neuere happiliche efte entre · but grace þow haue.

But there are also
seven sisters
there at the gates,

¶ Ac þere [aren] seuene sustren · þat seruen treuthe
euere,
And aren porteres of þe posternes · that to þe place
longeth. 628

called Abstinence,
Humility,
Charity, Chastity,

þat one hat abstenence · and humilite an other,
Charite and chastite · ben his chief maydenes,

613. *he*] scho C. [cliket WCB]
clikat L.R. þouȝ] þouȝ at B.

614. *in in*] in W.C.R.B.; *but*, see
Text A.

615. *sitte*] W om.

617. *segge*] saye C. *segge nouȝte*]
to *segge* (!) R. [þi sires] thy sires C ;
þyn heiris B.

618. *Ac*] And W.C. *wrath-þe*]
Wrathe C.B. *shrewe*] shrewe W.

619. *to*] til COB.

620. *pukketh*] pakketh C ; pukketh
R ; pouketh O ; pouketh W.B. [forþ] for
C ; R om.

621. *bienfetes*] benefetes R ; bien-
fetes C.B. ; beenefetes O. *maketh*]
make C.

622. [þanne] O om. *worstow*] worst
þou B. ; worst] þeu O. *dryuen*]

dryuen C. *dew*] dewh R ; a dew C.B.
closed] I-closed R.

623. *Kayed*] I-cayed R ; Keyed
W.C.B. [cliketed C.B.] clikated L ;
cliketed W ; I-clycated R.

624. *hundreth*] hundred W.O.B.
ar] er W.C.B.

625. *myght þow*] myȝtist þou O ;
myȝtestow W ; myȝow R.

626. *but*] til O.

627. *Ac*] And W.C. [aren R] are
W ; ar L ; been O ; ben B ; be C ;
see next line. *sustren*] sistren O ;
systems C ; ȝiftes (!) R.

628. *aren*] arn W ; been O ; ben
B ; be C. *porteres*] portes C. *of*]
ouer R. [þe (2)] C om.

629. *humilite*] vmblete R.

Paciencie and pees · moche poeple þei helpeth,
 Largenesse þe lady · heo let in ful manye ;
 Heo hath hulpe a þousande oute · of þe deuceles pon-
 folde.

Patience, Peace,
 and Bounty.

¶ And who is sibbe to þis seuene · so me god helpe !
 He is wonderliche welcome · and faire vnderfongen.
 And but if ȝe be syb · to summe of þise seuene,
 It is ful harde bi myne heued," quod Peres · "for any
 of ȝow alle

Without their
 aid it is hard to
 gain entrance at
 that gate."

To geten ingonge at any gate þere · but grace be þe
 more."

¶ "Now, bi cryst," quod a cutpurs · "I haue no
 kynne þere !"

The cut-purse,
 the ape-ward, and
 wafer-maker
 declare they have
 no kindred there ;

"Ne I," quod an apewarde · "bi auȝte þat I knowe !"

¶ "Wite god," quod a wafrestre · "wist I þis for
 sothe,

Shulde I neuere ferthere a fote · for no freres prechyng."

¶ "Ȝus," quod Pieres þe plowman · and pukked hem
 alle to gode,

but Piers tells
 them Mercy
 dwells there also,
 who is of kin to
 all sinful men.

"Mercy is a maydene þere · hath myȝte ouer hem alle ;

And she is syb to alle synful · and her sone also ;

And þoruȝe þe helpe of hem two · (hope þow none
 other),

þow myȝte gete grace þere · bi so þow go bityme."

¶ "By seynt Poule," quod a pardonere · "perauenture
 I be nouȝte knowe þere,

† A pardonere
 says he will fetch
 his box.

632. *heo*] he R ; she WOB ; sho C.
in] out (!) O.

633. *Heo*] Sche OB ; Sho C. *hulpe*] *so in* R ; holpe WCO ; holpen B.
ponfolde] pondfolde R ; punfolde WB ;
 pounfolde C ; pynfold O.

634. *who*] who so CB.

636. *if*] if þat R. *ȝe*] he B.

638. *ingonge*] ingong O ; Ingange
 C ; in-going WB. *any*] þe COB.

640. *Ne*] Nor WCB ; Nou O. *I*(2)]
 I kan W.

641. *Wite god*] God wot B. *wa-*

frestre] waferer OB. *for*] R om.

642. *Shulde*] Shul C. *freres*] frere R.

643. *ȝus*] ȝis B ; ȝis WC. *pukked*] poukede O ; poked WRB ; pute C.
hem] the (*miswritten for them*) C ;
 O om.

644. *a*] as C. *hath*] and haþ B.
hem] WCOB om.

647. *þere bi*] þere · bi LO ; þere ·
 be R ; þere W ; þerby CB.

648. *knowe þere*] welcome R.

I wil go fecche my box with my breuettes · and a bulle
with bisshopes lettres !”

† A common
woman says she
will follow him.

“ By cryst,” quod a comune womman · “ þi companye
wil I folwe,

þow shalt sey I am þi sustre · I ne wot where þei
bicome.” 651

619. *go*] COB *om.* *fecche*] *fette* B. *bisshopes*] *bisshope* C.

PASSUS VI.

Passus Sextus.

“**T**his were a wikked way · but who-so hadde a gyde 74
 That wolde folwen vs eche a fote ;” · þus þis folke The pilgrims say
that they need
a guide ;
 hem mened.

Quatȝ Perkyn þe plouman · “bi seynt Peter of Rome, Piers says he will
guide them, when
[Fol. 26.]
 I haue an half acre to erylle · bi þe heighe way ; 4
 Hadde I erylled þis half acre · and sowen it after,
 I [wolde] wende with ȝow · and þe way teche.” he has ploughed
his half-acre.

¶ “þis were a longe lettyng” · quod a lady in a “That were long
to wait,” said a
lady ; “and what
shall we women
do meanwhile ?”
 sklayre,
 “What sholde we wommen · worche þere whiles ?” 8

¶ “Somme shal sowe [þe] sakke,” quod Piers · “for
 shedyng of þe whete ;

And ȝe, louely ladyes · with ȝoure longe fyngres, Piers tells them
to sew chasubles,
 þat ȝe han silke and sendal · to sowe, whan tyme is,
 Chesibles for chapelleyne · cherches to honoure. 12

¶ Wyues and wydwe · wolle & flex spyneth,

TITLE. Passus Sextus LOB ; C
adds, de visionē ; WR *add*, de visionē,
 vt supra.

3. CB *omit*.

5. *erylled*] hered R. *sowen*] I-sowen
 R.

6. [*wolde* WOB] wil LR ; wyl C.

7. a (3)] *retained in W (but omitted
 in the printed edition)*. *sklayre*]

Seleyre W ; *laire* C.

8. CB *omit*. *þere whiles*] *so in R* ;
 þe whyles O ; þe while W.

9. *shal*] *schal* R ; *shul* WC ;
 shullen B. [*þe* WCROB] L *om*.
þe whete] whete CB.

10. *ladyes*] lady B.

11. *han*] haue WRCB. *sendal*]
 sandel WC.

Maketh cloth, I conseilte 3ow · and kenneth so 3owre
dou3tres ;

to clothe the
naked,
23

þe nedý and þe naked · nymmeth hede how hij liggeth,
And casteth hem clothes · for so comaundeth treuthe. 16
For I shal lene hem lyfode · but 3if þe londe faille,
Flesshe and bred bothe · to riche and to pore,
As longe as I lyue · for þe lordes loue of heuene.

and to help the
poor labourers.

¶ And alle manere of men · þat þorw mete and drynke
lybbeth, 20
Helpeþ hym to worche w3tliche · þat wynneth 3owre
fode."

A knight declares
he will help Piers
to labour.

¶ "Bi crist," quod a kny3te þo · "he kenneth vs þe
best ;

Ac on þe teme trewly · tau3te was I neuere.

Ac kenne me," quod þe kny3te · "and, bi cryst, I wil
assaye !" 24

Piers says he will
work for both, if
the knight will
guard the church
from wasters,

¶ "Bi seynt Poule," quod Perkyn · "3e profre 3ow so
faire,

þat I shal swynke and swete · and sowe for vs bothe,
And oper laboures do for þi loue · al my lyf tyme,
In couenaunt þat þow kepe · holikirke and my-selue 28
Fro wastoures and fro wykked men · þat þis worlde
struyeth.

and hunt hares
and foxes, and
26

¶ And go hunte hardiliche · to hares and to foxes,
To bores and to brockes · þat breketh adown myne
hegges,

14. *Maketh*] Make C. *kenneth so*] kennes C; kennyþ B.

15. *nymmeth*] takes C. *hij liggeth*] þei liggeþ W; þey ligge COB; a lyggeþ R.

16. *casteth*] castes C. *hem*] hym R. *comaundeth*] biiddiþ O; com-
aunde C.

17. *lene*] so in LOB; lene or lene RC; lenen or leuen (printed leuen) W.

19. *þe*] oure O.

20. *lybbeth*] lynes C.

21. *Helpeþ*] Helþes C. *wynneth*]

wynnes C.

23. *Ac*] And C. *tau3te*] caught (so miswritten) C.

24. *Ac*] But W; And C. *bi cryst*] COB om.

26. *sowe*] saw C.

27. *laboures*] laboreres R.

28. *In the margin of O*—þe lyuyng of frewe kny3tis. *my*] þy C.

29. *fro*] COB om. *struyeth*] strueth R; struthes C; stroyen O; stroieþ B; destruyþ W.

31. *brockes*] hukkes R. *adown*] down W. *myne*] men B.

And go affaite þe faucones · wilde foules to kille ; 32 kill the [wild]
 For suche cometh to my croft · and croppeth my birds with
 whete." falcons.

¶ Curteislich þe knyȝte þanne · comsed þise wordes,
 "By my power, Pieres," quod he · "I plizte þe my The knight gladly
 treuthe consents.

To fulfille þis forward · þowȝ I fiȝte sholde ; 36
 Als longe as I lyue · I shal þe mayntene."

¶ "Ȝe, and ȝit a poynt," quod Pieres · "I preye ȝow Piers further bids
 of more ; him to harm no
 Loke ȝe tene no tenaunt · but treuthe wil assent. tenant, to take no
 gifts from the
 poor,

And þowgh ȝe mowe amerey hem · late mercy be [Col. 26 b.]
 taxoure, 40

And mekenesse þi mayster · maugre medes chekes,
 And þowgh pore men profre ȝow · presentis and ȝiftis,
 Nym it nauȝte, an auenture · ȝe mowe it nauȝte deserue ;
 For þow shalt ȝelde it aȝein · at one ȝeres ende, 44
 In a ful perillous place · purgatorie it hatte.

¶ And mysbede nouȝte þi bonde-men · þe better may to injure no
 labourer,
 þow spede ;

þowgh he be þyn vnderlynge here · wel may happe in
 heuene,

þat he worth worthier sette · and with more blisse, 48
 [þan þow, bot þou do bette · And lyue as þow shulde ;]

Amice, ascende superius.

† remembering
 the text, Luke
 xiv. 10 ;

For in charnel atte chirche · cherles ben yuel to knowe,
 Or a kniȝte fram a knaue þere · knowe þis in þin herte.

32. *go*] so W. *þe*] *þi* WR ; *þy* C.
foules] *foweles* W ; *bestis* O.

33. *suche*] *swiche* WR ; *swilce* C.

34. *þise*] *hise* O.

37. *Als*] *Al-so* B ; As CR.

38. *ȝe*] *ȝhe* O ; *ȝee* B. *a*] C *om.*

39. *Loke*] *Lokip* þat B.

40. *hem*] *men* R ; CB *om.*

41. *þi*] *þe* CB ; *ȝoure* R. *medes*] *mede* R.

43. *Nym*] *Nemþ* B. *an auenture*] *in aduenture* B. *ȝe*] *þow* R.

45. *hätte*] *hatteth* RB.

46. *And*] COB *om.* *bonde-men*] *bonde-man* R. *may*] *mayst* OB.

47. *happe*] *happen* B.

48. *worth—sette*] *worthier sit* CO ; *worpiere sitteþ* B.

49. LWRO *omit.* Copied from C ; found also in BC2, and in Crowley's text. In CBC2 it is wrongly placed after the Latin quotation ; rightly placed in Crowley. *shulde*] *sholdust* B.

50. *charnel*] a chanel (!) R. *atte*] *at* WR ; and in CB. *cherles*] *clerkes* R.

51. *þere*] COB *om.*

to be true of
tongue,

And þat þow be trewe of þi tonge · and tales þat þow
hatie, 52

But if þei ben of wisdomē or of witte · þi werkmen to
chaste.

and to avoid
ribalds,

Holde with none harlotes · ne here nouȝte her tales,
And nameliche atte mete · suche men eschue ;
For it ben þe deuēles disoures · I do þe to vnder-
stande." 56

The knight again
assents,

¶ "I assente, bi seynt Iame" · seyde þe kniȝte þanne,
"Fortho worche bi þi wordes · þe while my lyf dureth."

¶

¶ "And I shal apparaille me," quod Perkyng · "in
pilgrimes wise,

And wende with ȝow I wil · til we fynde treuthe ; 60

Piers [† says he
will go] ready to
go, and take with
him corn to sow,

¶ And cast on me my clothes · yelouted and hole,
My cokeres and my coffes · for colde of my nailles,
And hange myn hope at myn hals · in stede of a
scrippe ;

A bussel of bredeorne · brynge me þer-inne ; 64

For I wil sowe it my-self · and sitthenes wil I wende
To pylgrymage as palmers don · pardoun fortho haue.

promising that
all who help him
shall have [† leave
to glean in
harvest],

¶ Ac who so helpeth me to erie · or sowen here ar I
wende,

Shal haue leue, bi owre lordē · to lese here in heruest, 68
And make hem mery þere-myddē · maugre who-so
bigrucceth it.

52. *þat þow*] COB *om.* *þi*] R *om.*
tales—hatie] *loke þow tales hatye* CO ;
loke talis] at þow hate B.

53. *þei*] it COB. *of* (1)] C *om.*
of (2)] COB *om.* *chaste*] chastie CR ;
chastise OB.

54. *with*] nauȝt with R.

55. *atte*] at þe WCR ; at O ; at þi B.

56. *it ben*] it beth R. *þe* (1)] þo
B. *vnderstande*] vnderstone C.

57. *seyde kniȝt*] þe kniȝt sayde
COB.

59. *In margin of* O—How peers
goop on pilgrimage. *And*] COB *om.*

61. *me*] WCOB *om.* *cast—clothes*] *on my clo*] is caste B. *yelouted*] *boke*

clowtede B. *hole*] I-hole R.

62. *coffes*] cufles CRO ; cuffis B.

63. *hope*] *glossed in* OC2—i. a
seed leep. *a*] þe B.

65. *sawe*] saw C. *and*] B *om.*
sitthenes] *sipenes* W ; *syththen* R ;
sifen C ; *sefen* B.

66. *To*] On B. *for*] O *om.*

67. *Ac*] And WCB. *or*] and W.
here] CB *om.* *ar*] er WCOB ; *ere* R.

68. *lese here*] *lacche* her C ; *lacche*
hire OB.

69. *And*] Ac B. *hem*] COB *om.* ;
hym R. *þere-myddē*] *þer-with* C.
bigrucceth it] *grucceth* C ; *grucceth*
O ; *grucche* B ; it be-grucche R.

¶ And alkyn crafty men · þat konne lyuen in treuthe, and that he will
I shal fynden hem fode · þat feithfulliche libbeth. find all their food,

¶ Saue Iakke þe iogeloure · and Ionet of þe stues, 72 except Jack the
And danyel þe dys-playere · and denote þe baude, juggler, and
And frere þe faytoure · and folke of his ordre, Janet of the
And Robyn þe Rybaudoure · for his rusty wordes, stews, and
Robin the tale-
teller, a worthless
set.

Treuthe tolde me ones · and bad me tellen it after, 76
Deleantur de libro viuentium · I shulde nouzte dele Psalm lxxviii. 29.

with hem ;

For holicherche is hote of hem · no tythe to take, [Fol. 27.]

Quia cum iustis non scribantur ;

78

They ben ascaped good aucture · now god hem
amende !”

¶ Dame worche-whan-tyme-is · Pieres wyf hiȝte, 80 Piers' wife is
His douȝter hiȝte do-riȝte-so . or-þi-dame-shal-þe-bete, named Work-
His sone hiȝte suffre-þi-souereynes · to-hauen-her-wille- when-time-is, his
Deme-hem-nouȝte-for-if-þow-doste- · þow-shalt-it-dere- daughter is Do-
abugge. as-you-are-bid,
and his son is
Obey-your-king.

“Late god yworth with al · for so his worde teecheth ; 84

¶ For now I am olde and hore · and haue of myn owen, Piers says he is
To penaunce and to pilgrimage · I wil passe with þise other. old, and must
make his will.

For-þi I wil, or I wende · do wryte my biqueste.

In dei nomine, amen · I make it my-seluen. 88 THE TESTAMENT.

He shal haue my soule · þat best hath yserued it, “I bequeath my
soul to Him that
best deserves it,

Til I come to his acountes · as my *credo* me telleth,

70. *alkyn*] alle kynne WOR.

71. *libbeth*] lyuees C.

72. *Iakke*] Iagge W. *stues*] stuwes
W; stewes C; stines R; styneuous B.

73. *dys-playere*] dees-pleyere WCO.
denote] Enote CB; euot O.

74. *his*] hire W. B *has*—And þe
frere faytour · wiþ al his hool ordre.

76. *it*] hit forþ B.

77. *I—hem*] CB om.

78. *hote*] hoten O. *take*] aske R.
Quia] so in W; misprinted Qui.

79. *now*] but O; WCB om.

80. *worche*] werche wel B.

82. *souereynes*] suffereignes C.
to] RO om.

83. *doste*] do CB. *it*] ful O; is C.
abugge] a-bygge C; abiegge B.

84. CB omit. so] O om.

86. *to*] CO om.

87. *or*] er WCOB; ar R. *biqueste*]
queste R.

88, 89. *In—soule*] one line in R.

89, 90. *þat best, &c.*] one line in
R. *yserued*] deserued W. *it defende*
—*bileue*] I-kepud it R.

91. *credo me*] crede R.

To haue a relees and a remissioun · on þat rental I
leue. 92

and my body to
the church, that
takes tithe of my
corn.

¶ þe kirke shal haue my caroigne · and kepe my
bones ;

For of my corne and catel · he craved þe tythe.

I payed it hym prestly · for peril of my soule,

79

For-thy is he holden, I hope · to haue me in his
masse, 96

And mengen in his memorye · amonge alle crystene.

My wife shall
haue my lawful
winnings, for my
debts are all paid.

¶ My wyf shal haue of þat I wan · with treuthe and
nomore,

And dele amonge my douztres · and my dere children.

For þowghe I deye to-daye · my dettes ar quitte, 100

I bare home þat I borwed · ar I to bedde ȝede.

With the residue
will I worship
Truth, and be
His pilgrim."

¶ And with þe residue and þe remenaunte · bi þe Rode
of Lukes !

I wil worschip þer-with · treuthe bi my lyue,

And ben his pilgryme atte plow · for pore mennes
sake. 104

My plow-fote shal be my pyk-staf · and picche atwo
þe rotes,

And helpe my culter to kerue · and clense þe forwes."

Piers and the
pilgrims set about
ploughing, and
many workmen
help him.

¶ Now is perkyn and his pilgrymes · to þe plowe
faren ;

To erie þis halue acre · holpyn hym manye. 108

Dikeres & delueres · digged vp þe balkes ;

þere-with was perkyn apayed · and preysed hem faste.

Other werkemen þere were · þat wrouȝten ful ȝerne,

92. *a* (2)] *O om.* leue] bileue CB.

93. *caroigne*] cariogne C; carayne RB.

94. *he*] she WB. *þe*] R *om.*

95. *hym*] ful W; hem B.

99. *children*] childres R; childerne C.

100. *deye*] deyede R. *dettes* —
quitte] dette is l-quoted R; dettes
are quyte W.

101. *ar*] er WCOB.

102. *and*] of CB.

104. *atte*] at þe RB; at CO.

105. *plow-fote*] ploughwes foot B;
plow-pote R; plow-foot WC. *pyk-
staf*] pikid staf B. *and*—*rotes*] to
picche a-two rotis B. *atwo*] at R.

107. *his*] hise WC; jese R.

108. *þis*] so in W; *misprinted his*.
holpyn] þer helpen B.

109. *digged*] digges C. *balkes*]
baukys B.

111. *ȝerne*] faste C.

Eche man in his manere · made hym-self to done, 112

And some to plesse perkyn · piked vp þe wedes.

¶ At heighe pryme peres · lete þe plowe stonde,
To ouersen hem hym-self · and who-so best wrouȝte,
He shulde be huyred þer-after · whan heruest-tyme
come. 116

At high prime
Piers looked at
[Fol. 27 b.]
what the work-
men had done. **so**

¶ And þanne seten somme · and songen atte nale,
And hulpen erie his half acre · with “how! trolli-
loli!”

But some helped
him only by
drinking and
singing,

¶ “Now, bi þe peril of my soule!” quod Pieres · al
in pure tene,

“But ȝe arise þe rather · and rape ȝow to worche, 120
Shal no greyne þat groweth · glade ȝow at nede;
And þough ȝe deye for dole · þe deuel haue þat rec-
cheth!”

till Piers
threatened them
with famine.

¶ Tho were faitoures aferde · and feyned hem blynde,
Somme leyde here legges aliri · as suche loseles conneth,
And made her mone to pieres · and preyde hym of
grace: 125

Then the shirkers
feigned to be
blind, or lame,

“For we haue no lymes to laboure with · lorde,
y-graced be ȝe!

¶ Ac we preye for ȝow pieres · and for ȝowre plow
bothe,

and said all they
could do was to
pray for him,

þat god of his grace · ȝowre grayne multiplie, 128

And ȝelde ȝow of ȝowre almesse · þat ȝe ȝiue vs here;

For we may nouȝte swynke ne swete · suche sikenesse
vs eyleth.”

since they could
not work.

112. *Eche*] Elke C.

115. *To*] And ȝeed to R. and] B om.

116. *He*] For he B.

117. *atte nale*] at þe nale ROB; at þe ale R.

118. *hulpen*] holpen WCOB; ho helpen R. *erie*] herie C; ere W; to erye RB. *his*] þis W. *how*] hey O.

122. *deye*] deyede R. *dole*] doel W; deul R; deel O; defaute B. *haue*] hym haue B. *reccheth*]

recches C; recche R.

123. *Tho*] Two C. *aferde*] afered W.

124. *aliri*] a-liry W; a-lyrye C. *conneth*] knoues C.

126. *y-graced*] graced R; graceful B. *ȝe*] þe W.

127. *Ac we*] And C. *for* (2)] O om.

129. *of*] for W. *ȝowre*] O om. *almesse*] almose C.

130. *nouȝte*] neiȝer B. *eyleth*] C om.; ayleth R.

"I shall soon find
out if what you
say is true," said
Piers.

¶ "If it be soth," quod pieres, "þat 3e seyne · I shal
it sone asspye !

3e ben wastoures, I wote wel · and treuthe wote þe
sothe ! 132

81

And I am his olde hyne · and hiȝte hym to warne
Which þei were in þis worlde · his werkemen appeyred.

¶ 3e wasten þat men wynnyn · with trauaille and
with tene,

"Truth shall teach
you to drive his
team ;

but those who are
really blind I will
help.

Ac treuthe shal teche 3ow · his teme to dryue, 136
Or 3e shal ete barly bred · and of þe broke drynke.

But if he be blynde [or] broke-legged · or bolted with
yrnes,

He shal ete whete bred · and drynke with my-selue,
Tyl god of his goodnesse · amendement hym sende. 140

+ You might do
something to
earn money,

Ac 3e myȝte trauaille as treuthe wolde · and take mete
& huyre

To kepe kyne in þe felde · þe corne fro þe bestes,
Diken or deluen · or dyngen vppon sheues,

Or helpe make mortar · or bere mukke a-felde. 144

† but you live by
lying and in
sloth.

¶ In lecherye and in losengerye · 3e lyuen, and in
sleuthe,

And al is þow suffrance · þat veniaunce 3ow ne taketh.

Anchorites and
hermits I will
feed, but only
once a day.

¶ Ac anceres and heremytes · þat eten [noȝt] but at
nones,

And namore er morwe · myne almesse shul þei haue,
And of my catel to cope hem with · þat han cloistres
and cherches. 149

+ But Robert

Ac robert renne-aboute · shal nowȝte haue of myne,

131. *If it*] If þis CB. þat—seyne] CB om. In margin of O—Of ydel
beggars.

132. *3e*] þo R. wote (2)] wot wel R.

134. *his*] þat his B. appreyred] apayreth R.

135. *with* (2)] COB om.

138. [*or* WCROB] and L.

139. *whete*] swete O.

142. *kyne*] kyene C; ken R kyen
WB; kijn O.

143. *dyngen vppon*] piechen vp B.

144. *make*] to make B.

145. *in* (2)] COB om. 3e lyuen]
lyue R.

147. *As*] As C. [noȝt WCROB] LR
omit.

148. *er*] er þe W.

149. *of my*] COB om. ; of W.
cope] kepe W. and cherches] in
kerkes R.

Ne posteles, but þey *preche* conne · and haue power^e Run-about shall have nothing.
of þe *bisschop* ;

They shal haue payne and potage · and make hem-self [Fol. 28.]
at ese, 152

For it is an vnreasonable Religioun · þat hath riȝte
nouȝte of certeyne."

¶ And þanne gan a wastoure to wrath hym · and wolde Then the wasters began to resist, and one of them threatened Piers,
haue yfouȝte,

And to Pieres þe plowman · he profered his gloue ;
A *Brytonere*, a *braggere* · a-bosted pieres als, 156
And bad hym go pissen with his plow · for-pyned
schrewe !

"Wiltow or neltow · we wil haue owre wille, 82
Of þi flowre and of þi flessche · fecche whan vs liketh,
And make vs myrie þer-myde · maugre þi chekes !" 160

¶ Thanne Pieres þe plowman · pleynd hym to þe who prayed the knight to keep his promise.
knyȝte,

To kepe hym, as couenaunte was · fram cursed shrewes,
And fro þis wastoures wolueskynnes · þat *maketh* þe
worlde dere :

"For þo waste and wynnem nouȝte · and þat ilke
while 164

Worth neuere plente amonge þe poeple · þer-while my
plow liggeth."

¶ Curteisly þe *knyȝte* þanne · as his kynde wolde, The knight sternly warns them.
Warned wastoure · and wissed hym bettere,

"Or þow shalt abugge by þe lawe · by þe ordre þat I
bere !" 168

151. *haue*] ȝut haue R.

152. *hem-self*] hem COB.

153. *riȝte—of*] no thyng in COB.

154. *And*] COB om. a] W om.
to] CB om.

155. *þe*] O om. *he*] O om.

156. *Brytonere*] Bretoner WRB.

157. *with*] on R.

158. *Wiltow—neltow*] wil þow or
nelle þow R; wilt þou or nylt þou O.

159. *Of*] And of R. *fecche*] *facche* C; *fette* hit B.

160. *þer-myde*] þer-with CB.

161. *þe*] O om.

163. *wolueskynnes*] wolf skynnes
CO; of wolues kynne B. *þe*] þis R.

164. *þat*] B om.

165. *þe*] R om. *þer-while*] þe
while WROB. *liggeth*] lieþ B; legges
C.

166. *as*] C om.

167. *bettere*] þe better O.

168. *abugge*] abigge WCO; abiegge
B. *by* (1)] with R.

But one of them
cared nothing for
Piers or the
knight, and
threatened them.

¶ “I was nouȝt wont to worche,” quod wastour · “and
now wil I nouȝt bigyune!”—

And lete lizte of þe lawe · and lasse of þe knyȝte,

And sette Pieres at a pees · and his plow bothe,

And manaced pieres and his men · ȝif þei mette eft
sone. 172

Piers swears he
will punish them
yet, and calls in
Hunger.

¶ “Now, by þe peril of my soule!” quod pieres · “I
shal apeyre ȝow alle!”

And houped after hunger · þat herd hym atte firste :

“A-wreke me of þise wastoures,” quod he · “þat þis
worlde schendeth!”

Hunger caught
Waster, and
83 wrung and
buffeted him so,

¶ Hunger in haste þo · hent wastour bi þe mawe, 176

And wronge hym so bi þe wombe · þat bothe his eyen
wattered ;

He buffeted þe Britoner · aboute þe chekes,

þat he loked like a lanterne · al his lyf after.

He bette hem so bothe · he barste nere here guttes ; 180

that Piers had to
interfere, and
[† pray Hunger
to cease.]

Ne hadde Pieres with a pese-lof · preyed hunger to
cesse,

They hadde ben doluen bothe · ne deme þow non other.

“Suffre hem lyue,” he seyde · “and lete hem ete with
hogges,

Or elles benes and bren · ybaken togideres, 184

Or elles melke and mene ale ” · þus preyed pieres for
hem.

Then the shirkers
flew to the barns
to thrash ;

¶ Faitoures for fere her-of · flown in-to barnes,

And flapten on with flayles · fraun morwe til euen,

169. *was*] *nas* O. *wont*] *woned*
B; *wone* R. *wil—nouȝt*] *I nyl* COB.

171. *pees*] *pese* WCRB. *plow*] *plowht* C.

172. *manaced*] *manseyd* R.

173. *Now*] *R om.*

175. *schendeth*] *schenden* R; *shendes* C.

176. *þo*] *þan* B. *mawe*] *wombe* W.

177. *And*] *And* he B. *bothe—wattered*] *al watered* his eyes R.

178. *Britoner*] *Bretoner* WRB.

179. *after*] *tyme* B.

180. *he*] *þat* he B. *barste*] *brast* C.

181. *lof*] *loof* WO; *late* C; *lofe* R. *to cesse*] *sese* R.

182. *bothe*] *W om.* *ne—þow*] *wilne þou* B.

183. *lyue*] *to lyue* B. *and*] *B om.*

184. *and*] *an* C; *or* W. *bren*] *bran* COB.

185. *mene*] *meyne* ROB; *meynye* C.

186. *her-of*] *þer-of* COB. *into*] *in* R.

187. *flapten*] *flapped* C; *flappiden* B.

That hunger was nouȝt so hardy · on hem for to
loke, 188

For a potful of peses · þat peres hadde ymakel.

An heep of heremites · henten hem spades,

And ketten here copes · and courtpies hem made,

And wenten as werkemen · with spades and with
schoueles, 192

And doluen and dykeden · to dryue aweye hunger.

¶ Blynde and bedreden · were botened a þousande,

þat seten to begge syluer · sone were þei heled.

For þat was bake for bayarde · was bote for many
hungry, 196

And many a beggere for benes · buxome was to swynke,

And eche a pore man wel apayed · to haue pesen for
his huyre, [84]

And what pieres preyed hem to do · as prest as a sper-
hauke. 199

And þere-of was peres proude · and put hem to werke,

And ȝaf hem mete as he myȝte aforth · and mesurable
huyre.

¶ þanne hadde peres pite · and preyed hunger to wende

Home in-to his owne erde · and holden hym pere.

“For I am wel awroke now · of wastoures, þorw þi
myȝte. 204

Ac I preye þe, ar þow passe” · quod Pieres to hunger,

“Of beggeres and of bidderes · what best be [to] done?

188. *so*] R *om.* *for to*] fort B.

189. *peses*] pesen O; pisen B;
pese C.

190. *An*] And C.

191. *ketten*] kutten CB; kitten
WO. *copes*] capes C. *courtpies*] curtepies B; curthyes CO; curtebies R. *made*] makel W.

192. *with* (2)] COB *om.*

193. *doluen*] dolueden O.

194. *bedreden*] bedrede B; bedered O. *botened*] botoned C; bootned W.

195. *þat*] And C. *seten to*] repeated in L, by mistake.

196. *bote for*] bote to R.

197. *a*] CO *om.* *buxome*] fayne R. *was*] were B.

198. *echc*] elke C. *apayed*] payed CO. *his*] her O.

199. *to*] for to R. *as* (1)] also B.

200. *peres*] pieris so B.

201. *mesurable*] resounable O.

203. *in-to*] vn-to W. *erde*] erþe COB; yerd W.

204. *now*] W *om.*

205. *ar*] er WO; or CB. *to*] to to R.

206. *and*] O *om.* *of*] CB *om.* *be*] is R. [to WCRB] L *om.*

[Fol. 28 b.]
Hermits seized
spades and dug.

The blind,
bedridden, and
lame received
assistance.

[84]
† Many beggars
set to work
willingly,

for which Piers
gave them meat.

Then had Piers
pity, yet fears
they will do ill
when Hunger
departs,

though they are
meek enough
now.

For I wote wel, be þow went · þei wil worche ful ille ;
For myschief it maketh · þei beth so meke nouth, 208
And for defeaute of her fode · þis folke is at my wille.
þey are my bledy bretheren,” quod pieres · “for god
bouzte vs alle ;

So he asks
Hunger to give
him advice.

Treuthe tauzte me ones · to louye hem vchonie,
And to helpen hem of alle þinge · ay as hem nedeth.
And now wolde I witen of þe · what were þe best, 213
An[d] how I myzte amaistrien hem · and make hem to
worche.”

85
Hunger tells him
to feed the able-
bodied beggars
with horses' bread
and beans,

“Here now,” quod hunger · “and holde it for a
wisdom: :
Bolde beggeres and bigge · þat mowe her bred bi-
swynke, 216

and to make them
work.

With houndes bred and hors bred · holde vp her hertis,
Abate hem with benes · for bollyng of her wombe ;
And ȝif þe gomes grucche · bidde hem go swynke,
And he shal soupe swettere · whan he it hath deseruid.

Men who have
been unfortunate
should be com-
forted.

¶ And if þow fynde any freke · þat fortune hath ap-
peyred, 221
Or any maner fals men · fonde þow suche to enowe ;
Conforte [hem] with þi catel · for crystes loue of heuene,
Loue hem and lene hem · so lawe of god techeth :—

† Gal. vi. 2.

The needy and
naked should be
helped with
money.

Alter alterius onera portate.

And alle maner of men · þat þow myzte asspye, 225
That nedly ben, and nauȝty · helpe hem with þi godis,

207. *wil worche*] wolen do O.

210. *þey are*] It aren R; And ȝif
þei arn O. *bretheren*] brethier C.
for] & R.

211. *And*] An L; but marked for
correction. *amaistrien*] amaystrien R;
a-maistren W; a-mastrie O; maistre
B; maister C.

215. *Here*] I here R; Here me B.

218. *bollyng*] bolnyng CB. *wombe*]
wombes W.

219. *þe — grucche*] þey grucche
þanne COB. *go*] go and R.

220. R omits.

221. *And*] Ac R. *fortune*] falsched
R.

222, 223. CB omit.

222. *fals*] fawti O. *enow*] knowe
WRO.

223. [*hem* RO] hym LW.

224. *Loue*] Hire B. *hem*] hym
CB (in both places). *so — god*] for so
þe lawe COB. *onera*] honera R
portate] so in W, but misprinted
portare.

225. *of*] RB om. *þat*] CO om.
myȝty] myȝtist O.

226. *nauȝty*] noȝt han B.

Loue hem and lakke hem nouȝte · late god take þe
veniaunce ;

Theigh þei done yuel · late þow god [y-worþe] :— 228

Michi vindictam, & ego retribuam.

† Rom. xii. 19.

And if þow wil[t] be graciouse to god · do as þe gospel [Eol. 29.]
techeth,

And [biloue] þe amonges low men · so shaltow lacche
grace,

Facite vobis amicos de mamona iniquitatis."

Luke xvi. 9.

¶ "I wolde nouȝt greue god," quod piers · "for al þe
good on grounde ;

Piers wants to know if it is right to make men work.

Miȝte I synnelees do as þow seist?" · seyde piers
þanne. 232

¶ "Ȝe, I bihote þe," quod hunger · "or ellis þe bible
lieth ;

Hunger refers him to Gen. iii. 19 ;

Go to Genesis þe gyaunt · þe engendroure of vs alle ;

'*In sudore* and swynke · þow shalt þi mete tilye,

And laboure for þi lyfode' · and so owre lorde hyȝte. 236

And sapience seyth þe same · I seigh it in þe bible ;

'*Piger pro frigore* · no felde nolde tilye,

and to Prov. xx. 4.

And þerfore he shal begge and bidde · and no man
bete his hunger.'

¶ Mathew with mannes face · mouthed þise wordes, 240
þat *seruus nequam* had a nam^{a besaunt} · and for he wolde nouȝte
chaffare,

The slothful servant, Mat. xxv. 28 ; Lu. xix. 22, 24.

He had maugre of his maistre · for euermore after ;

And binam [hym] his Mnam · for he ne wolde worche,

228. þow] WCOB *om.* [y-worþe W] *better than* aworthe LR ; CO *have* worthe ; B *has* worche.

229. And] Ac O. *wilt*] WCO ; wolt B ; wil L ; R *om.*

230. [biloue WCOB] bilow L ; bylowe R ; in L, the line is marked for correction. low] lewed W. *vobis*] vos W. *mamona*] *mammona* (printed *Mammone*) W.

233. bihote þe] þe bihote B. þe] god R.

235. and] & in OR.

237. seigh] se CB. *it*] R *om.*

238. pro] pro (printed *præ*) W. nolde] wolde R.

239. he shal] shal he CB.

240. mouthed] mouthe C ; moutheth R.

241. nam] Mnam WC ; man (!) RB. wolde] nolde COB.

242. for] WCB *om.*

243. [hym WCROB] L *om.* Mnam] namn (*sic*) R ; nam O. ne] C *om.*

And ȝaf þat Mnam to hym · þat ten Mnames hadde,
 And with þat he seyde · þat holicherche it herde, 245
 ‘He þat hath shal haue · and helpe þere it nedeth,
 And he þat nouȝt hath, shal nouȝt haue · and no man
 hym helpe ;

Mat. xxv. 29; Lu.
 xix. 26.

87

Common sense
 tells men to work.

And þat he weneth wel to haue · I wil it hym bireue.’
 ¶ Kynde witt wolde · þat eche a wyght wrouȝte 249
 Or in dykyngne or in deluyngne · or trauaillynge in
 preyeres,

Contemplatyf lyf or actyf lyf · cryst wolde men wrouȝte.
 þe sauter seyth in þe psalme · of *beati omnes*, 252
 þe freke þat fedeth hym-self · with his feythful labour,
 He is blessed by þe boke · in body and in soule :

P. cxxvii. 2
 (Vulz.).

Labores manuum tuarum, &c.

¶ “Ȝet I prey ȝow,” *quod* pieres · “*par charite*, and ȝe
 kunne

Piers complains
 that some of his
 men are always
 ill.

Eny leef of lechecraft · lere it me, my dere. 256
 For *somme* of my *seruauntz* · and my-self bothe
 Of al a wyke worche nouȝt · so owre wombe aketh.”

Hunger says it
 comes from their
 over-eating.

¶ “I wote wel,” *quod* hunger · “what sykenesse ȝow
 eyleth,

Ȝe han maunged ouer-moche · and þat maketh ȝow
 grone. 260

Ac I hote þe,” *quod* hunger · “as þow þyne hele
 wilnest,

þat þow drynke no day · ar þow dyne somewhat.

They should not
 eat till they are
 hungry.

Ete nouȝte, I hote þe · ar hunger þe take, 263

And sende þe of his sauce · to sauoure with þi lippes ;

88

And kepe some tyl soper-tyme · and sitte nouȝt to
 longe,

244. *Mnam*] *nam* RO. *Mnames*] *Mnammes* CB; *napmes* R; *nammes* O.

247. *fat*] *C om.* *nouȝt hath*] *hath*
nouȝt CB.

248. *wel*] for R.

250. *in* (2)] CB *om.*

251. *lyf* (2)] COB *om.* *men*] þei
 WCOB.

252. *þe*] a R.

253. *fat*] B *om.* *his*] C *om.*

257. *bothe*] been seek oþer while O.

258. *a*] þe O. *wyke*] woke R.

260. *ouer*] to COB. *and*] B *om.*

grone] to grone COB.

261. *Ac*] And COB.

263. *þe* (2)] R *om.*

265. *tyl*] to RO; for CB.

Arise vp ar appetit · haue eten his fulle.

[Fol. 29 b.]

Lat nouȝt sire surfait · sitten at þi borde ;

Leue him nouȝt, for he is lecherous · and likerous of
tonge,

They should not
let Sir Surfeit sit
beside them.

268

And after many manere metes · his maw is afyngred.

¶ And ȝif þow diete þe þus · I dar legge myne eres,

þat þhisik shal his furred hodes · for his fode selle,

And his cloke of calabre · with alle þe knappes of
golde,

Were men thus
moderate, Phy-
sic would sell
his cloak, and
turn farm-
labourer.

272

And be fayne, bi my feith · his þhisik to lete,

And lerne to labour with londe · for lyflode is swete ;

For morthereres aren mony leches · lorde hem amende !

þei do men deye þow here drynkes · ar destine it
wolde."

276

¶ "By seynt Poule," quod pieres · "þise aren profit-
able wordis !

Piers thanks
Hunger for such
advice.

Wende now, hunger, whan þow wolt · þat wel be þow
euere !

For þis is a louely lessoun · lorde it þe for-ȝelde !"

¶ "By-hote god," quod hunger · "hennes ne wil I
wende,

Hunger says he
must dine ere he
goes away.

280

Til I haue dyned bi þis day · and ydronke bothe."

¶ "I haue no peny," quod peres · "poletes forto
bigge,

Piers says he has
no geese or pigs,
only cheese, curds,
cream, an oat
cake, and loaves of
beans and bran,

Ne neyther gees ne grys · but two grene cheses,

A fewe cruddes and creem · and an hauer cake,

284

266. *Arise*] And rys W; And rise
COB. *eten*] I-ete R.

268. *lecherous*] likerous CB.
likorous] lecherous CB. *of*] of his
COB.

269. *afyngred*] a-fyngerd C.

270. *þe*] C om.

271. *hodes*] hood B.

272. *þe*] R om. *knappes*] knoppes
CB.

274. *lerne*] lere CO; to lere B.
laboure] labori R.

275. *For*] R om. *morthereres*—
leches] many lechis ben morþereris

B; þer aren mo morareres (*sic*) þan
leches R.

276. *do men*] maken men to B.
drynkes] drynkyngis B. *destine*]
here desteny B. *it*] COB om.

277. *pieres*] Piers W; perkyn CB.

278. *be þow*] þow be R; be þee O;
be þe B.

279. *it*] CB om.

280. *By-hote*] I bihote B. *ne*
wil I] wol I nat COB.

282. *forto*] to W.

283. CB om. *gees*] goos O.
grys] grijs O.

89

And two boues of benes and bran · y-bake for my
fauntis.

And ȝet I sey, by my soule · I haue no salt bacoun,
Ne no kokeney, bi cryst · coloppes forto maken. 287

also parsley, leeks,
and cabbages,

Ac I haue pereil and porettes · and many kole-plantes,
And eke a cow and a calf · and a cart-mare
To drawe a-felde my donge · þe while þe drought
lasteth.

which must last
out till harvest.

And bi þis lyfode we mot lyue · til lammasse tyme ;
And bi þat, I hope to haue · heruest in my croft ; 292
And þanne may I dizte þi dyner · as me dere liketh."

The poor people
brought peascods,
beans, and
cherries to feed
Hunger.

Alle þe pore peple þo · pesecoddes fetten,
Benes and baken apples · þei brouȝte in her lappes,
Chibolles and cheruelles · and ripe chiries manye, 296
And profred peres þis present · to plesse with hunger.

Hunger wanted
more, and they
brought peas and
leeks,
† thinking to
poison him.

¶ Al hunger eet in hast · and axed after more.
þanne pore folke for fere · fedde hunger ȝerne
With grene poreȝ and pesen · to poysoun hunger þei
brouȝte. 300

By þat it neighed nere heruest · newe corne cam to
chepynges ;

90

But in harvest-
time they fed
Hunger
plentifully,

þanne was folke fayne · and fedde hunger with þe
best,

With good ale, as glotoun tauȝte · and gerte hunger go
slepe.

285. *bran*] of bran B. *y-bake*] I
take CB.

288. *Ac*] And C. *pereil*] *percile*
WR; *percelle* C; *persoly* B. *porettes*
porett R; porete B. *kole-plantes*
cale-plantes C; queynte herbes R.

290. *a-felde*] on feld B. *þe* (1)]
B om. *þe* (2)] C om. *drought last-*
eth] weder is drye COB.

291. *til—tyme*] to heruest tyme
CB; til heruest tyme come O.

293. *liketh*] likes C; lykede B.

294. *fetten*] to fette B.

295, 296. *Only one line in* CB;
thus—Benes, Chibolles, and cheruelles
and many oþer herbes.

295. *lappes*] lappe R.

297. *And—þis*] To make Piers a
COB. *with*] *with* his COB.

298. *Al*] An C; Ac B. *axed*] asked
C; askip B.

300. *poreȝ*] porettes COB. *and*]
and wiþ B. *to—hunger*] to poisons
hym W; hunger þey CB. *þouȝte*]
souȝte B.

301. *it—nere*] neighed C; neȝhede
it O; hit neighed B. *nere*] & newe
W; CB om.

302. B omits. *hunger with*] hem
of CO.

303. CB omit. *gerte*] garte W.

¶ And þo wolde wastour nouȝt werche · but wandren
aboute, 304

Ne no begger etc bred · þat benes Inne were, [Fol. 30.]
But of coket or clerematyn · or elles of clene whete ; and beggars
Ne none halpeny ale · in none wise drynke, would eat only
But of þe best and of þe brounest · þat in borghe is to the finest bread.
selle. 308

¶ Laboreres þat haue no lunde · to lyue on but her Labourers were
handes, dainty,

Deyned nouȝt to dyne a-day · nyȝt-olde wortes.

May no peny ale hem paye · ne no pece of bakoun,

But if it be fresch flesch other fische · fryed other and wanted fresh
bake, flesh and fried
fish, 312

And þat chaude or *plus chaud* · for chillyng of here
mawe.

¶ And but if he be heighlich huyred · ellis wil he and grumbled
chyde, about wages,

And þat he was werkman wrouȝt · waille þe tyme,

Aȝeines catones conseil·le · comseth he to iangle :— 316

Paupertatis onus pacienter ferre memento.

† (Cato. Distich.
i. 21).

¶ He greueth hym aȝeines god · and grucbeth aȝeines
resoun,

And þanne curseth he þe kynge · and al his conseil·le
after,

Suche lawes to loken · laboreres to greue. 319

304. *wolde - nouȝt*] ne wolde no
wastour R ; wolde nouȝt (*omitting*
wastour) C ; þei wolden nouȝt B.
wandren] wandred COB.

306, 307. But of coket or clene
whete · and drynke of þe beste ale C ;
B *the same, with* or of *for* or.

306. *or* (1)] or of R ; and W.

307. *halpeny*] so also in RO ; half-
peny W.

308—311. CB *omit*.

308. *of* (2)] O *om*.

309. *haue*] hadde O. *to—but*]
but lyue wiþ O.

310, 311. Wolden etc no nyȝt olde

wortis · ne drynke no peny ale OC².
nouȝt] R *om*. (*by mistake*).

312. *if it be*] COB *om*. *bake*]
y-bake WB ; baken O.

312, 313. *fryed—chaud*] R *om*.
or] and W. *here*] his R.

314. *if*] CO *om*. *heighlich*] hye
O.

315. COB *omit*.

317. *grucbeth*] grucchede B.

318. *And*] R *om*. *þanne—he*] he
corses þe C ; he curseþ þe O ; he
cursed þe B.

319. *loke*] look C.

except when
hungry.

Ac whiles hunger was her maister · þere wolde none of
hem chyde, 320

Ne stryue aȝeines his statut · so sterneliche he loket.

91

A warning to
workmen,

¶ Ac I warne ȝow, werkemen · wynneth while ȝe
mowe,

For hunger hide[r]ward · hasteth hym faste,

He shal awake with water · wastoures to chaste. 324

and a prophecy of
famine.

Ar fyue [ȝere] be fulfilled · suche famyn shal aryse,

Thorwgh flodes and þourgh foule wederes · frutes shul
faile,

And so sayde saturne · and sent ȝow to warne : 327

† A mysterious
prophecy.

Whan ȝe se þe sonne amys · and two monkes hedes,

And a Mayde haue þe maistrie · and multiplie bi eight,

þanne shal deth withdrawe · and derthe be iustice,

And dawe þe dyker · deye for hunger,

But if god of his goodnesse · graunt vs a trewe. 332

320. *Ac*] And COB. *þere—hem*] wolde þey nat COB.

321. *his*] þe B.

322. *Ac*] And C.

323. *hiderward*] *so in* WCROB; hideward L. *faste*] ful faste R.

324. *water*] wat R. *chaste*] chastie C; chastise OB.

325. *fyue*] fewe B. [ȝere R] ȝeer OB; LWC *om.*; Crowley *has* yere. *suche*] CB *om.*

326. *þourgh*] CROB *om.* *foule wederes*] foule werdis O; foolis wordis B.

327. *sent*] sende B.

329. *multiplie*] *so in* WCROB; LR *have* multiplied; Crowley *has* multiply. *bi*] be R.

329, 330. *Transposed in* B.

331. *dewe*] shal dye B.

332. *But*] And R. *if*] W *om.*

PASSUS VII.

Passus vij^{us} de visione, et supra.

Treuthe herde telle her-of · and to peres he sent,
 To taken his teme · and tulyen þe erthe,
 And purchaced hym a pardoun · *a pena & a culpa*
 For hym, and for his heires · for euermore after. 4
 And bad hym holde hym at home · and cryen his leyes,
 And alle þat halpe hym to erie · to sette or to sowe,
 Or any other myster · þat myȝte pieres auaille,
 Pardoun with pieres plowman · treuthe hath ygraunted.
 ¶ Kynges and knyȝtes · þat kepen holycherche, 9
 And ryȝtfullych in reumes · reulen þe peple,
 Han pardoun thourgh purgatorie · to passe ful lyȝtly,
 With patriarkes and prophetes · in paradise to be
 felawes. 12

92
 Truth bids Piers
 labour before the
 famine comes,

and promises
 pardon to all
 who help him to
 work.

Just kings and
 knights pass
 lightly through
 purgatory.
 [Fol. 30 b.]

¶ Bisshopes yblessed · ȝif þei ben as þei shulden,
 Legistres of bothe þe lawes · þe lewed þere-with to
 preche,
 And in as moche as þei mowe · amende alle synful,

Bishops who
 observe the
 commandments,

93TITLE. *So in* LWCRB; *Passus 7us* O.1. *her-of*] her-of (*printed* her) W.
he] O *om.* *sent*] wente B.2. *taken*] maken W. *tulyen*] *so* COB.
in LR; *tilien* WCB; *tilie* O.6. *halpe*] holpen WOB; holpe R.7. *myster*] mestier W; mester R;
mynysterye B.8. *pierres*] peres þe R; pieris þe B.9. *cherche*] cherches R.10. *reumes*] reames C; Remes W.11. *Han*] And (!) R. *lyȝtly*] lighte
COB.12. *felawes*] felawe WCOB.13. *shulden*] mowe amende B.14. *þe* (1)] WRB *om.*15. *And*] O *om.*

sit with the
Apostles at
doomsday.

Merchants have
not plenary
pardon,

because they keep
not holidays, and
swear.

Truth bade them
trade fairly
and mend
hospitals,

repair broken
bridges, and
dower maidens,

¶ and assist poor
scholars.

Aren peres with þe apostles · [þis] pardoun Þiers sheweth,
And at þe day of dome · atte heigh deyse to sytte. 17

¶ Marchauntz in þe margyne · hadden many 3eres,
Ac none *a pena & a culpa* · þe Pope nolde hem graunte,
For þei holde nouzt her halidayes · as holicherehe
teetheth,

And for þei swere by her soule · and ‘so god moste
hem helpe,’ 21

A3ein clene conscience · her catel to selle.

¶ Ac vnder his secret seel · treuthe sent hem a *lettre*,
That þey shulde bugge boldely · þat hem best liked, 24
And sithenes selle it a3ein · and saue þe wynny[n]ge,
And amende *mesondieue* þere-myde · and myseyse folke
helpe,

And wikked wayes · witzlich hem amende ;

And do bote to brugges · þat to-broke were, 28

Marien maydenes · or maken hem nonnes ;

Pore peple and prisounes · fynden hem here fode,

And sette scoleres to scole · or to somme other craftes ;
Relene Religioun · and renten hem bettere ;— 32

“ And I shal sende 3ow my-selue · seynt Michel myn
archangel,

þat no deuel shal 3ow dere · ne fere 3ow in 3owre
deyinge,

And witen 3ow fro wanhope · if 3e wil þus worche,

16. [þis WCOB] þus LR.

17. *deyse*] deys WCOB; dayes R.
to] W om.

19. *Ac*] And C. *none—pena*] no
pena R. *a* (2)] O om. *Pope*] pape
C. *nolde hem*] wald hem nauzt R;
wolde hem B.

20. *holde*] held C. *halidayes*] haliday R. *teetheth*] telleth R.

21. *by—soule*] ofte R. *and*] R om.
mote] mote B; R om.

22. *catel*] claffare B.

23. *Ac*] And CB. *his*] her O.
seel] schel O.

24. *þat* what B. *best liked*]

likede best O; best liketh R.

25. *it*] it vs R. *wynnyngge*] wyn-
nynges R; *miswritten* wynnyge L.

26. *þere-myde*] þer-with CRB.

27. CB om. *hem*] W om.

28. *brugges*] brugges (*altered to*
brygges) C; brieggess B.

29. *maken*] to make B.

30. *and*] or R. *prisounes*] prisones
RCO; prisons W; prisoneris B. *fode*] lifode CB; lijflode O.

31. *sworne*] R om.

31. *deyinge*] deynge R; doynge
(*sic*) COB, and Crowley.

And sende þowre sowles in safte · to my seyntes in
ioye.” 36 Then they would reach heaven.

¶ þanne were Marchauntz mery · many wepten for ioye,
And preyseden pieres þe plowman · þat purchaced þis
bulle. Then the merchants wept for joy.

¶ Men of lawe lest pardoun hadde · þat pleteden for
Mede, 39 Lawyers had least pardon; for they take bribes.

For þe sauter saueth hem nouzte · such as taketh ȝiftes,
And namelich of innocentz · þat none yuel ne kunneth ;

Super innocentem munera non accipies.

Ps. xiv. 5 (Vulg.).

Pledoures shulde peynen hem · to plede for such, an
helpe,

Prynces and prelates · shulde paye for her trauaille ;

A regibus & pryncipibus erit merces eorum.

¶ Ac many a iustice an iuroure · wolde for Iohan do
more, 44

þan *pro dei pietate* · leue þow none other !

Ac he þat spendeth his speche · and spekep for þe
pore 95 But he that pleads the cause of the poor—

þat is Innocent and nedy · and no man appeireth,

Conforteth hym in þat cas · with-oute coueytise of
ȝiftes, 48 [Fol. 31.]

And scheweth lawe for owre lordes loue · as he it hath
lerned,

Shal no deuel at his ded-day · deren hym a myȝte,
þat he ne worth sauf and his soule · þe sauter bereth
witness ; no devil shall harm him at his death-day.

Domine, quis habitabit in tabernaculo tuo, &c. Ps. xiv. 1 (Vulg.).

36. *sende*] *sente* C. *in* (1)] *in-to* an] and WCROB.

37. *Marchauntz—wepten*] manye COB. *iuroure*] *Iurour* CO; *Iurouris* B. · *Iohan*] *ion* O.

39. *Two lines in R; the first ends at hadde; the second is eked out by adding for þat craft is schrewed.* 46. *Ac*] And C. *spendeth*] *speneth* R.

41. *ne kunneth*] *konnes* C; *kunnen* OB. R omits the Latin. 48. *Conforteth*] And conforteth R.

42. *peynen*] *pyne* CO; *pynen* B. 49. *lerned*] I-lerned R; y-lerned W. 50. *ded-day*] *dede-day* C; *deep-day* WB.

Water, air, [fire]
and wit ought
never to be
bought.

¶ Ac to bugge water, ne wynde · ne witte, ne fyre þe
fierthe, 52

þise foure þe fader of heuene · made to þis folde in
comune ;

þise ben treuthes tresores · trewe folke to helpe,

þat neuere shal wax ne wanye · with-oute god hym-
selue.

¶ Whan þei drawn on to deye · and Indulgences
wolde haue, 56

Her pardoun is ful petit · at her partyng hennes,

þat any Mede of mene men · for her motyng taketh.

Ye lawyers, pay
heed to the text,

þe legistres and lawyeres · holdeth þis for treuthe,

þat, ȝif þat I lye · Mathew is to blame, 60

For he bad me make ȝow þis · and þis prouerbe me
tolde,

† Mat. vii. 12.

*Quodcumque uultis ut faciant uobis homines,
facite eis.*

Labourers that
are true, loving,
and meek, haue
the same pardon
as Piers.

¶ Alle lybbyng laboreres · þat lyuen with her hondes,
þat trewlich taken · and trewlich wynnen,

And lyuen in loue and in lawe · for her lowe hertis, 64

Haueth þe same absolucioun · þat sent was to peres.

Beggars are not
pardoned if they
feign.

¶ Beggeres ne bidderes · ne beth nouȝte in þe bulle,

But if þe suggestioun be soth · þat shapeth hem to
begge.

96

For he þat beggeth or bit · but if he haue nede, 68

He is fals with þe fende · and defraudeth þe nedy,

And also he bigileth þe gyuere · ageines his wil.

† Men should
giue to the
neediest.

For if he wist he were nouȝte nedy · he wolde ȝiue þat
an other,

52. *Ac*] And C. *ne* (1)] no R. þe R. *holleth*] holdes C.
fierthe] ferþe WCROB.

53. *is*] his COB.

54. *treuthes*] trewest C.

55. *with-oute*] wiþ (!) O.

56. *on—deye*] vn-to þe day C; Hap B.
vnto þe deþ OB; in-to deth R.

57. *Her*] His CRB. *her*] his R.

58. *any*] R om. *her*] his COB.

59. *ȝe*] the C; þe RB. *and*] and

60. *þat* (2)] B om. *is to*] y B.

61. *make*] take O.

64. *hertis*] herte R.

65. *Haueth*] Han O; Has C;

Hap B.

68. *bit*] bid C.

70. *bigileth*] gyleth R.

71. *ȝiue þat*] it gif COB.

þat were more nedy þan he · so þe nediest shuld be
hulpe. 72

Catoun kenneth men þus · and þe clerke of þe stories,

Cui des, videto · is catounes techynge,

† Dion. Cato.
Brev. Sent. 23.

And in þe stories he techeth · to bistowe þyn almes ;

*Sit elemosina [tua] in manu tua, donec studes
cui des.*

¶ Ac Gregori was a gode man · and bad vs gyuen alle
þat asketh, for his loue · þat vs alle leneth :— 77

† Pope Gregory's
precept.

† Choose not, but
give to all.

*Non eligis cui miserearis, ne forte pretereas
illum qui meretur accipere. Quia incertum
est pro quo [Deo] magis placeas.*

¶ For wite 3e neuere who is worthi · ac god wote who
hath nede,

In hym þat taketh is þe treccherye · if any tresoun wawe ;

For he þat 3iueþ, zeldeth · and 3arketh hym to reste,

† He that gives,
pays ; he that
begs, borrows.

And he þat biddeth, borweth · and bryngeth hym-self
in dette. 81

For beggeres borwen euermo · and her borghe is god [Fol. 31 v.]
almy3ti,

To 3elden hem þat 3iueþ hem · and 3et vsure more :

*Quare non dedisti peccuniam meam ad mensam, † Luke xix. 23.
ut ego veniens cum vsuris [exegissem illum ?]*

¶ For-þi biddeth nou3t, 3e beggeres · but if 3e haue gret
nede ; 84

For who-so hath to buggen hym bred · þe boke bereth
witnesse,

72. *more—he*] more nedyer and
nau3tier R.

73. *men*] me WO. *of þe*] of
WCOB.

75. [*tua* WCOB] LR om.

76. *Ac*] And C. *was*] is R.

77. *leneth*] leues C. [*Deo* W] deum
LCROB; deo in Crowley.

78. *wite 3e*] ye woot COB. *ac*]
and C.

79. *In*] Alle in R. *þe*] R om.
any] C om. *wawe*] walke WCOB.

80. *þat 3iueþh*] 3ift R.

81. *biddeth*] bit R.

82. *For*] For-thi R. *borghe*] bo-
rugh C; boru3 O; bor3 R.

83. *more*] amore R. *veniens*]
veniam W. [*exegissem*] exigissem,
&c. CB; & exigissem R; exigere L;
exigere WO. [*illum*] omitted in the
MSS.; added from the Vulgate.

84. *gret*] COB om.

85. *hath—buggen*] may by C; may
bigge OB.

He hath ynough þat hath bred ynough · þough he haue
nouȝt elles :

† To have bread,
is enough.

Satis diues est, qui non indiget pane.

¶ Late vsage he ȝowre solace · of seyntes lyues
redynge,

þe boke banneth beggarie · and blameth hem in þis
manere :

88

† Ps. xxxvi. 25
(Vulg.).

*Iunior fui, etenim senui; et non vidi iustum
derelictum, nec semen eius [querens panem.]*

[† Ye] are love-
less and lawless,
and seducers of
women.

¶ For ȝe lyue in no loue · ne no lawe holde ;
Many of ȝow ne wedde nouȝt · þe wommen þat ȝe with
delen,

But as wilde bestis with wehe · worthen vppe and
worchen,

91

Some break a
bone, and beg
ever after.

And bryngeth forth barnes · þat bastardes men calleth.

Or þe bakke or some bone · he breketh in his ȝouth,

A[nd] sitthe gon faiten with ȝoure fauntes · for euer-
more after.

They are always
meeting with
accidents.

þere is moo mysshape peple · amonge þise beggeres,
þan of alle maner men · þat on þis molde walketh ;

96

And þei þat lyue þus here lyf · mowe lothe þe tyme,

þat euere he was man wrouȝt · whan he shal hennes
fare.

But the old and
feeble, women
with child, blind
and maimed,

¶ Ae olde men & hore · þat helpees ben of strengthe,
And women with childe · þat worche ne mowe,

100

Blynde and bedered · and broken here membres,

86. *ynough*] I-nowe R (*in both
places*); B *omits the second*. *þough*
if C. *non*] R *om.* (!)

88. *hem*] (OB *om.* *etenim*) *etenim*
(*printed et jam*) W. [*querens
panem* (OB) LWR *omit.*

89. *lyue*] lyue nouȝt CB.

90. *wommen*] womman C. *þat*
CO *om.*

91. *bestis*] hors B. *worthen vppe*
& worþ vp O.

92. *calleth*] callid B.

93. *some*] þe R. *he breketh*] he
broke C; þei broken R; ȝe brekiþ B.

his] here R.

94. *And*] L has A; *but the line is
marked for correction*; and W C ROB.
ȝoure] here R; her O.

95. *mysshape*] myshap C; mys-
happy B; myschappid O.

97. *And þei*] þo R.

98. *þat*] þan C. *he—man*] þei
were men W. *he shal*] þei shal W.
fare] C *om.*

99. *Ae*] And C.

101. *bedered*] bedreden W; bed-
rede OB; bedred C; bederede R.

þat taketh þis myschief mekelych · as meseles and that are meek,
othere,

Han as pleyne pardoun · as þe plowman hym-self ;

For loue of her lowe hertis · owre lord hath hem have their
graunted 104 purgatory on
earth.

Here penaunce and her purgatorie · here on þis erthe. 97

¶ “Pieres,” *quod* a prest þo · “þi pardoun most I rede, A priest asks to
see Piers' pardon.

For I wil construe eche clause · and kenne it þe on
engliche.”

¶ And pieres at his preyere · þe pardoun vnfoldeth, Piers shows it ; it
had but two lines,

And I bihynde hem bothe · bihelde al þe bulle. 109

Al in two lynes it lay · and nouȝt a leef more,

And was writen riȝt þus · in witesse of treuthe :

Et qui bona egerant, ibunt in vitam eternam ;

Qui vero mala, in ignem eternum.

quoted from Mat.
xxv. 46.

(INDULGENCIA
PETRI).

The priest says it
is no pardon at
all.

¶ “Peter !” *quod* þe prest þo · “I can no pardoun
fynde, 112

But ‘dowel, and haue wel · and god shal haue þi
sowle,

And do yuel, and haue yuel · hope þow non other

[But] after þi ded-day · þe deuel shal haue þi sowle !” [Fol. 32.]

¶ And pieres for pure tene · pulled it atweyne, 116

And seyde, “*si ambulauero in medio vmbre*

mortis, non timebo mala ; quoniam tu mecum es.

Piers, for pure
vexation, tears it
asunder,
quoting Ps. xxii.
4 (Vulg.).

¶ I shal cessen of my sowyng,” *quod* pieres · “and
swynk nouȝt so harde,

Ne about my bely ioye · so bisi be namore !

Of preyers and of penaunce · my plow shal ben her-
after,

Piers says he
shall give himself

102. *þis myschief*] *þise myschiefs*
WCB; *þeise mescheues* O.

103. *as* (1)] a O; also B.

105. *on*] vpon R.

107. *wil*] schal R. *eche*] ich a O.
on] an R.

108. *vnfoldeth*] he vnfoldeth R.

109. *bihelde*] biholde C. *bulle*]
bille C.

110. *Al*] And W; Alle R.

111. *in witesse*] watinesse (!) B.
eternum] eternam B.

115. [*But* WCOB] *þat* LR; Crow-
ley *has* But. *ded-day*] dede-day C;
deef-day WB; deth-day RO.

116. *mala*] O om.

118. *Ne*] Ne be COB. *bisi*] bisily
COB. *be*] COB om.

119. *of* (2)] COB om. *penaunce*]
penaunces R.

98

up to prayer and
penance.

And wepen whan I shulde slepe · pough whete bred
me faille. 120

“David ate his
bread with
weeping,

¶ þe prophete his payn ete · in penaunce and in sorwe,
By þat þe sauter seith · so dede other manye ;
þat louth god lelly · his lyflode is ful esy :

Ps. xli. 4 (Vulg.).

Fuerunt michi lacrimę mee panes die ac nocte.

¶ And, but if Luke lye · he lereth vs bi foules, 124
We shulde nouȝt be to bisy · aboute þe worldes blisse ;

Luke xii. 22.
Mat. vi. 25.

Ne solliciti sitis · he seyth in þe gospel,
And sheweth vs bi ensamples · vs selue to wisse. 127

Who feeds the
birds in winter?
they have no
garner.”

þe foules on þe felde · who fynt hem mete at wynter?
Haue þei no gernere to go to · but god fynt hem alle.”

The priest asks
Piers who taught
him all this.

¶ “What!” quod þe prest to perkyn · “peter! as me
þinketh,

þow art lettred a litel · who lerned þe on boke?”

“Abstinence and
Conscience,” he
replies.

¶ “Abstinence þe abbesse,” quod pieres · “myne a.b.c.
me tauȝte, 132

And conscience come afterward · and kenned me moche
more.”

“You should take
Ps. xlii. 1 [Vulg.]
for your text,”
says the priest.

¶ “Were þow a prest, pieres,” quod he · “þow miȝte
preche where þow sholdest,

99

As deuynour in deuynyte · with *dixit insipiens* to þi
teme.”

“I refer you to
Prov. xxii. 10,”
quoth Piers.

¶ “Lewed lorel!” quod Pieres · “litel lokestow on þe
bible, 136

On salomones sawes · selden þow biholdest,

*[Eice] derisores et iurgia cum eis, ne crescant, &c.”*121. *ete*] eet WR.122. *other manye*] many other
COB.124. *he=foules*] or lereth vs be
foles R.127. *bi*] B *om.* *vs selue*] ouresilue
B: oure seluen O.128. *an*] in WCOB; of R. *fynt*] *fyndes* C. *at*] in B.129. *fynt*] *fyndes* C.132. *þe abbesse*] R *an.*133. *come*] *cam* W.134. *pieres*] WO *om.* *miȝte*] *myȝt-*
est WROB. *sholdest*] *woldest* R.135. *As*] As a B. *in*] of R.136. *Lewed*] Lew C. *Pieres*] *Pieris* þo B. *litel-on*] ful litil
lokist þou vp-on B. *þe*] þi R.137. *On*] Or on O; Vppon B; And
R. *selden*] ful selde B. [*Eice* O]
Ecce LWROB. (*Eice is the old spell-*
ing of the word now spelt Ejice.) *et*
—crescant] R *om.*

- ¶ þe prest and perkyn · apposeden eyther other,
 And I þorw here wordes a-woke · and waited aboute,
 And seighe þe sonne in þe south · sitte þat tyme, 140
 Metelees and monelees · on Maluerne hilles,
 Musyng on þis meteles ; · and my waye ich zede.
 ¶ Many tyme þis meteles · hath maked me to studye
 Of þat I seigh slepyng · if it so be myzte, 144
 And also for peres þe plowman · ful pensyf in herte,
 And which a pardoun peres hadde · alle þe peple to
 conforte, † about Piers and the priest.
 And how þe prest impugned it · with two propre
 wordes. 147
 Ac I haue no sauoure in songewarie · for I se it ofte faille ; [Fol. 32 b.]
 Catoun and canonistres · conseillete vs to leue Cato (Dist. ii. 31)
 To sette sadnesse in songewarie · for, *sompnia ne cures.* bids us despise
 ¶ Ac for þe boke bible · bereth witnesse, 100
 How danyel deuyned · þe dremes of a kynge, 152
 þat was nabugodonosor · nempned of clerkis.
 Daniel seyde, “ sire Kynge · þi dremeles bitokneth,
 þat vnkouth knyghtes shul come · þi kyngdom to cleue ;
 Amonges lowere lordes · þi londe shal be departed.”
 And as danyel deuyned · in dede it felle after, 157 which turned out
 þe kynge lese his lordship · and lower men it hadde. quite true.
 ¶ And ioseph mette merueillously · how þe mone and
 þe sonne, Joseph too had a
 And þe elleuene sterres · hailed hym alle. 160 dream,

140. *sitte*] *satte* C ; *sate* O ; at B.141. *monelees*] *moncles* R ; *monclees* WCOB.142. *þis meteles*] *þeise metelis* O.
and] a R. One would think that the
*reading should be on ; (a = on.)*143. The paragraph-mark is omitted
 in L ; but in W, we have here a
 large illuminated letter.143. *þis meteles*] *þeise metelis* O.
hath] han OB. *to*] O om.148. Ac] And C. *songewarie*]
sompnewarie O.150. *songewarie*] *sompnewarie* O.151. Ac] And C. *bible*] of the
bible C ; of *þe bible* B.152. *dremes*] *dreme* R ; *dreem* W.153. *nempned*] *Inempned* R.154. *dremeles bitokneth*] *dremels*
bitokneþ W ; *dremelis bitoknen* O ;
dremees bitoknes C ; *dremes bitokeneþ*
 B.155. *cleue*] *cleyme* WB ; *clayme*
 C ; *reue* R.158. *lese*] *lees* WO ; *les* R ; *lees*
aftr B.159. *and þe*] & O.160. *hym*] *hem* CO.

which his father
interpreted,

þanne Iacob iugged · iosephes sweuene :

“*Beau filtz*,” quod his fader · “for defaute we shullen,
I my-self and my sonnes · seche þe for nede.”

and so it came to
pass.

¶ It bifel as his fader seyde · in pharaoes tyme, 164

þat ioseph was iustice · egipte to loken,

It bifel as his fader tolde · his frendes þere hym souzte.

Wherefore I often
mused upon Piers
and the priest,
and concluded
that Do-well
surpassed
indulgences.

And al þis maketh me · on þis meteles to pynke ;

¶ And how þe prest preued · no pardoun to dowel, 168

And demed þat dowel · indulgences passed,

Biennales and triennales · and bisschopes *lettres*,

And how dowel at þe day of dome · is dignelich vnder-
fongen,

And passeth al þe pardoun · of seynt petres cherche.

The pope, I fully
believe, can grant
pardon.

¶ Now hath þe pope powere · pardoun to graunte þe
peple 173

With-uten eny penaunce · to passen in-to heuene ;

þis is owre bileue · as lettered men vs techeth,

Mat. xvi. 19.

*Quodcumque ligaueris super terram, erit ligatum
et in celis, &c.*

And so I leue lelly · (lordes forbode ellis !) 176

þat pardoun and penaunce · and preyeres don saue

Soules þat haue synned · seuene sithes dedly.

But to trust to
Triennials is very
unsafe.

Ac to trust to þise triennales · trewly me þinketh,

Is nouzt so syker for þe soule · certis, as is dowel. 180

¶ For-þi I rede 3ow, renkes · þat riche ben on þis erthe,

Vppon trust of 3owre tresoure · triennales to haue,

Be 3e neuere þe balder · to breke þe [ten] hestes ;

And namelich, 3e maistres · mayres and iugges, 184

162. *Beau*] Bew O. *filtz*] so also
in R; fitz WOC; fiz B.

165. *egipte*] al Egipte B.

166. *þere hym*] hym þere R.

167. *þis meteles*] þeise meteles O;
þis metels WCRB.

169. *demed*] nempned R. *indul-*
gences] indulgence RCB.

172. *passeth*] passid B. *al þe*] alle
R. *petres*] Peter C; Petir B.

173—180. O omits; but in the

margin is the note—now haþ þe p.

174. *eny*] C om.

175. *is*] R om. *&c.*] R om.

176. *lordes*] oure lordis B.

177. *saue*] þe same CB.

179. *Ac*] And C. *trust*] trist RB.

180. *Is*] It is R. *soule*] saules C;
soulis B.

181. *renkes*] thenke R; to þynk B.

183. *balder*] bolder WCRB. [*ten*
CROB] x LW.

þat han þe welthe of þis worlde · and for wyse men
 ben holden,
 To purchace þow pardoun · and þe popis bulles.
 At þe dredeful dome · whan ded[e] shullen rise,
 And comen alle bifor cryst · accountis to zelde, 188
 How þow laddest þi lyf here · and his lawes keptest,
 And how þow dedest day bi day · þe dome wil reherce ;
 A poke ful of pardoun þere · ne prouinciales *lettres*,
 Theigh þe be founde in þe fraternete · of alle þe foure
 ordres, 192
 And haue indulgences double-folde · but if dowel þow
 help,
 I sette þowre patentes and þowre pardounz · at one pies
 hele !
 ¶ For-þi I conseilte alle cristene · to crye god mercy,
 And Marie his moder · be owre mene bitwene, 196
 þat god gyue vs grace here · ar we gone liennes,
 Suche werkes to werche · while we ben here,
 þat after owre deth-day · dowel reherce,
 At þe day of dome · we dede as he hizte. 200
 [*Explicit visio willelmi de petro plowman. Et
 sequitur vita de dowell, Dobett, et Do-beste,
 secundum wytt & reson.*]

Ye mayors, and
 wealthy judges,
 who purchase
 pardons,
 [Fol. 33.]

when ye stand
 before Christ at
 doomsday,
 and your deeds
 are rehearsed ;

102

though you had a
 sackful of
 provincial letters,

I will give little
 for your pardon
 unless Do-well
 help you !

God give us grace
 to work such
 works, that Do-
 well at doomsday
 will say we did
 God's will.

185. *for*] COBR *om.*186. *and*] at O.187. *dede*] *so in* WCR ; þe dede B ;
ded L. *rise*] arise CB.188. *bifor*] to-fore W. *accountis*]
and *acountes* R.190. *dedest*] dost R.191. *poke*] pook C ; pouhȝ R.192. *foure*] fyue R.193. *indulgences*] indulgence CB.*if dowel*] dowel wil R.194. *pardounz*] pardon WCRB.
one] on RB ; a O. *pies hele*] pese
hule C ; peese hole B.196. *be*] þat she be B.198. *while*] þe while R.199. *deth-day*] dede-day C.

COLOPHON. *From* MS. Camb.
 Univ. Lib. Ll. 4. 14, in a later hand ;
 cf. Text A.

Visio ejusdem de Do-wel, Do-bet, et Do-best,
secundum Wit et Resoun.

PASSUS VIII. (INCIPIT DO-WEL.)

*Passus octauus de visione [Petri Plowman. Incipit
Dowel, Dobet, & Dobest.]*

103
Thus yrobed in russet · I romed aboute
 Al a somer sesoun · for to seke dowel,
 And frayned ful oft · of folke þat I mette,
 If ani wiȝte wiste · where dowel was at Inne, 4
 And what man he miȝte be · of many man I axed.
 ¶ Was neuere wiȝte, as I went · þat me wisse couthe None knew where
 Where þis lede lenged · lasse ne more; he dwelt.
 ¶ Tyl it bifel on a fryday · two freres I mette, 8 One Friday, I met
 Maistres of þe Menoures · men of grete witte. two Minorites,
 I hailed hem hendely · as I hadde lerned,
 And preyed hem par charitee · ar þei passed forther, and asked them
 If þei knewe any contre · or costes, as þei went, 12 to tell me where
 Where þat dowel dwelleth · doth me to wytene. Do-well dwelt.

TITLE. [*Petri—Dobest*] so in R *spelt rowmed in L, but the line is*
(but with the spelling Plowman); & marked.
primus de dowel LW; vt supra C; vt
supra; Et hic incipit primus de do-
wel, &c., B. O merely has Passus
octauus. See the Note.

OBS. *From this point mere varia-*
tions of spelling and inflexion will
not so often be given, as they can be
well ascertained from the foregoing
part.

1. *romed* WCRO] *romed* me B;

3. *frayned*] asked C.

4. *was*] were R.

5. *man*] men B.

6. *Was—went*] And was neuere in
 þis worlde R.

7. O omits. *lenged*] logged was B.
ne] oþur B.

9. *Maistres*] And maistres R.

11. *par*] for CR; *pur* OB.

12. *contre*] courte R. *as*] þer R.

† For such go
about every-
where.

¶ For þei ben men on þis molde · þat moste wyde
walken,

And knowen contrees, and courtes · and many kynnes
places,

Bothe prynces paleyses · and pore mennes cotes, 16

And do-wel and do-yuel · where þei dwelle bothe.

"With us, at all
times," said one.

¶ "Amonges vs," quod þe Menours · "þat man is
dwellynge,

10-1

And euere hath, as I hope · and euere shal here-after."

"Nay," said I,
"even the
righteous man
sins seven times
[Fol. 33 b.]
a day,
(Prov. xxiv. 16.)

¶ "Contra," quod I as a clerke · and comsed to dis-
puten, 20

And seide [hem] sothli, "*sepcies · in die cadit iustus* ;

Seuene sythes, seith þe boke · synneth þe riȝtful.

And who-so synneth," I seyde · "doth yuel, as me
pinketh,

And dowel and do-yuel · mow nouȝt dwelle togideres.

so he cannot
always be with
you."

Ergo, he nys nauȝt alway · amonge ȝow freres ; 25

He is otherwhile ellis where · to wisse þe peple."

"I'll explain that
about the
righteous man,"
said he.

¶ "I shal sey þe, my sone" · seide þe frere þanne,

"How seuene sithes þe sadman · on þe day synneth ;

By a forbisene," quod þe frere · "I shal þe faire
shewe. 29

"Put a man in a
boat in open sea,

¶ Lat brynge a man in a bote · amyddre a brode water,
þe wynde and þe water · and þe bote waggynge

and the wagging
of the boat will
make him
stumble, though
he is safe.

Maketh þe man many a tyme · to falle and to stonde ;

For stonde he neuere so styf · he stonbleth ȝif he
mooue ; 33

14. *wyde*] wilde COB.

14—17. R omits.

15. *contrees and courtes*] townes
and contreis B.

18. *þe Menours*] a menoures (*sic*) R.

19. *euere* (2)] B om.

20. *comsed*] by-gane C.

21. [*hem* WCOB] LR om. *sothli*
R om.

22. *seith*] on þe day seiþ B.

23. *I seyde*] he saide CO; seide
he B.

24. *dowel—do-yuel*] do-yuel and

do-wel CB. O omits this line.

25. *nys*] is CROB.

26. *is*] C om.

27. *shal*] B om.

28. *þe* (2)] a WCOB.

29. *a forbisene*] an ensample B.

30. *a* (3)] þe WCOB.

32. *þe*] a O. *a*] RO om. *and*] þan
B. *stonde*] stumble O.

33. *he*] B om. *stonbleth*] tumbleþ
B. *mooue*] meue WR; moueþ O;
meuyþ B.

Ac 3it is he sauf and sounde · and so hym bihoueth,
 For 3if he ne arise þe rather · and rauzte to þe stiere; Yet if he neglects
 the helm, he will
 be upset by his
 own fault.
 þe wynde wolde, wyth þe water · þe bote ouerthrowe;
 And þanne were his lyf loste · þourgh lacchesse of
 hym-self. 37

¶ And þus it falleth," *quod* þe frere · "bi folke here on Even so on earth.
 erthe;

þe water is likned to þe worlde · þat wanyeth and 105
 wexeth,

þe godis of þis grounde aren like · to þe grete waves, The waves are
 this world's
 fluctuating riches.
 þat as wyndes and wederes · walweth aboute. 41

þe bote is likned to owre body · þat brutel is of kynde,
 þat þorough þe fende and [þe] flesshe · and þe frele worlde
 Synneth þe sadman · a day, seuene sythes. 44

¶ Ac dedly synne doth he nouzt · for dowel hym kepith, Yet the just man
 doth no *deadly*
 sin, and is safe.
 And þat is charite þe champioun · chief help azein
 synne;

For he strengtheth man to stonde · and stereth mannes
 soule,

And þowgh þi body bow · as bote doth in þe water, 48

Ay is þi soule sauf · but [if] þi-self wole

Do a dedly synne · and drenche so þi soule; If thou do *deadly*
 sin, thou art
 justly drowned."
 God wole suffre wel þi sleuthe · 3if þi-self lyketh.

For he 3af þe to 3eres3yue · to 3eme wel þi-selue, 52

And þat is witte a[nd] fre wille · to euery wyzte a por-
 cioun,

To fleghyng foules · to fissches & to bestes.

Ac man hath moste þerof · and moste is to blame,

34. *Ac*] And CB.

35. *stiere*] steere W; stere COB; *þi*] þe W. *þe*] C om.
 sterne R.

36. *nyth*] and R.

39. *wanyeth*] wanes C; wantiþ B.

41. *walweth*] walkeþ WRB;
 walkes C; walken O.

42. *body*] bodyes CB.

43. *þat*] And B. [*þe* WCOB] *þi*
 LR. *þe* (3)] þis R.

47. *man*] men W.

48. *And*] þat R. *þowgh*] doip B.

þi] þe W. *þe*] C om.

49. [*if* WCOB] LR om. *þi-self*
wole] þow wole þi-selue W.

50. *so*] CB om. *soule*] selue R.

51. *sleuthe*] soule R.

52. *to* (1)] a W.

53. *and*] L has a, but the line is
 marked for correction; and WCROB.

54. *&*] and also COB.

55. *man*] þanne, altered to men R.

But if he worche wel þer-with · as dowel hym techeth."

"I can't follow that," said I; "so farewell."

¶ "I haue no kynde knowyng," quod I · "to conceyue
alle ȝowre wordes, 57

Ac if I may lyue and loke · I shal go lerne bettere."

"I bikenne þe cryst, [quod he] · þat on þe crosse deyde."

And I seyde, "þe same · saue ȝow fro myschaunce, 60

[Fol. 34.]

And ȝiue ȝow grace on þis grounde · good men to
worthe."

Again I wandered
wide, [walking
alone,] and
came to a grove,

166

and listened to
the sweet birds'
lays.

Then I slept
again, and had a
wondrous dream.

¶ And þus I went wide-where · walkyng myne one,

By a wilde wilderness · and bi a wode-syde.

Blisse of þo briddes · [abyde me made,] 64

And vnder a lynde vppon a launde · lened I a stounde,

To lythe þe layes · þe louely foules made.

Murthe of her mouthes · made me þere to slepe ;

þe merucillousest meteles · mette me þanne 68

þat euer dremed wyȝte · in worlde, as I wene.

One like myself
came, and called
me by name,

¶ A moche man, as me þouȝte · and lyke to my-selue

Come and called me · by my kynde name.

"What artow," quod I þo · "þat þow my name
knowest?" 72

"þat þow wost wel," quod he · "and no wyȝte bettere."

who said, he was
Thought.

¶ "Wote I what þow art?" · "þought," seyde he
þanne,

"I haue suwed þe þis seuene ȝere · sey þow me no
rather?"

"Thought," said
I, "tell me where
is Do-well."

¶ "Art þow thought?" quod I þo · "þow coutheest me
wisse 76

57. ȝowre] þi R.

59. [quod he W] quod þei R; LCOB
om. on þe] on W; vppon þe B.

62. myne] bi myn B.

63. wode-syde] wodes side WCB.

64. Blisse] þe blisse B. þo] þe
WCOB. [abyde me made R] brought
me aslepe LWCOD. But see the
three next lines; and cf. Text A.

65. a (1)] RB om. vppon] vnder B.
I] y me B.

66. lythe] hiren B. þe (2)] þat þo
B; þat þe R. louely] R om.

67. slepe] slepe W.

68. þe] R om. merucillousest]
Merucylokest R; merucilous B. mette
me] Mette I me O; me mette B.

69. L repeats dremed, but the line
is marked.

70. moche] mykil C. me] R om.

72. þo] R om.

75. sey] seye W; seyȝ O; sawe C.

76. coutheest—wisse] kannes me
wisse C; knowest, y-wysse B; coud-
est me wisse where R.

Where þat dowl dwelleth · and do me þat to knowe?"

¶ "Dowl and dobet · and dobest þe thriddle," quod he,
"Aren three faire vertues · and beth nauzte fer to fynde.

Who-so is trewe of his tonge · and of his two handes, "Whoever is meek, mild, and true," said he, "him Do-well follows.
And þorugh his laboure or þorugh his loude · his lyfode wynneth, 81

And is trusti of his tailende · taketh but his owne,
And is nouzt dronkenlew ne dedeignous · dowl hym folweth. 107

Dobet doth ryzt þus · ac he doth moche more; 84 Do-bet does even more, and gives to the needy,
He is as low as a lombe · and loueliche of speche,
And helpeth alle men · after þat hem nedeth;
þe bagges and þe bigurdeles · he hath to-broken hem alle,

þat þe Erl auarous · helde, and his heires; 88
And þus with Mammonaes [moneie] · he hath made hym frendes,

And is ronne in-to Religioun · and hath rendred þe bible, and hath rendered the Bible,

And precheth to þe poeple · seynt Poules wordes, and preaches from the text, 2 Cor. xi. 19.
Libenter sufferis insipientes, cum sitis ipsi sapientes,

'And suffreth þe vnwise · with ȝow for to libbe, 92
And with gladde wille doth hem gode · for so god ȝow hoteth.'

77. þat (2)] hym R.

78. þe] O om.

81. or] and B. þorugh (2)] COB om. loude] londes COB.

82. CB om. histailende] taylyng O.

83. is] is (printed his) W. dronkenlew] dronkelew R; dronklewe (printed dronklewe) WB; dronklewe C; drunklew O. dedeignous] deygnoous CB.

84. doth (1)] does C; do B. he] B om.

85. as (1)] B om.

87. to-broken] to-brook C; broken B.

88. þe] B om.

89. þus] R om. Mammonaes] Mamondes C. [moneie WCOB] mone LR. hath] had B. made] ymade R.

90. in-to] to WCOB. bible] bille (!) R.

91. precheth] preched CR.

92, 93. In one line—And to þe vnwise ye do goode · for so god yow beddis C; B the same, but with hotip for beddis.

Do-best is above
both, and bears a
bishop's crosier.

¶ Dobest is aboue bothe · and bereth a bisschopes
crosse,

Is hoked on þat one ende · to halie men fro helle.

A pyke is on þat potente · to pulte adown þe wikked,
þat wayten any wikkednesse · dowel to tene. 97

[Fol. 34 b.]

Do-well and Do-
bet have crowned
a king,

And dowel and dobet · amonges hem ordeigned
To croune one to be kyng · to reule hem bothe ;

þat ȝif dowel or dobet · did aȝein dobest, 100

108

with consent of
Do-best."

þanne shal þe kyng come · and casten hem in yrens,
And but if dobest bede for hem · þei to be þere for
euere.

¶ Thus dowel and dobet · and dobest þe thridde,

Crouned one to be kyng · to kepen hem alle, 104

And to reule þe Reume · bi her thre wittes,

And none other-wise · but as þei thre assented."

I thanked him,
and asked him
where these three
dwelt.

¶ I thonked thouȝt þo · þat he me þus tauȝte ;

"Ac ȝete sauoureth me nouȝt þi seggyng · I coueite to
lerne 108

How dowel, dobet, and dobest · don amonges þe peple."

"Only Wit can
tell thee," said he.

¶ "But witte conne wisse þe," quod þouȝt · "where þo
thre dwelle ;

Ellis wote I none þat can · þat now is alyue."

So Thought and
I went on till we
met Wit.

¶ þouȝte and I thus · thre days we ȝeden, 112

Disputyng vppon dowel · day after other,

94. *bothe*] hem boþe O.

95. *Is*] And is B. *hoked*] an hoke
R.

96. *.i*] And a B. *is*] R om. *on—
potente*] on þe potente CO; in þe
poynt B. *pulte*] pelte R; pilte O;
putte WCB. *wikked*] helle B.

97. *wikkednesse*] wickednesse to
do B.

98. *and* (2)] haþ B. *ordeigned*] *ordeyneden* O; *ordeyneþ* B; han or-
deyned W.

99. *one*] and R. R omits from to
reule (*l. 99*) to kyng in *l. 104*.

100. *did*] doþ O.

101. *casten*] putte B.

102. *bede*] did C; dyde B; bidde

O. *hem*] hym CB. *þei—þere*] þei be
þer O; þer to be B.

103. *dobest*] best C.

104. *be*] be (*printed* the) W; þe B.
kepen] so in WCOR; *spelt* kepin L;
B has helpe.

105. *þe*] þi O.

106. *none*] in non B. *assented*] *assentes* C; *assenteþ* B.

107. *þus*] B om.

108. *Ac ȝete*] Ac R; And yet C;
And ariȝt B. *seggyng*] saying W;
sayeng C; segge B. *lerne*] lere B.

110. *quod*] C om. *þo*] þei B.

111. *can*] can þe telle B. *is alyue*] *lyueþ* B.

112. *we*] COB om.

And ar we were ywar · with witte gan we mete.
 He was longe and lene · liche to none other,
 Was no pruyde on his apparaille · ne pouerte noyther,
 Sadde of his semblaunt · and of soft chiere. 117

I dorste meue no matere · to make hym to iangle,
 But as I bad þouȝt þo · be mene bitwene,
 And put forth somme purpos · to prouen his wittes,
 What was dowel fro dobet · and dobest fram hem bothe.

I asked Thought
 to ask him a
 question for me, 109

¶ þanne þouȝt in þat tyme · seide þise wordes, 122
 “Where dowel, dobet · and dobest ben in londe,
 Here is wille wolde ywyte · yif witte couthe teche hym,
 And whether he be man or [no] man · þis man fayne
 wolde aspye, 125

and he asked him
 where Do-well,
 Do-bet, and Do-
 best dwelt.

And worchen as þei thre wolde · þis is his entente.”

114. *we* (1)] y B. *were ywar*] were
 war WB; war were R. *we* (2)] I O.

119. *be*] to be B.

120. *somme*] his R.

123. *Where*] Whether R. *dobet*]
 and dobet B. *ben*] was CB; R *om*.

124. *is*] L. *om*. *ywyte*] wite WCOB;

Iwitt R.

125. [*no man*] so in RCB; L *omits*
 no, but the line is marked; WO have
 womman, which is probably corrupt.
fayne] COB *om*.

126. *þis*] thus W.

PASSUS IX. (DO-WEL I.)

*Passus nonus [de visione; et primus de dowel.]***110**

"Do-wel dwells,"
said Wit, "in a
castle made by
Kind of four
things,

earth, air, wind,
and water.

Within the castle
kind has inclosed
the lady *Anima*,

whom 'the prince
of this world'
[Fol. 35.]
hates.

Do-well, Do-bet,
and Do-best are
her appointed
keepers.

Sire dowel dwelleth," quod witte · "nouȝt a day
hemmes,

In a castel þat kynde made · of foure kynnes þinges ;
Of erthe and eyre is it made · medled togideres,
With wynde and with water · witterly enioyned. 4
Kynde hath closed þere-Inne · craftily with-alle,

A lemman þat he loueth · like to hym-selue,
Anima she hatte · ac enuye hir hateth,

A proude pryker of Fraunce · *prynceps huius mundi*, 8
And wolde winne hir away · with wyles, and he myȝte.

¶ Ac kynde knoweth þis wel · and kepeth hir þe bettere,
And hath do hir with sire dowel · is duke of þis
marches.

Dobet is hir damoisele · sire doweles douȝter, 12
To serue þis lady lelly · bothe late and rathe.

111

Dobest is aboue bothe · a bisschopes pere ;
þat he bit, mote be do · he reuleth hem alle ;
Anima þat lady · is ladde bi his lerynge. 16

TITLE. Passus nonus LO ; Passus
Nonus de visione, vt supra CR ; to
which W adds et primus de Do-bet
(an obvious mistake) ; B adds, et se-
cundus de Dowel. But Crowley has
the correct title.

2. *kyunes*] maner R.

3. *eyre*] of Eyr WB ; heyer R. is
it] is it (printed it is) W.

6. *like*] y-liche R.

7. *hatte*] hatteth R.

10. *Ac*] And CR.

11. *And—do*] And hath I-do R ;
As does C ; And dooþ W ; As doþ B.
sire] R om. þis] þe R.

14. *aboue*] aboute R.

15. *do*] don B ; doon O. *reuleth*]
reule C.

16. *lerynge*] lernyng R.

¶ Ac þe constable of þat castel · þat kepeth al þe
wacche,
The constable of
the castle is In-
wit [Conscience],

Is a wys kniȝte with-al · sire Inwitte he hatte,

And hath fyue feyre sones · bi his first wyf ;

Sire sewel and saywel · and herewel þe hende, 20 whose sons are
See-well, Say-
well, Hear-well,
Work-well, and
Go-well."

Sire worche-wel-wyth-þine-hande · a wiȝte man of
strengthe,

And sire godfrey gowel · gret lordes for sothe.

þise fyue ben sette · to saue þis lady *anima*,

Tyl kynde come or sende · to saue hir for euere." 24

¶ "What kynnes thyng is kynde," *quod* I · "canstow
me telle?" "Who is Kind?"
said I.

¶ "Kynde," *quod* witte, "is a creatour · of alle kynnes
þinges ;" "Kind is the
great Creator,
who made all
things ;

Fader and fourmour · of al þat euere was maked ;

And þat is þe gret god · þat gynnyng had neuere, 28

Lorde of lyf and of lyȝte · of lysse and of peyne.

Angeles and al þing · aren at his wille.

Ac man is hym moste lyke · of marke and of schafte ; man being most
like Himself.

For þorugh þe worde þat he spake · wexen forth bestes,

Dixit, & facta sunt ;

i. adam

Ps. cxlviii. 5
(Vulg.).

¶ And made man likkest · to hym-self one, 33 [112]

And Eue of his ribbe-bon · with-uten eny mene.

For he was synguler hym-self · and seyde *faciamus*,

As who seith, 'more mote here-to · þan my worde one ; † An argument
for the Trinity.

My myȝte mote helpe · now with my speche.' 37

Riȝte as a lorde sholde make *lettres* · and hym lakked
parchemyn, † A writer needs
both parchment
and pen.

20. *herewel*] sire here-wel R.

21. *Sire*] And CB.

22. *gret lordes*] a grete lord R.

23. *saue*] kepe W. *lady*] R om.

25. *kynnes*] kynne R ; COB om.

26. *creatour*] creature COB. *alle*
kynnes] alkyng C ; alkynne R ;
alkyns O.

28. *þat—gret*] þe get (*sic*) R.

29. *lysse*] blisse RB.

29, 30. *Transposed in B.*

31. *hym moste*] most hym R.
schafte] schape C

32. *wexen*] so in LRO ; woxen
WCB. *Dixit*] Et dixit B. *sunt*]
sunt, &c. CB.

33. *likkest*] I-likest R.

34. *mene*] mede B.

35. *and*] R om.

36. *mote here-to*] mut þerto O.

37. *now*] forþ W.

38. *a*] C om.

bough he couth write neuere so wel · ȝif he had no penne,
þe lettre[s] for al þe lordship · I leue were neuere
ymaked. 40

¶ And so it semeth bi hym · as þe bible telleth,
þere he seyde, *dixit, & facta sunt* ;

He moste worche with his worde · and his witte shewe.

† So God made
man by His Word
and Might.

And in þis manere was man made · þorugh myzte of
god almiȝti,

With his worde and werkemanschip · and with lyf to
laste. 44

[Fol. 35 b.]

And þus god gaf hym a goost · of þe godhed of heuene,

And of his grete grace · graunted hym blisse,

And þat is lyf þat ay shal last · to al [his] lynage after.

The castle is
called *Caro*.

And þat is þe castel þat kynde made · *caro* it hatte, 48

And is as moche to mene · as man with a soule ;

And þat he wrouȝt with werke · and with worde bothe,
þorugh myzte of þe maieste · man was ymaked.

¶ Inwit and alle wittes · closed ben þer-inne, 52

The lady is Life,
or *Anima*, and
dwells in man's
heart ;

For loue of þe lady *anima* · þat lyf is ynempned ;

Ouer al in mannes body · he walketh and wandreth,

Ac in þe herte is hir home · and hir moste reste.

In-wit is in his
head, and rules
Anima.

Ac Inwitte is in þe hed · and to the herte he loketh,

What *anima* is lief or loth · he lat hir at his wille ; 57

For after þe grace of god · þe grettest is Inwitte.

† Wo to him who
misuses his In-
wit.

¶ Moche wo worth þat man · þat mys-reuleth his In-
witte,

And þat be glotouns globbares · her god is her wombe ;

39. *no*] a CB.

40. *lettres* O] *lettre* LWC^{RB} ;
Crowley has letters ; see l. 38.

41. *semeth*] *semed* R. *bible*] book
COB. *he seyde*] it sayes C ; hit seiþ
B ; he seiþ O.

45. *of*] *þoruȝ* W. *godhed*] *goddled*
R.

47. [*his* WR] LCOB *om.* *lynage*] *lynages* CO.

48. *þat*] *þis* R. *castel*] *catel* (!)
RB.

49. *is*] *þat* is O.

50. *worde*] his wordes R.

52. *Inwit*] In-wytis B. *closed*] *I-clothed* R.

54. CB *omit.*

55. *Ac*] And WC. *hir* (1)] his
C ; B *om.* *hir* (2)] his CB.

56. *Inwitte*] wytt B. *he*] R *om.*

57. *or*] & O. *his*] hire R.

59. *man*] wiȝt R.

60. *globbares*] glubberes WO ; glob-
bers C ; clobberis B.

Quorum deus venter est.

† Philip. iii. 19.

For þei seruen sathan · her soule shal he haue ; 61
þat liueth synful lyf here · her soule is lieche þe deuel.
And alle þat lyuen good lyf · aren like god almiȝti,

Qui manet in caritate, in deo manet, &c.

† 1 St John iv.
16.

¶ Allas ! þat drynke shal for-do · þat god dere bouȝte,
And doth god forsaken hem · þat he shope to his lik-
nesse ; 65

*Amen dico vobis, nescio vos : & alibi : et dimisi
eos secundum desideria eorum.*

† Mat. xxv. 12 ;
Ps. lxxx. 13
(Vulg.).

¶ Foles þat fauten Inwitte · I fynde þat holicherche 66
Shulde fynden hem þat hem [fauteth] · and faderelees
children ;

[113]
† Idiots should
be protected by
the church ;

And wydwes þat han nouȝte wher-with · to wynnen
hem her fode, 68

Madde men, and maydenes · þat helplees were ;

† and so should
widows, madmen,
and helless
maidens.

Alle þise lakken Inwitte · and lore bihoueth.

¶ Of þis matere I myȝte · make a longe tale,
And fynde fele witnesses · amonges þe foure doctours,
And þat I lye nouȝt of þat I lere þe · luke bereth wit-
nesse. 73

¶ Godfader and godmoder · þat sen her godechildren
At myseise and at mischief · and mowe hem amende,
Shal haue penaunce in purgatorie · but ȝif þei hem
helpe. 76

† Godfathers and
Godmothers
should protect
their charges.

For more bilongeth to þe litel barne · ar he þe lawe
knowe,

þan nempnyng of a name · and he neuere þe wiser !
Shulde no crystene creature · crien atte ȝate,

venter] venter eorum B.

61. *soule*] so in R ; soules WCOB.

62. *soule*] soules C. *deuel*] deuellis

O.

63. *like*] lik to WCOB.

64. *bouȝte*] abouȝte COB.

65. *he shope*] schope hem R. &

alibi—eorum] R om. *eorum*] &c. CB.

66. *fauten*] faylen B.

67. *hem* (2)] R om. [fauteth

RCOB] fauted LW ; marked in L.

68. CB omit.

72. *witnesses*] witness CR.

73. *of—þe*] I lere the (*sic*) R.

74. *Godfader*] Godfadir OB ; God-
fadres W. *godmoder*] godmodir OB ;
godmodres W.

75. *At*] þat is R. *at*] COB om.

76. *ȝif*] if COB ; W om.

78. *he*] CB om.

Ne faille payn ne potage · and prelates did as þei
shulden. 80

† A Jew would
not see a Jew
suffer want.

A Iuwe wolde nouȝte se a Iuwe · go iangelýng for de-
faute,

[Fol. 36.]

For alle þe moebles on þis molde · and he amende it
mýȝte.

¶ Allas! þat a cristene creature · shal be vnkynde til
an other,

Sitthen Iuwes þat we iugge · Iudas felawes, 84
Ayther of hem helpeth other · of þat þat hym nedeth.

† Why should not
Christians be
charitable like-
wise?

Whi nel we cristene · of cristes good be as kynde
As Iuwes, þat ben owre lores-men? · shame to vs alle!
þe comune for her vnkýndenesse · I drede me, shul
abye. 88

¶ Bisschopes shul be blamed · for beggeres sake;

† It is a great
crime to give to
unworthy objects.

He is worse þan Iudas · þat ȝineth a iaper siluer,
And biddeth þe begger go · for his broke clothes:

*Proditor est prelatus cum Iuda, qui patrimo-
nium christi minus distribuit: & alibi:*

*Perniciosus dispensator est, qui res pauperum
Christi inutiliter consumit.*

He doth nouȝt wel þat doth þus · ne drat nouȝt god
almýȝty, 92

Ne loueth nouȝt salamones sawes · þat sapience tauȝte;

[114]
Is. ex. 10. Vulg.
Eccles. i. 16.

Inicium sapientie, timor domini:

¶ þat dredeth god, he doth wel; · þat dredeth hym
for loue,

80. *Nr*] And R.

82. *moebles*] mebles WOB; nobles

(!) R. *on*] of RB.

83. *cristene* WCROB] *spelt* cres-
tene in L. *be*] be so OB. *til*] to CB.

84. *Sitthen*] Syn W.

85. *Ayther—hem*] þat ayther R.
þat þat] hem þat R. *hym*] hem W.

86. *nel*] nyl C; nylen O; ne wil
R; ne wille B.

87. *shame*] to schame R.

88. *vnkyndenesse*] wikkednesse CB.
abye] abide B.

90. *a iaper*] Iapers COB.

91. *biddeth*] bit R. *begger*] beg-
geris B. *go*] go forþ B. *minus*] *minus* LCROB: *minus or mimis* W.
est] O *am.* *Christi*] COB *em.*

92. *drat*] drad R; drat, altered to
drad C.

93. *Nr*] He W.

94, 95. COB *have one long line—*
Dred god for loue & þou doste wel ·
but nouȝt for vengeance, and þou dost
bet.

94. *dredeth*] drat R (*bis*).

And nouȝt for drede of veniaunce · doth þer-fore þe
bettere ;

He doth best, þat with-draweth hym · by day and bi
nyȝte 96

To spille any speche · or any space of tyme ;

Qui offendit in [vno], in omnibus est reus.

† Waste not
speech or time
(James ii. 10).

¶ Lesyng of tyme · treuthe wote þe sothe !

Is moste yhated vp erthe · of hem þat beth in heuene,

And sitthe to spille speche · þat spyre is of grace, 100

† Speech is God's
gleman.

And goddes gleman · and a game of heuene ;

Wolde neuere þe faithful fader · his fithel were vn-
tempred,

Ne his gleman a gedelynge · a goer to tauernes !

¶ To alle trew tidy men · þat trauaille desyren, 104

† Our Lord loves
workers. Ps.
xxxiii. 11 (Vulg.).

Owre lorde loueth hem and lent · loude oþer stille,

Grace to go to hem · and agon her lyfode ;

*Inquirentes autem dominum non minuentur omni
bono.*

¶ Trewe wedded libbing folk · in þis worlde is dowl ;

[117]
† Truly wedded
folk do well.

For þei mote worche & wyne · and þe worlde susteyne.

For of her kynde þei come · þat confessoures ben
nempned, 109

Of such come
confessors,
martyrs, &c.

Kynges and knyȝtes · kayseres and cherles,

Maydenes and martires · out of o man come.

þe wyf was made þe weye · for to help worche, 112

And þus was wedloke ywrouȝt · with a mene persone ;

† How wedding
should be ma.te.

First bi þe faderes wille · and þe frendes conseilte,

95. R *has*—And drad hym nauȝt
for loue of vengeance · to do þe bettere.

96. *He doth*] thow dost COB. þat
—*hym*] if þow withdrawe COB.

97. [*vno* WCOB] verbo LR; *see p.*

184. *in—est*] est in omnibus COB.

99. *yhated*] hatid O. *vp*] vpon
WOB.

100. *sitthe*] seche R. *spyre*] spire
CROB; spicerie W.

101—103. C *omits from* and *in* 101
to gleman *in* 103.

102. *his*] þis W. *untempred*] vn-
tymbred R.

105. *hem*] O *om.* *other*] eiþer O.

106. *to hem*] to hem tille R. *agon*]

agoon RO; ofgon W.

108. *mote*] musten O.

109. *þei*] he R.

110. Kayseres and kyngis · knyȝttis
and clerkis B.

111. *o*] a COB.

113—116. R *omits from* with a
mene to ywrouȝte.

And sytthenes bi assent of hem-self · as þei two myzte
acorde.

[Fol. 36 b.] And thus was wedloke ywrougte · and god hym-self it
made ; 116

In erthe þe heuene is · hym-self was þe witnesse.

False folk are
conceived in an
ill hour, like Cain.

¶ Ac fals folke faithlees · theues and lieres,
Wastoures and wrecches · out of wedloke, I trowe,
Conceyued ben in yuel tyme · as caym was on Eue. 120
Of such synful shrewes · þe sauter maketh mynde,

Ps. vii. 15 (Vul'g.).

Concepit in dolore, et peperit iniquitatem, &c. :

[118] And alle þat come of þat caym · come to yuel ende.
For god sent to seem · and seyde bi an angel,
þyne issue in þyne issue · I wil þat þei be wedded,
And nouzt þi kynde with caymes · ye coupled ne
yspoused. 125

† God warned
Seth's issue not
to marry with
Cain's.

¶ 3et some, a3ein þe sonde · of owre saueoure of heuene,
Caymes kynde & his kynde · coupled togideres,

God was wroth
with them for so
doing ;

Tyl god wratthed for her werkis · and suche a worde
seyde, 128

‘ þat I maked man · now it me athynketh,

Gen. vi. 7.

Penitet me fecisse hominem.

Wherefore He
bade Noah build
the ark,

¶ And come to Noe anon · and bad hym nouzt lette :
‘ Swithe go shape a shippe · of shides and of bordes.
þi self and þi sones three · and sithen 3owre wyues,
Buske 3ow to þat bote · and bideth 3e þer-inne, 133

for the flood
should destroy
Cain's seed.

Tyl fourty dayes be fulfild · þat [þe] flode haue ywasshen
Clene away þe cursed blode · þat caym hath ymaked.

117. þe—is] þere heuen is R ; and
in heuene W. was þe] bereþ WCB.

118. faithlees] and faithles R.

120. in] R om. on] and B.

121. in dolore] dolorem R. &c.] RB
om.

123. For] And W. seem] sem B.
an] þe CB.

125. caymes] caym R. ne] nor W.

126. saueoure] lorde CB.

127. his] her B.

128, 129. CB have one long line—

Til god saide for wrathe · þat I maked
man me a-thynkes.

128. for] wiþ O.

129. now] W om. athynketh] for-
þynkeþ W ; þinketh R.

130. come] somme C ; sente B.

131. of (2)] CB om.

132. self] folk B. three] þre (not
printed) W ; B om.

134. [þe W] LCROB om. Crowley
retains it. ywasshen] Iwasted R.

¶ Bestes þat now ben · shulle banne þe tyme, 136
 þat euere þat cursed caym · come on þis erthe ;
 Alle shal deye for his dedes · bi dales and bi hulles,
 And þe foules þat fleeghen · for[th] with other bestes,
 Excepte oneliche · of eche kynde a couple, 140
 þat in þi shyngled shippe · shul ben ysaued.’
 Here about[e] þe barne · þe belsyres gultes,
 And alle for her forfadres · þei ferdn þe worse.
 þe gospel is here-ageine · in o degre, I fynde, 144

119
 “All the beasts
 must die for
 Cain’s sin,

save of each kind
 a couple.”

Filius non portabit iniquitatem patris, & pater † Ezek. xviii. 20.
non portabit iniquitatem filii, &c.

¶ Ac I fynde, if þe fader · be false and a shrewe,
 þat somdel þe sone · shal haue þe sires tacches. 146
 ¶ Impe on an ellerne · and if þine apple be swete,
 Mochel merueile me þynketh · & more of a schrewe,
 þat bryngeth forth any barne · but if he be þe same,
 And haue a sauoure after þe sire · selde seestow other ;

† An apple
 grafted on an
 elder will not be
 sweet.

Numquam [colligimus] de spinis vuas, nec de † Mat. vii. 16.
tribulis fycus.

And þus þourw cursed caym · cam care vppon erthe ;
 And al for þei wrouzt wedlokes · aȝein goddis wille.
 For-þi haue þei maugre for here mariages · þat marye so
 her childeren ; 153
 For some, as I se now · soth for to telle,
 For coueitise of catel · vnkyndeliche ben wedded.
 As careful concepcioun · cometh of suche mariages, 156

[Fol. 37.]
 This was all
 because Seth’s
 seed married
 Cain’s.

Now, some marry
 for money,

138. *bi* (2)] R *om.*
 139. *forth]* so in CWROB ; L has
 for, but the line is marked.

140. *of eche kynde]* of ich a kynde
 & O. *eche]* on R.

141. *þi]* þis R.

142. *about[e]* WCRB ; bouȝte O ;
 about L. *belsyres]* belsire C. *gultes]*
 gultes WCRB.

143. *forfadres]* fadres W. *her for-*
fadres] his sake B.

144. *&—portabit]* nec pater R.
portabit iniq : filii, &c] &c C ; por-
 tabit, &c O ; B *om.*

146. *þe]* of þe B. *sires]* sire CR.

147. *on]* in C ; vpon R. *ellerne]*
 Ellere W ; ellern tree B. *if]* B *om.*

148. *þynketh]* thynk C.

150. [*colligimus* COB] colligitur
 LWR. *vuas]* vua W.

152. *wedlokes]* wedlok COB.

153. *For-þi—þei]* For þei haue þe
 B. *for]* of W. *for—mariages]* COB
om. *marye so]* so marien CO ; marien
 B. *þat—so]* as men marien now R.

156. *As]* Ac OB ; And C. *of suche]*
 to þat R.

As bifel of þe folke · þat I bifore of tolde.

i. boni *i. bonas*

¶ For goode shulde wedde goode · þough hij no good
hadde ;

† Jo. xiv. 6 ;

‘I am *via & veritas*,’ seith cryst · ‘I may auauunce alle.’

¶ It is an oncomely couple · bi cryst, as me þinketh,

or a young wench
is wedded to an
old feeble man.

To ȝyuen a ȝonge wenche · to an olde feble, 161

Or wedden any widwe · for welth of hir goodis,

þat neuere shal barne bere · but if it be in armes !

120

Many, since the
pestilence, have
married ill,

Many a peire sithen þe pestilence · han plizt hem to-
gideres ; 164

þe fruit þat þei brynge forth · aren foule wordes,

In ialousye ioyeles · and ianglyng on bedde.

and have no
children but
strife.

Haue þei no children but cheste · an choppyng hem
bitwene.

Though they go
to Dumow,
they never fetch
the flitch.

¶ And þough þei don hem to donmowe · but if þe
deuel help 168

To folwen after þe flicche · fecche þei it neuere ;

And but þei bothe be forsworne · þat bacoun þei tyne.

Then wed not for
money, but marry
well, and God
bless you !

¶ For-þi I conseilte alle crystene · coueite nouȝt be
wedded

For coueitise of catel · ne of kynrede riche. 172

Ac maydenes and maydenes · macche ȝow togideres,

Widwes and widwers · worcheth þe same.

157. *þe*] þat R.

158, 159. R *omits*.

158. *For*] Ther-fore W. *The gloss* i.
boni means id est, boni. *hij*] þei
WO ; huy B.

159. *I*] For I CB. *seith*] seid B.
seith cryst] O om. *alle*] yow alle W.
I—alle] as me þynkeþ B.

160, 161. B *transposes these lines*.

160. *an oncomely*] an vnkouþe C ;
a wondur B. *cryst*] Ihesus R.

161. *feble*] febil man B.

162. *widwe*] wodewe W.

163. *if*] B om. *in*] in hir W.

164. *þe*] B om.

165. *þei*] W om.

166. R *omits*. *ioyeles*] geolous B.
on bedde] abedde CB.

167. *cheste*] cheeste W ; chydes C ;
iangelynge R. *choppyng*] clappyng
W ; gaying (*sic*) R.

168—170. R *has*—

And for to go to dummowe · to
fecche hom here bakon,

And whan þei haue brouȝt it hom ·
to whom is best to selle it,

And þus þei lyuen in coueytise · þe
deuel and þei to-gyderes.

170. *And*] B om.

171. *crystene*] cristen men B. *be*]
to be R.

172. *catel*] no catel B. *kynrede*]
no kynrede B.

173. *macche*] make R.

174. *Widwes—widwers*] Wydeweres
and wydewes R.

For no londes, but for loue · loke 3e be wedded,
And þanne gete 3e þe grace of god · and good ynogh to
lyue with. 176

¶ And every maner secular · þat may nouȝt continue, † It is better to
Wysly go wedde · and war hym fro synne; marry than burn.

For leccherye in likyng · is lymeȝerde of helle.
Whiles þow art ȝonge · and þi wepne kene, 180
Wreke þe with wyuynge · ȝif þow [wilt] ben excused.

Dum sis vir fortis · ne des tua robora scortis,
Scribitur in portis · meretrix est ianua mortis.

¶ Whan 3e haue wyued, bewar · and worcheth in † Observe right
tyme; seasons. 184

Nouȝt as Adam & Eue · whan caym was engendred.

For in vntyme, trewli · bitwene man & womman,

Ne shulde no bourde on bedde be; · but if þei bothe
were elene None but the
pure should live
together.

Bothe of lyf and of soule · and in parfyte charitee, 188

þat ilke derne dede · do noman ne sholde.

And if þei leden þus her lyf · it [likeþ] god almiȝti; [Fol. 37 b.]

For he made wedloke firste · and him-self it seide;

Bonum est vt vnusquisque uxorem suam habeat, † 1 Cor. vii. 2.
propter fornicacionem. 189

¶ And þei þat oþergatis ben geten · for gedelynges ben
holden, 192 Bastards are
commonly false,

As false folke fondelynges · faitoures and lyars;

Vngracious to gete goode · or loue of þe poeple,

Wandren and wasten · what þei cacche mowe.

175. *londes*] laudes (*for* landes) C.
3^e] þat 3e R.

176. *þe*] R om.

177—185. R omits.

177. *continue*] contene O; con-
teyne B.

178. *go*] to B.

179. *likyng*] lokyng COB.

181. *Wreke*] Werke O. [*wilt* O]
wolt WCB; wil L. *Dum*] Cum CB.

186. *For*] And R. *in vntyme*]
vnite (!) CB.

187. *bourde*] berde R. *on bedde*]
a-bedde R; on (*printed* or) bedde W.
bothe] CB om.

188. *Bothe*] R om. *and*] L really
has & *and*, *evidently* by mistake.

189. *ne*] R om.

190. *And*] But CB. *leden*] ledden
R. [*likeþ* WOB] likes C; liked LR.

191. *propter*, &c.] R om.

193. *As*] And RB.

195. *þei*] þe C.

Aȝeines dowel þei don yuel · and þe deucl serue, 196
 And after her deth-day · shulle dwelle with þe same,
 But god gyue hem *grace* here · hem-self to amende.

† Thus, Do-well
 is, *to do lawfully*;
 Do-bet, *to love all*
men; Do-best,
to help all.

¶ Dowel, my frende, is · to don as lawe techeth,
 To loue þi frende and þi foo · leue me, þat is dobet.
 To ȝiuen and to ȝemen · bothe ȝonge and olde, 201
 To helen and to helpen · is dobest of alle.

Or, Do-well is,
to fear God; Do-
 bet, *to suffer*;
 Do-best, *to be*
lowly of heart.

¶ And dowel is to drede god · and dobet to suffre,
 And so cometh dobest of bothe · and bryngeth adoun
 þe mody, 204
 And þat is wikked wille · þat many werke shendeth,
 And dryueth away dowel · þorugh dedliche synnes.”

197. *shulle dwelle*] soule dwelles 203. *dowel is*] þus is dowel R. *to*
 C; þe soule shal dwelle B. *samc*] (2)] is to COB.

deuel R.

198. *hem*] hym C.

199—202. R *omits*.

199. *to*] CB *om.* *as*] as þe COB.

205. *werke*] a werk W; werkes R.

206. *dryueth*] dryue C. *þorugh*] with CB. *synnes*] syne COB.

PASSUS X. (DO-WEL II.)

Passus decimus de visione, & secundus [de] dowel.

THanne hadde witte a wyf · was hote dame studye,
 þat lene was of lere · and of liche bothe.

122
 Then had Wit a
 wife named
 Study,

She was wonderly wroth · þat witte me þus tauȝte,
 And al starynge dame studye · sternelich seyde,
 “Wel artow wyse,” *quod* she to witte · “any wysdomes
 to telle

4 who sternly said
 to him,
 “Thou art wise
 to teach fools!

To flatereres or to folis · þat frantyk ben of wittes!”
 And blamed hym and banned hym · and badde hym be
 style,

With suche wise wordes · to wissen any sottes ;
 And seyde, “*noli mittere*, man · margerye perlis
 Amanges hogges, þat han · hawes at wille.

Cast not pearls
 before swine
 (Mat. vii. 6).

þei don but dryuele þer-on · draffe were hem leuere
 þan al þe precious perre · þat in paradys wexeth.

12

I sey it bi suche,” *quod* she · “þat sheweth bi her
 werkes,

I speak of those
 that prefer
 riches to wisdom.

þat hem were leuer londe · and lordship on erthe,
 Or ricchesse or rentis · and reste at her wille,

- TITLE. &—*dowel*] vt *supra* CR; CRB. *wittes*] wytte B.
 & *tercius de dowel* B; et *ijus de*
Dowel W; & *ijus dowel* L. O *has*
merely *Passus decimus*.
 1. *hote*] called R. *was*] þat was B.
 2. *lere*] lire CB. *liche*] lichce R.
 3. *wroth*] wrouȝt B.
 4. *seyde*] loked W.
 6. *frantyk*] frenetike WO; frentik

9. *man*] CB *om.* *margerye*
magerie RB.
 12. *þe*] C *om.* *perre*] perree W;
 pere B. *wexeth*] vexes (*sic*) C.
 14. *on erthe*] here R.
 15. *Or*] Other R; Of B. *or*] other
 R; and of B.

123

Wisdom is worth
nothing now-a-
days, unless it is
carded with
Covetousness,
like wool.

þan alle þe sothe sawes · þat salamon seyde euere. 16

¶ Wisdome and witte now · is nouȝt worth a carse,
But if it be carded with coueytise · as clotheres kemben
here wolle.

Who-so can contreue deceytes · an conspire wronges,
And lede forth a loue-day · to latte with treuthe ; 20

[Fol. 38.]

He þat suche craftes can · to conseil is clepid ;
þei lede lordes with lesynges · and bilyeth treuthe.

¶ Iob þe gentel · in his gestes witnesseth,
þat wikked men, þei welden · þe welthe of þis worlde,
And þat þei ben lordes of eche a londe · þat oule of
lawe libbeth ; 25

† Wicked men
have this world's
goods.

(† Job xxi. 7 ;
Jer. xii. 1.

*Quare impij viuunt? bene est omnibus, qui
preuaricantur & inique agunt?*

¶ þe sauter seyth þe same · bi suche þat don ille,
*Ecce ipsi peccatores habundantes; in seculo
optinuerunt diuicias.*

† Ps. lxxii. 12
(Vulg.).

‘Lo!’ seith holy letterre · ‘whiche lordes beth þis
shrewes!’

þilke þat god moste gyueth · leste good þei deleth, 28
And moste vnkynde to þe comune · þat moste catel
weldeth ;

† Ps. x. 4
(Vulg.).

*Que perfecisti, destruxerunt; iustus autem [quid
fecit?]*

† Jugglers and
tale-tellers get
most wealth.

Harlotes for her harlotrye · may haue of her godis,
And iaperes and iogeloures · and iangelers of gestes.

¶ Ac he þat hath holy writte · ay in his mouth, 32
And can telle of Tobye · and of þe twelue apostles,

17. *carse*] *so* in R ; kerse WCOB.

18. *it be*] he B. *kemben*] *kemen*
B. *here*] CROB *om.*

19. *can contreue*] *kan troue* C. *de-
ceytes*] *desaytise* C.

20. *to —with*] and letten þe R.

22. *lordes*] *lordynges* C.

23. *gestes*] *gestes* · *gretely* COB.

24. *þei*] COB *om.*

25. *of—a*] *of ech* COB ; in *vel* a R.
lawe] C *om.* (C).

26. *habundantes*] & *habundantes*
O. *diuicias*] R *om.*

27. *holy*] þe holy O. *letterre*] *lecture* B. *lordes*] W *om.*

28. *moste gyueth*] *most greueth* CR ;
gyueþ moost W ; moost good *gyueþ* O.

29. [*quid fecit*] *supplied from The
Vulgate; not in the MSS.*

32. *In the margin of O is Nota :*
how good carpyng is not loued.

33. *þe*] W *om.*

Or prechen of þe penaunce · þat pilat wrouȝt

To Ihesu þe gentil · þat Iewes to-drowe :—

Litel is he loued · þat suche a lessoun scheweth, 36

Teachers of holy
things are now
little loved.

Or daunted or drawe forth · I do it on god hym-self !

¶ But þo þat feynen hem folis · and with fultyng
libbeth,

Aȝein þe lawe of owre lorde · and lyen on hem-selue,

Spitten and spewen · and speke foule wordes, 40

† Lying jesters
know little about
music.

Drynken and dryuelen · and do men for to gape,

Lickne men and lye on hem · þat leneth hem no ȝiftes,
þei conne namore mynstralcy · ne musyke, men to
glade,

Than Munde þe mylnere · of *multa fecit deus* ! 44

Ne were here vyle harlotrye · haue god my treuthe,

† They depend on
their ribaldry.

Shulde neuere Kyng ne kniȝt · ne chanoun of seynt

Poules

ȝyue hem to her ȝeresȝiue · þe ȝifte of a grote !

¶ Ac murthe and mynstralcy · amonges men is nouthe

But minstrelsy
and mirth are
now nothing but
ribald tales.

Leccherye, losengerye · and loscles tales ; 49

Glotonye and grete othes · þis murthe þei louieth.

¶ Ac if þei carpen of cryst · þis clerkis and þis lewed,

Atte mete in her murthes · whan mynstralles ben
stille, 52

124
If they speak of
Christ, it is to
make a mock of
the Trinity.

þanne telleth þei of þe trinite · a tale other tweyne,

And bringen forth a balled resoun · and taken Bernard
to witnesse,

And putten forth a presumpsioun · to preue þe sothe.

34. þe] COB *om.* *pilat*] Pilat C.
wikkedly W.

36. *Litel*] Ful litel B.

37. *daunted—drawe*] daunteþ or
drawiþ B. *god*] B *om.*

38. þo] þei B ; þoo W.

39. *lorde*] C *omits*, by *mistake*.

41. *dryuelen*] drauelen O. *for*] *for* (printed *fer*) W. *gape*] Iape B.

42. *Lickne*] Likkene RO ; Lykene

C. *ȝiftes*] gestes CB.

44. *mylner*] mulener R ; melner

46. *chanoun*] canoun R.

47. *ȝeresȝiue*] yeresȝyfte C. *ȝifte*] worth R ; value O.

49. *Leccherye*] But lecherie B.
losengerye] and losengerie RCOB.

50. þei] R *om.*

51. *carpen*] harpen C.

52. *her*] COB *om.* *murthes*] murþe W.

53. *tweyne*] tweye W ; tweyen O.

54. *forth*] O *om.*

Thus they talk
at the dais, and
[Fol. 38 b.]
are full;

þus þei dryuele at her deyse · þe deite to knowe, 56
And gnawen god with þe gorge · whan her gutte is
fulle.

but the needy
man is driven
from their gate
like a dog.

¶ Ac þe careful may crye · and carpen atte zate,
Bothe afyngred and a-thurst · and for chele quake;
Is none to nymen hym nere · his noye to amende, 60
But [hoen] on hym as an hounde · and hoten hym go
þennes.

Litel loueth he þat lorde · þat lent hym al þat blisse,
þat þus parteth with þe pore · a parcel whan hym
nedeth.

Were not the poor
kinder than the
rich, many would
want a meal.

Ne were mercy in mene men · more þan in riche, 64
Mendinant; meteles · miȝte go to bedde.

God is moche in þe gorge · of þise grete maystres,
Ac amonges mene men · his mercy and his werkis ;

See what is said in
Ps. cxxxi. 6
(Vulg.).

And so seith þe sauter · I haue yseye it ofte, 68

*Ecce audiuiamus eam in effrata, inuenimus eam
in campis silue.*

Clerkes and other kynnes men · carpen of god faste,
And haue [hym] moche in þe mouthe · ac mene men in
herte. 70

125
Clerks have
Christ in the
mouth, but poor
men in the heart.

¶ Freres and faitoures · han founde suche questiouns
To plesse with proude men · sithen þe pestilence tyme,
And prechen at seint poules · for pure enuye of clerkis,
þat folke is nouȝte fermed in þe feith · ne fre of her
goodes, 74

56. *deyse*] *deys* WCOB; *dayes* R.

57. *gutte -fulle*] *guttis* is *fulle* (*sic*)
C; *guttis* been *fulle* OB; *guttis* fullen
W.

59. *afyngred*] *a-fyngred* C; *an-*
hungred O; *a-hungred* B. *a-thurst*] *a-furst* W; *a-þrist* O; *a-thrust* CB.
chele] *chelde* C.

60. *Is*] *Is þer* WB. *nøye*] *nuye* R;
anoy W. *to*] R om.

61. [*hoen on*] *so in* R; *heon on*
LC; *howen on* O; *howlen on* B;
hunten W. In L, the line is marked

for correction.

63. *hym*] *hem* O.

66. *gorge*] *gorges* R.

67. *Ac*] And B.

68. *I*] Ich R. *yseye*] *seizen* WB;
seyn O; *seen* C. *inuenimus*] &
inuenimus CB. *eam* (2)] *eum* R.

69. *kynnes*] R om.

70. [*hym* WCROB] L om. *þe*] B
om.

72. *sithen*] *syn* W; *siþ* O. *þe*] C
om. *tyme*] R om.

74. *is*] *been* O. *feith*] *fayit* C

Ne sori for her synnes · so is pryde waxen
 In religioun and in alle þe rewme · amonges riche &
 pore, 76 † Prile has so in-
 creased that
 prayers have no
 power.

þat preyerer haue no power · þe pestilence to lette.
 And 3ette þe wrecches of þis worlde · is none ywar bi
 other,

Ne for drede of þe deth · withdrawe nouȝt her pryde,
 Ne beth plentyuous to þe pore · as pure charite wolde, † Men lack
 charity.
 But in gaynesse and in glotonye · for-glotten her goode
 hem-selue, 81

And breken nouȝte to þe beggar · as þe boke techeth,
Frangere esurienti panem tuum, &c. † Isaiah lviii. 7.

And þe more he wynneth and welt · welthes & richesse,
 And lordeth in londes · þe lasse good he deleth. 84

¶ Thobyte telleth ȝow nouȝt so · take hede, ȝe riche,
 How þe boke bible · of hym bereth witness :

Si tibi sit copia, habundanter tribue; si autem † Tobit iv. 9.
exiguum, illud impertiri stude libenter:—

Who-so hath moche, spene manliche · so meneth
 Thobie,

And who-so litel weldeth · reule him þer-after; 88
 For we haue no lettre of owre lyf · how longe it shal † Life is uncer-
 tain.
 dure.

Suche lessounes lordes shulde · louie to here,

75. *is pryde*] pryde is R. *waxen*] woxen RWB; vaxen C.

76. *alle*] C om. *rewme*] Reme W.

77. *þe pestilence*] þis pestilences R.
Here R has two extra lines, belonging to the C-text.

For god is def now a dayes · and
 deyneth his heres to opne,
 þat gerles for here gyltes · he for-
 grynt hem alle.

For deyneth we should read deyneth
not.

78. *wrecches*] wrycches C.

79. *nouȝt*] noȝt of B.

81. *in (2)*] CB om. *for-glotten*] forglutten WCO; for-gutten B.

83. *welt*] weldip B. *richesse*] riches B.

84. *And*] Euere as he R. *And—londes*] And lord of leedis and londis B.

85. *hede, ȝe*] he þe C (*sic*).

86. *bible*] of þe bibile C; of þe bible B. *hym*] hem CB. *sit copia*] copia sit COB. *illud*] COB om. *impertiri—libenter*] impertire libenter stude R.

87. *spene*] spende WO. *manliche*] muche C. *meneth*] seiþ W. B is corrupt.

88. *And*] B om.

89. *dure*] endure B.

And how he myȝte moste meyne · manliche fynde.

† Men should not
seek out feasts.

¶ Nouȝt to fare as a fitheler or a frere · for to seke
festes, 92

Homelich at oþer mennes house[s] · and hatyen her
owne.

Elyng is þe halle · vche daye in þe wyke,

[Fol. 39.]

þere þe lorde ne þe lady · liketh nouȝte to sytte.

† Now rich men
eat in a private
parlour instead of
in hall.

Now hath vche riche a reule · to eten bi hym-selue 96

In a pryue pa[r]loure · for pore mennes sake,

Or in a chambre with a chymneye · and leue þe chief
halle,

þat was made for meles · men to eten Inne ;

And al to spare to spille · þat spende shal an other:

† I have heard
men at the high
table cavil
against God,

¶ I haue yherde hiegh men · etyng atte table, 101

Carpen as þei clerkes were · of cryste and of his miȝtes,

And leyden fautes vppon þe fader · þat fourmed vs alle,

And carpen aȝeine clerkes · crabbed wordes ;—

asking why God
let the serpent
deceive Eve ;

‘ Whi wolde owre saucoure suffre · suche a worme in his
blisse,

þat bigyled þe womman · and þe man after, 106

þorw whiche wyles and wordes · þei went[en] to helle,

And al her sede for here synne · þe same deth suffred ?

¶ Here lyeth ȝowre lore · þise lordes gynneth dispute,

‘ Of þat ȝe clerkes vs kenneth · of cryst by þe gospel ;

† Ezek. xviii. 20.

Filius non portabit iniquitatem patris, &c.

Whi shulde we þat now ben · for þe werkes of Adam

Roten and to-rende ? · resoun wolde it neuere ; 112

91. *he myȝte*] þei myȝton B. *meyne*] meynce W.

92. *Nouȝt*] And nouȝt C ; And how
noȝt B ; Ac not O. *or*] or as R. *for*]
R om.

93. [*houses*] *so in* WCROB ; house
L.

94. *Elyng*] Elenge WCOB. *þe*]
þat B. *weyke*] weke RC.

95. *ne*] and COB. *to*] O om.

96. *vche*] ech WB ; ich O ; elk (*sic*)
C. *hym-selue*] hem-selue C.

98. *a* (1)] B om. *with*] by R.

100. *al*] O om. *to spille*] to spende
W ; and to spille (*badly*) CB. *spende*]
spene R ; spille W.

101. *yherde*] herd CRB.

103. *vppon*] on CB.

107. *wenten* CRB] wente W ; went L.

109. *þise*] þat þeise O.

110. *ȝe*] þe WB. *patris*] R om.

112. *to-rende*] to-rene R ; rend CB ;
renten O. *wolde*] walde RC. *portabit*
—*suum*] honus suum portabit R.

Unusquisque portabit onus suum, &c.

† Gal. vi. 5.

Suche motyues þei moeue · þis maistres in her glorie,
And maken men in mysbileue · þat muse moche on her
wordes ;

The men who
believe them,
disbelieve.

¶ Ymaginatyf her-afterward · shal answere to ȝowre
purpos. 115

¶ Augustyne to suche argueres · he telleth hem þis teme,
Non plus sapere quam oportet.

Augustine refers
us to Rom. xii. 3.

Wilneth neuere to wite · whi þat god wolde

Suffre Sathan · his sede to bigyle,

Ac bileue lelly · in þe lore of holicherche,

119

126
Believe and pray.

And preye hym of pardoun · and penaunce in þi lyue,

And for his moche mercye · to amende ȝow here.

For alle þat wilneth to wyte · þe weyes of god almyȝt,

Evil be to him
who wants to
know God's ways.

I wolde his eye were in his ers · and his fynger after,

þat euere wilneth to wite · whi þat god wolde 124

Suffre sathan · his sede to bigile,

Or iudas to þe iuwes · ihesu bytraye.

Al was as þow wolde · lorde, yworschiped be þow,

And al worth as þow wolte · what so we dispute ! 128

Praised be Thou,
O God ! Thy will
be done !

¶ And þo þat vseth þis hanelounes · to blende mennes
wittes,

[† Wo to him
who wants to
know Do-well
from Do-bet !

What is dowel fro dobet · now def mote he worthe,

(Sitthe he wilneth to wyte · whiche þei ben bothe),

But if he lyue in þe lyf · þat longeth to dowel ; 132

[Fol. 39 b.]

For I dar ben his bolde borgh · þat dobet wil he neuere,

113. *moeue*] moeuen B ; meuen O ;
mene WR (*misprinted* mene).

115. *her-afterward*] here-after CB.
answere] answerie R. ȝowre] hir W.

116. *Augustyne*] Austyn WCRB.
he] WCOB *om.* *hem*] WCOB *om.*
þis] his O.

117. *wite*] wete B.

119. *Ac*] And B. *bileue*] bileueþ
WB.

122—124. *þe weyes—to wite*] CB
omit.

122. *weyes*] whyes O.

123. *to—iuwes*] þe Iew R.

127. *þow wolde*] þow woldest
WCOB ; he wolde R. *yworschiped*]
worshipped C. ȝow] þe W.

128. *al*] C *om.*

129. *hanelounes*] hanylounes *or*
haylounes C ; *written so as to re-*
semble hanelounes in L ; haylounes
O ; haelouns R ; haylouns B.
blende] blynde O.

130. *now*] þat W.

131. *Sitthe*] Siche B. *bothe*] alle R.

132. *lyf*] lyue RB.

133. *bolde*] R *om.* *he neuere*] be
nere R.

þeigh dobest drawe on hym · day after other.”

Wit, hearing
Study so talk,
was confounded,

¶ And whan þat witte was ywar · what dame studye
tolde,

He bicomē so confus · he couth nouȝte loke, 136

And as doumbe a[s] deth · and drowe hym arrere ;

¶ And for no carpyng I couth after · ne knelyng to þe
grounde,

I myȝte gete no greyne · of his grete wittis, 139

and signed to me
to beseech her.

But al laughyng he louted · and loked vppon studye,

In signe þat I shulde · biseche hir of grace.

127

I [bowed] to
Study, and asked
her to teach me
about Do-well.

¶ And whan I was war of his wille · to his wyf gan I
loute,

And seyde, “mercy, madame · ȝowre man shal I
worthe,

As longe as I lyue · bothe late & rathe, 144

Forto worche ȝowre wille · þe while my lyf dureth,

With þat ȝe kenne me kyndely · to knowe what is
dowel.”

She said she
would recommend
me to Clergy
(Learning,

¶ “For þi mekenesse, man,” quod she · “and for þi
mylde speche, 147

I shal kenne þe to my cosyn · þat clergye is hoten.

whose wife was
Scripture
(Writing).

He hath wedded a wyf · with-Inne þis syx monethes,

Is sybbe to þe seuene artz · scripture is hir name.

þei two, as I hope · after my techyng,

Shullen wissen þe to dowel · I dar it vndertake.” 152

¶ þanne was I also fayne · as foule of faire morwe,

And gladder þan þe gleman · þat golde hath to ȝifte,

And axed hir þe heighe weye · where þat clergye dwelte,

134. *þeigh—drawe*] *þei* don best
þat drawn B.

135. *what*] how R.

136. *bicomē—confus*] was so y-
seufitid (y-scumfitid ?) B.

137. *as* (2)] as WCROB ; a L.
deth] *deef* B. *and*] he B. *hym*] al
B ; C om.

142. B omits.

143. *worthe*] worþe OB ; be C.

145. *Forto*] And forto R ; For y

B. *dureth*] lastes C.

146. *kenne—kyndely*] *kendely* (*by*
mistake) R.

148. *clergye*] *clergise* R.

149. *monethes*] *monethus* R ;
monþes WB.

150. *Is*] *þat* is B. *þe*] W om.
artz] *ars* RB ; *artes* C.

152. *wissen*] *wise* R. *it*] *wel* R.

153. *also*] as R. *of*] on B.

155. *axed*] *hasked* R ; *asked* W.

“And telle me some token,” *quod* I · “for tyme is þat
I wende.” 156

¶ “Axe þe heighe waye,” *quod* she · “hennes to suffre- “The way
Bothe-wel-&-wo · 3if þat þow wolt lerne, thither is through
And ryde forth by ricchesse · ac rest þow nauzt þerinne, Suffer-weal-and-
For if þow couplest þe þer-with · to clergye comestow passing by Riches
neuere. 160 and Lechery,

¶ And also þe likerouse launde · þat lecherye hatte,
Leue hym on þi left halue · a large myle or more,
Tyl þow come to a courte · kepe-wel-þi-tonge- till thou come to
Fro-lesynges-and-lither-speche · and-likerouse-drynkes. the court called
þanne shaltow se sobrete · and symplete-of-speche, 165 Keep-thy-tongue.
þat eche wight be in wille · his witte þe to shewe, 128
And þus shaltow come to clergye · þat can many þinges. Simplicity.
¶ Saye hym þis signe · I sette hym to scole, 168 Coming to Clergy,
And þat I [grete] wel his wyf · for I wrote hir many tell him it was I
bokes, who put him to
[Fol. 40.]

And sette hir to sapience · and to þe sauter glose. Say I taught his
Logyke I lerned hir · and many other lawes, wife the Psalter
And alle þe musouns in mu[si]ke · I made hir to and Wisdom,
knowe. 172 logic and music.

¶ Plato þe poete · I put hym fyrste to boke, I taught Plato
Aristotle and other moo · to argue I tauzte. and Aristotle.
Grammer for gerles · I garte first wryte,
And bette hem with a baleis · but if þei wolde lerne.
Of alkinnes craftes · I contreued toles, 177

156. *I*] we R.

157. *she*] studye COB.

158. *þow wolt*] þat wold B (*wrongly*).

159. *ac*] but O; and C. *þow*] OB om.

160. *clergye*] cherche R.

161. *hatte*] hattes C; is hote R; hatteþ B.

162. *hym*] it WCOB. *or*] and CO.

164. *Fro*] For C.

165. *sobrete*] sobere C. *speche*] berynge R.

168. *Saye*] Telle B. *signe*] taken C; tokene B. *I*] þat y B.

169. [*grete* WCB] grette LRO.

170. *to*] B om. *glose*] glosed B.

172. *þe*] W om. *musouns*] muy-
sones R. *in*] of O. *musike*] muke
in L, but marked for correction;
musik WCOB. *I*] R om.

173. *hym*] W om. *fyrste*] B om.

174. *Aristotle*] so in WCOB;
Arestotle L. *moo*] R om. *I*] I hem B.

175. *gerles*] gildire C (*a confusion*
between g[erles] and [ch]ildire).
wryte] to write W.

176. *hem*] hym RB. *baleis*] wande C.

177. *contreued*] controued C.

I also taught
masons the use of
level and line.

Of carpentrie, of kerueres · and compassed masouns,
And lerned hem leuel and lyne · þough I loke
dymme.

But Theology has
vexed me often;
musing on it only
makes it mistier.

¶ Ac theologie hath tened me · ten score tymes, 180
The more I muse þere-Inne · þe mistier it semeth,
And þe depper I deuyne · þe derker me it pinketh;
It is no science for sothe · forto sotyle Inne;

But for the love
that is in it, it
were a sorry
thing.

129

† Love truly, if
Do-well pleases
you.

A ful lethy þinge it were · ȝif þat loue nere. 184
Ac for it let best by loue · I loue it þe better;
For þere þat loue is leder · ne lacked neuere grace.

Loke þow loue lelly · ȝif þe lyketh dowl;
For dobet and dobest · ben of loutes kynne. 188

Cato (Dist. i. 26)
says differently,

¶ In other science it seyth · I [seigh] it in catoun,
Qui simulat verbis, [nec] corde est fidus amicus,
Tu quoque fac simile, sic ars deluditur arte.

Who-so gloseþ as gylours don · go me to þe same, 192
And so shaltow false folke · and faythlees bigyle,
þis is catounes kennyng · to clerkes þat he lereth.

but Theology bids
us love

Ac theologie teetheth nouȝt so · who-so taketh ȝeme,
He kenneth vs þe contrarye · aȝein catones wordes;
For he bit vs be as bretheren · and bidde for owre
enemys, 197

And louen hem þat lyen on vs · and lene hem whan
hem nedeth,

and return good
for evil;

And do good aȝeines yuel · god hym-self it hoteth,

178. *carpentrie*] *capentrie* C.

179. *lerned*] *kennede* O.

180. *Ac*] COB *om.*

183. *science*] *sentens* C. *sotyle*] *saȝtele* R; *subtile* C; *sutile* B.

184. *A*] And O. *lethy*] *loþ* B; *lyght* C.

185. *Ac*] And COB. *let*] *leteþ* W; *leet* R. *þe*] C *om.*

186. *þere þat*] *þat þere* R. *ne*] *þer* W. *lacked neuere*] *lakkes* no C; *lakkeþ* no OB.

187. *Loke*] *Loue* R. *þe lyketh*] *þow thenke* R.

188. *For*] And O.

189. [*seigh* CWO] *saye* LB; *seye* R.

190. *simulat*] *so in* WCRÖB; *similat* L. [*nec* COB] *vel* LW; *vel* in R.

191. *sic*] *cum* O. *deluditur*] *dilluditur* R; *dilluditur* O.

192. *go me to*] *so in* LRW; *do hem* COC2; *don hem* B.

195. *ȝeme*] *gome* R.

196. *He*] And COB.

197. *bit*] *bid* C; *biddeþ* WB. *as*] B *om.*

199. *And*] And also CB. *hoteth*] *biddes* C. *habemus*] *est* R. *ad omnes*] R *om.*

Dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei. † Gal. vi. 10.

¶ Poule preched þe peple · þat parfitnesse loued, 200
To do good for goddes loue · and gyuen men þat asked,
And nameliche to suche · þat sueth owre bileue.

And alle þat lakketh vs or lyeth vs · owre lorde techeth † We must love
vs to louye, our enemies.

And nouzt to greuen hem þat greueth vs · god hym-self
for-badde it, 204

Michi vindictam, & ego retribuam.

† Rom. xii. 19.

For-þi loke þow louye · as longe as þow durest,
For is no science vnder sonne · so souereyne for þe
soule.

¶ Ac astronomye is an harde þynge · and yuel forto
knowe,

Astronomy,
geometry, and
[Fol. 40b.]
geomancy are
evil things,

Geometrie and geomesye · is ginful of speche ; 208
Who-so thenketh werche with þo two · thryueth ful late.
For sorcerye is þe souereyne boke · þat to þe science
longeth.

and deal with
sorcery.

¶ 3et ar þere fybieches in forceres · of fele mennes
makynges, 211

Experimentz of alk[en]amy · þe poeple to deceyue,
If þow pinke to dowel · dele þer-with neuere.

Deal not with
alchemy.

130

Alle þise science[s] I my-self · sotiled and ordeyned,
And founded hem formest · folke to deceyue.

I invented these
sciences to de-
ceive men."

¶ Telle clergie þise tokenes · and scripture after, 216

201. *asked*] asketh R; asken OB.

202. *þat*] as W. *sueth*] scheweth R.

203. *vs* (1)] R *om. or lyeth vs*] and lies vs C; & lieþ vs O; and bilieþ vs B; or lyeth W. *owre lorde*] god COB.

204. *hym-self—it*] þat forbedes C; þat forbediþ O; þat for-bede B. *retribuam*] retribuam &c CB.

206. *science*] conscience CO.

207. *an*] and C; R *om. knowe*] Com.

208. *is*] so W. *ginful*] synful B.

209. *werche*] to worche B.

210. *boke*] bolke B. *þe* (2)] þat B;

þo R. *science longeth*] sciences bi-longeþ W.

211. *fybieches*] fibiche C. *mennes*] mannys B; men C.

212. *alkenamy*] so in WC; alkene-mye O; alconomie R; alle kyn amye B; alkamy L.

213. *pinke*] þenkist B. *dele*] dele þou B.

214. *sciences*] so in WRB; science LO; sciens C.

215. *founded*] by-fond R.

216. *þise tokenes*] þis tokene W. *and*] and to R.

To conseilke þe kyndely · to knowe what is dowel."

¶ I seide, "graunt mercy, madame" · and mekeliche
hir grette,

So I went on till I
met Clergy and
his wife,

And went wȳtlich away · with-oute more lettyngne,
And til I come to clergie · I couthe neuere stynte. 220
And gret[te] þe good man · as studye me tauȳte,
And afterwardes þe wyf · and worshiped hem bothe,
And tolde hem þe tokenes · þat me tauȳte were.

who received me
gladly.

Was neuere gome vpon þis grounde · sith god made
þe worlde, 224

Fairer vnder-fongen · ne frendeloker at ese,
þan my-self sothly · sone so he wist
þat I was of wittis hous · and with his wyf dame studye.

I said I was sent
to learn about Do-
well, Do-bet, and
Do-best.
[131]
† "First, believe
the articles of
faith;

I seyde to hem sothely · þat sent was I þider, 228
Dowel and dobet · and dobest to lerne.

¶ "It is a comune lyf," quod clergie · "on holycherche
to bileue,

With alle þe artikles of þe feithe · þat falleth to be
knowe.

And þat is to bileue lelly · bothe lered and lewed, 232

On þe grete god · þat gynnyng had neuere,

† in three persons,
and one God.

And on þe sothfaste sone · þat saued mankynde
Fro þe dedly deth · and þe deueles power,
þorwgh þe helpe of þe holy goste · þe whiche goste is
of bothe; 236

Three [propre] persones · ac nouȳt in plurel noumbre,
For al is but on god · and eche is god hym-selue;

217. *To*] I COB. *to—is*] for to
knowe R.

218. *graunt mercy*] gramerey B.
hir] y here B.

219. *wȳtlich away*] mȳtliche my
wey R; wȳthi a-weye B.

220. *til*] R om.

221. *grette*] so in WCRO; grett
B; gret L. *man*] man wel CB.
studye] þe gode wif R (*which is
better*).

224. *Was*] Was þere B. *gome*]

mane C. *sith*] syn C; synnes R. *þe*]
þis O.

225. *frendeloker*] frendloker CRB;
frendelexer O; frendlier W.

227. *þat*] That (*printed* Than) W.
wyf] C om.

228. *hem*] hym COB. *was I*] I
was R.

235. *þe* (2)] W om.

237. [*propre* R] *wrongly omitted*
in LWCOB. *ac*] and CR.

238. *eche*] elken C.

Deus pater, deus filius, deus spiritus sanctus ;

God þe fader, god þe sone · god holigoste of bothe,
Maker of mankynde · and of bestes bothe. 240

¶ Austyn þe olde · here-of he made bokes,
And hym-self ordeyned · to sadde vs in bileue.

† Austin wrote
books about this.

Who was his autour? · alle þe foure euangelistes ;
And cryst clepid hym-self so · þe ewangelistes bereth
witnesses :— 244

Ego in patre & pater in me est ; & , qui videt † John xiv. 9, 10.
me, videt et patrem meum.

Alle þe clerkes vnder cryst · ne couthe þis assoille,
But þus it bilongeth to bileue · to lewed þat willen [Fol. 41.]
dowel.

For had neuere freke fyne wytte · þe feyth to dispute,
Ne man had no merite · myzte it ben yproued : 248
Fides non habet meritum, vbi humana ratio † The merit of
of proof.

prebet experimentum.

¶ þanne is dobet to suffre · for þi soules helth,
Al þat þe boke bit · by holycherche techyng ;
And þat is—'man, bi þi miȝte · for mercies sake, 251
Loke þow worche it in werke · þat þi worde sheweth ;
Suche as þow semest in syȝte · be in assay y-founde ;

† Do-bet is to
suffer.

Appare quod es, vel esto quod appares :

† Be what you
seem.

And lat no body be · bi þi beryng bygyled,
But be suche in þi soule · as þow semest with-oute.'

¶ þanne is dobest to be bolde · to blame þe gylty, 256
Sithenes þow seest þi-self · as in soule clene ;

† Do-best is to be
blameless, and to
blame the guilty.

240. *Maker*] Makers C ; Napeles (!)
B.

241. *he*] WCOB *om.*

242. *ordeyned*] ordeigned it CB.

243. *Who*] Who so B.

244. *ewangelistes*] euangelist COB.
est] R *om.* *videt me—meum*] me
vidit, patrem meum vidit R. W
omits this Latin quotation.

246. *it*] C *om.* *bilongeth*] longeth
RO. *lewed*] men COB.

247. *For*] Ne B.

248. *Ne*] For O. *merite*] mercy

R. *yproued*] ypreued W ; proued
RB. *prebet experimentum*] &c R.

249. *þi*] þe W. *soules*] soule RCB.
helth] sake COB.

250. *Al*] And B. *bit*] bides C.
cherche] cherches W.

252. *þi*] þis R. *worde*] werke CB.

253. *yfounde*] founden O. *vel*]
aut R.

254. *beryng*] lernynge CB. *bygyled*]
be bygiled R.

255. *be*] COB *om.*

256. *dobest*] dobet B.

Ac blame þow neuere body · and þow be blame-worthy :

Si culpāre velis · culpabilis esse cauebis,

Dogma tuum sordet · cum te tua culpa remordet. 260

God in þe gospel · grymly repreueth

Alle þat lakken any lyf · and lakkes han hem-selue :

† Mat. vii. 3.

*Quid consideras festucam in oculo fratris tui,
trabem in oculo tuo [non vides?]*

Why meuestow þi mode · for a mote in þi brotheres eye,

Sithen a beam in þine owne · ablyndeth þi-selue ? 264

† Mat. vii. 5.

Eice primo trabem de oculo tuo, &c.,

Whiche letteth þe to loke · lasse other more.

† I advise every
blind buzzard to
amend himself.

¶ I rede eche a blynde bosarde · do bote to hym-selue ;

For abbotes and for prioures · and for alle manere prioulates,

As parsones and parisshe prestes · þat preche shulde

and teche, 268

Alle manere men · to amenden by here myzte ;

† Priests should
practise what they
preach.

This tixte was tolde þow · to ben war, ar ȝe tauȝte,

þat ȝe were suche as ȝe seyde · to salue with othere.

For goddis worde wolde nouȝt be loste · for þat worch-
eth euere, 272

If it auailed nouȝt þe comune · it myȝte auaille þow-
seluen.

† Yet God's will
is not done.

¶ Ac it semeth now sothly · to þe worldes syght,

þat goddes worde worcheth nauȝte · on lered ne on
lewede,

260. *tuum*] tua B. *te*] B om.

261. *grymly*] greuously W.

262. *Quid*] Qui W. OB omit all
after *trabem*; C all after the second
in; non vides is in R only.

263. *meuestow*] meues þow R;
meuestow C; meuest þow OB; printed
meuestow W. *brotheres*] brother R.

264. *Sithen*] Siþþe R. *ablyndeth*] blyndep O; ablyndeth R. *Eice*] so
in LWCROB. *de*] in W.

265. *Whiche*] Witt R.

266. *a*] B om.

267. *for* (2)] COB om. *for* (3)]
COB om. *manere*] manere of COB.

268. *As*] And C; Ac B. *parisshe*]

parisshe (printed parishes) W.
shulde] schulle R.

269. *manere*] manere of COB. *by*] be CR. *myzte*] myztes W.

270. *tolde*] I-told R (better). *war*] ȝ-war W; ware C. *ar*] er WCOB.

271. *seyde*] seye W. *to*] to
(printed so) W. *salue*] saue B.

272. *lost*] boste R; altered in L
from *boste* to *lost*.

273. *ȝow-seluen*] ȝoure-seluen R;
ȝow C; ȝow B.

274. *now*] no R. *þe*] R om. *worldes*] wordis B.

275. *werde*] wordes R. *on* (2)]
CB om.

But in suche a manere as Marke · meneth in þe gospel,

Dum cecus ducit cecum, ambo in foueam cadunt. † Mat. xv. 14;
Lu. vi. 39.

¶ Lewed men may likne 3ow þus · þat þe been lithe in
3owre eyghen, 277

And þe festu is fallen · for 3owre defaute,

In alle manere men · þourgh mased prestes.

þe bible bereth wnesse · þat alle þe folke of israel

Byttere abouzte þe gultes · of two badde prestes, 281 † Remember
Hophni and
Phineas (1 Sam.
iv.).
[Fol. 41 b.]

Offyn and Fynes ; · for her coueytise,

Archa dei myshapped · and ely brake his nekke.

¶ For-þi, 3e corectoures, claweth her-on · and corecteth
fyrst 3ow-seluen, 284

And þanne mowe 3e sauflly seye · as dauid made þe
sauter :

Existimasti inique quod ero tui similis: arguam † Ps. xlix. 21
te, & statuam contra faciem tuam. (Vulg.).

¶ And þanne shal borel clerkes ben abasched · to blame
3ow or to greue,

And carpen nouzte as þei carpen now · and calle 3ow
dounge houndes,

Canes non valentes latrare,

† Dumb dogs ;
Isaiah lvi. 10.

And drede to wratthe 3ow in any worde · 3owre werke-
manship to lette, 288

And be prestiore at 3owre prayere · þan for a ponde
of nobles ;

And al for 3owre holynesse · haue 3e þis in herte.

276. a] COB om. *foucam*] *fouiam* R.

277. *likne*] liken C ; likken O.
þus] COB om.

279. *mased*] mased C ; mased
(*altered to mased*) B.

280. *alle*] al W (*omitted in printed
copy*).

281. *Byttere*] Ful bitterli B.
abouzte] bouzte COB. *gultes*] giltes
WCO ; gilt B. *two*] þo two B.

282. *Offyn*] so in WCO ; Offny
B. *Fynes*] Fynes C ; fynes B.

283. *myshapped*] meskapud R ;
myschappid B.

284. *3e*] CB om. *claweth*] *clawes* C.
corecteth] *corectes* C. *3ow-seluen*]
youre-seluen COB.

285. *sauflly*] *safly* WCO ; *manliche*
R. *seye*] *segge* R. *made*] *made* in
W. *tuam*] &c B.

286. *And*] COB om. *borel*] *burel*
WR. or—*greue*] R om. *to* (2)] B om.

287. *carpen* (2)] do COB. *and*]
ne W. *valentes*] *volentes* B.

289. *prestiore*] *presteore* R ; *prest-*
ier CO ; *prester* W ; more *preest* B.
prayere] *preyerer* R. *for*] CB om.

290. *al*] B om.

[¶ Amonges riȝtful religiouse · þis reule schulde be
holde ;

[132]

Gregory the pope
says,

Gregorie þe grete clerke · and þe goed pope 292
Of religioun þe reule · reherseth in his morales,
And seyth it in ensauple · for þei schulde do þere-
after,

as fish die out of
water, so does
Religion when
out of a convent.

‘ Whenne fissches failen þe flode · or þe fresche water,
þei deyen for drouthe · whanne þei drie ligge ; 296
Riȝt so, *quod* Gregorie · religioun roileth,
Sterueth and stynketh · and steleth lordes almesses,
þat oute of couent and cloystre · coueyten to libbe.’

† If heaven be on
earth, it is in a
cloister.

For if heuene be on þis erthe · and ese to any soule,
It is in cloistere or in scole · be many skilles I fynde ;
For in cloistre cometh [no] man · to chide ne to fiȝte,
But alle is buxumnesse þere and bokes · to rede and to
lerne.] 303

¶ In scole þere is scorne · but if a clerke wil lerne,
And grete loue and lykyng · for eche of hem loueth
other.

But now, Religion
is a rider, and a
buyer of land ;

Ac now is religioun a ryder · a rowmer bi stretes,
A leder of louedayes · and a londe-bugger,
A priker on a palfray · fro manere to manere, 308
An heep of houndes at his ers · as he a lorde were.
And but if his knaue knele · þat shal his cuppe
brynge,

† and behaves like
a great lord.

He loureth on hym and axeth hym · who tauȝte hym
curteisye ?

† Lords ought not

Litel had lordes to done · to ȝyue londe fram her
heires 312

291—303. *In R only ; cf. Text A
and Text C. See the Critical Note.*

297. *Gregorie*] here miswritten
Grigori ; but see l. 297. *roileth*] mis-
written rolleth ; but see A xi. 206.

302. [no] supplied from Text C ;
R om.

304. *scorne*] a scorn B. *scorne*—
wil] skile · and scorne but ȝif he R.

306. *Ac*] And CO. *rowmer*—

stretes] Romere aboute W.

307. *a*] R om. *bugger*] bygger
CO ; biere B.

309. *An*] And C. *ers*] ars B.

310. *if*] B om. *his* (2)] hym C ;
hym þe OB. *cuppe*] coppe WC.

311. *hym* (2)] COB om.

312. *done*] so in RB ; doñ L ; doon
WC ; do O ; see p. 170, l. 37.

To Religious, þat haue no reuthe · þough it reyne on to give to monks.
here auteres.

¶ In many places þer hij persones ben · be hem-self at
ese,

Of þe pore haue þei no pite · and þat is her charite ;
Ac þei leten hem as lordes · her londe lith so brode.

¶ Ac þere shal come a kyng · and confesse 3ow re- † But a king shall
come and reform
Religion.
ligiouses, 317

And bete 3ow as þe bible telleth · for brekyng of 3owre
reule,

And amende monyales · monkes and chanouns,
And putten hem to her penaunce · *ad pristinum statum*
ire, 320

And Barounes with Erles beten hem · þorugh *beatus* † Ps. i. 6.
virres techyng,

þat here barnes claymen · and blame 3ow foule :

Hij in curribus, [et] hij in equis ; ipsi obligati † Ps. xix. 8, 9
(Vulg.).
sunt, &c.

¶ And þanne Freres in here freitoure · shal fynden a
keye

Of costantynes coffres · in which is þe catel 324
þat Gregories god-children · han yuel dispended.

¶ And þanne shal þe abbot of Abyndoun · and alle † Then shall the
abbot of Abingdon
receive a knock
from the king ;
[his] issu for euere

Haue a knocke of a kynge · and incurable þe wounde.

¶ That þis worth soth, seke 3e · þat oft ouer-se þe bible :

313. *reuthe*] ryghte C.

314. *places*] place C. *þer*] or B.
hij] þei WO ; thay C. *persones ben*]
ben persons W. *be*] be (pr. by) W.

315. *þe*] O om. *her*] his C ; hir
pure R.

316. *Ac*] And COB. *londe lith*]
londes lyen W.

317. *religiouses*] religiouse O ; re-
ligiouns B.

318. *þe*] C om.

319. *monyales*] monial C.

320. *hem*] W om. *ad*] B om.

321. *with*] and COB. *beten*] biten
R. *virres*] so in LWR ; vir-is B ;
vir CO.

322. *Hij*] so in the MSS. in both
places, except that C has *Hijs* in the
first case. [et WCROB] L om.

324. *coffres*] tresore COB.

325. *god-children*] gode childerne R.

326. *Abyndoun*] Abyngton C.
[his WCROB] L om. *issu*] vssue R.

328. *þis*] is (corruptly) B. *þe*]
3oure B. *cedencium*] credencium CB.
insanabili] insabili CRB.

[Fol. 42.]

† Isaiah xiv. 4, 5, 6.

*Quomodo cessauit exactor, quieuit tributum;
contriuit dominus baculum impiorum,
et virgam dominancium cedencium plaga in-
sanabili, &c.*

† Before that
king comes, Cain
will awake.

¶ Ac ar þat kyng come · cayme shal awake. 329

Ac dowel shal dyngen hym adoune · and destruyen his myzte."

“þanne is dowel and dobet,” quod I · “*dominus* and kniȝthode.”

133
Kinghood and
knighthood help
not to heaven.

¶ “I nel nouȝt scorne,” quod scripture · “but if seryueynes lye; 332

Kynghod ne knyȝthod · by nauȝt I can awayte,
Helpeth nouȝt to heueneward · one heres ende,
Ne ricchesse riȝt nouȝt · ne reaute of lordes.

· Paul says the
rich cannot win
heaven (1 Tim.
vi. 9).

¶ Poule preueth it impossible · riche men [to] haue heuene, 336

Salamon seith also · þat syluer is worst to louye :

† Eccles. x. 10.

Nichil iniquius quam amare pecuniam.

And caton kenneth vs to coueiten it · nauȝt but as nede techeth,

† Cato, Dist. iv. 4.

*Dilige denarium, set parce dilige formam.*And patriarkes and prophetes · and poetes bothe 340
Wryten to wissen vs · to wilne no ricchesse,

† Wise men all
praise poverty."

And preyseden pouerte with pacience; · þe apostles bereth witnesse,

þat þei han heritage in heuene · and bi trewe riȝte,
þere riche men no riȝte may clayme · but of reuthe and
grace." 344

"I deny it," I
said; "I refer
you to Peter"
(Mark xvi. 16.)

¶ "*Contra*," quod I, "bi cryste · þat can I repreue,
And preue it bi Peter · and bi poule bothe,

330. *Ac*] And COB; But W. [*to* WOB] LRC om.
dyngen] dygen C.

333. *ne*] & OB; a C.334. *heres*] heris WB.335. *reaute*] Reautee W; realte RB.336. *it*] O om. *impossible*] so in R; impossible O; impossible WCO.

338. *it—techeth*] not but as it nedip OB; nouȝt · but as it nedes C. as—*techeth*] at pure nede R.

341. *wilne*] wille B.344. *men*] man R. *no*] noȝt B.345. *may*] mowen O; CB om.345. *repreue*] reherce CB.

þat is baptized beth sauf · be he riche or pore."

¶ "þat is *in extremis*," quod scripture · "amonges 3. 8 "That refers to Saracens and Jews," said she.

þei mowen be saued so · and þat is owre byleue,
þat an vncristene in þat cas · may crysten an hethen,
And for his lele byleue · whan he þe lyf tyneth,
Haue þe heritage of heuene · as any man crystene. 352

¶ Ac crysten men with-oute more · may nouzt come to
heuene, "The rule for Christians is given in [† Col. iii. 1;]

For þat cryst for cristen men deyde · and confermed þe
lawe,

þat who-so wolde and wylneth · with cryste to aryse,

Si cum Christo surrexistis, &c.,

He shulde louye & leue · and þe lawe fulfille. 356

þat is—'loue þi lorde god · leuest aboue alle, and in Lu. x. 27.

And after, alle crystene creatures · in comune, eche man
other,'

And þus bilongeth to louye · þat leueth to be saued.

And but we do þus in dede · ar þe daye of dome, 360

I[t] shal bisitten vs ful soure · þe siluer þat we kepen, † We should not hoard silver or clothes.
i. panni.

And owre bakkes þat moth-eten be · and sen beggers go
naked,

Or delyte in wynand wylde foule · and wote any in defaute.

For euery cristene creature · shulde be kynde til other,

And sithen hethen to helpe · in hope of amendement.

God hoteth bothe heigh and lowe · þat no man hurte

other, 366

347. CB *omit.* is] been O. *beth*
sauf] been saued O. *he*] þei O.

348. *saracenes*] Sarzens W.

350. *an* (1)] on R. *þat*] þis CB.
hethen] haythen C.

351. *his*] is C.

354. *men*] man B. *deyde*] deyede
RO; deide W; dede C; dide B.

355. *surrexistis*] resurexistis C;
resurexisti B.

357. *þi*] þe B. *þi—god*] god þi
lorde R. *aboue alle*] of alle thynges
CB; aboue al þing O.

359. *to* (2)] W *om.*

360. *ar*] er O; or CB; at W.

361. [*It* WCROB] IL (*line marked*).

362. *bakkes*] glossed *i. panni in* L,
and cloþes in C; B *has* bakelopis.
moth] mote R; moththis B. *be*] B *om.*

363. *delyte*] delite vs COB. *and* (1)]
& in R. *wote*] wite W; woot O;
wyten B.

365. CB *omit.*

366. B *omits.* *hoteth*] bedes C.
bothe] W *om.*

134

[Fol. 42 b.]
Christians ought
to help each
other.

And seith, 'slee nouȝt þat semblable is · to myne owen liknesse,

See Lu. xviii. 20." But if I sende þe sum tokne'; · and seith, *non mecaberis*,
Is, slee nouȝt, but suffre · and al for þe beste. 369

Rom. xii. 19. [For, *Michi vindictam, & ego retribuam*.]

'For I shal punysshem hem in purgatorie · or in þe putte of helle,

Vehe man for his mysdedes · but mercy it lette.'"

† "This is a long lesson," said I. ¶ "þis is a longe lessoun," quod I · "and litel am I þe wyser ; 372

Where dowel is, or dobet · derkelich ȝe shewen ;

Many tales ȝe tellen · þat theologie lerneth ;

"I am saved, if saved, by predestination. And þat I man made was · and my name yentred In þe legende of lyf · longe er I were, 376

Or elles vnwriten for somme wikkednesse · as holy writ wytnesseth,

John iii. 13. *Nemo ascendit ad celum, nisi qui de celo descendit*.

¶ I leue it wel," quod I, "bi owre lorde · and on no letterure bettere.

Solomon, who wrote Wisdom— For Salamon þe sage · þat sapience tauȝte,
God gaf hym grace of witte · and alle his godes after,
[To reule þe reume · and riche to make ;] 381
He demed wel & wysely · as holy writte telleth.

† who taught men better than he and Aristotle? Aristotle & he · who wissed men bettere ?
Maistres þat of goddis mercy · techen men and prechen,
Of here wordes þei wissen vs · for wisest as in here tyme,

367. *seith*] saide C. *semblable is*] is semblant C; is semblable B.

368. *seith*] sayde C. *mecaberis*] so in WCRB; *necaberis* L (with n altered from m); *necabis* O. The mistake is the author's. See the Critical Note.

369. *Is*] I COB. [For—*retribuam*] in R only; cf. Text A; and see l. 204.

370. *hem*] R om.

370, 371. *or in—mysdedes*] CB omit.

374. *theologie*] teologie R.

375. *I man*] y am B.

376. *lyf*] seyntis O.

377. *vnwriten*] writen O. *somme*] COB om. *writ*] C om. *wytnesseth*] telleth R; witnesse C. *descendit*] miswritten *decendit* in L.

378. *I*] And I R. *quod I*] R om.; CB place it after lorde.

380. *gaf*] gaf (printed gat) W. *his*] R om.

381. *In* R only. Cf. C-text.

385. *wisest*] visest C. *as*] R om.

And al holicherche · holdeth hem bothe ydampned !

¶ And if I shulde worke bi here werkes · to wynne me
heuene,

135
Yet are they both
in hell !
Were I to do as
they taught, and
yet go to hell,
I were unwise
indeed.

387

þat for her werkes and witte · now wonyeth in pyne,
þanne wrouzte I vnwysely · what-so euere 3e preche.

¶ Ac of fele witty in feith · litel ferly I haue,

þough her goste be vngraciouse · god for to plese.

For many men on þis molde · more sette here hertis 392

In good þan in god · for-þi hem grace failleth,

† But many men
rather seek goods
than God.

At here moste myschief · whan þei shal lyf lete.

As Salamon dede, and such other · þat shewed gret
wittes,

Ac her werkes, as holy wrytte seyth · was euere þe con-
trarye.

396

For-þi wyse witted men · and wel ylettred clerkes,

As þei seyen hem-self · selden done þer-after,

Super cathedra[m] *moysy*, &c.

Mat. xxiii. 2.
[Cf. **132.**]

¶ Ac I wene it worth of many · as was in Noes tyme,

þo he shope þat shippe · of shides and bordes ; 400

Was neuere wrizte saued þat wrouzt þer-on · ne oþer
werkman elles,

† The flood des-
troyed all but
Noah.

But briddes and bestes · and þe blissed Noe,

And his wyf with his sones · and also here wyues ;

[Fol. 43.]

Of wrihtes þat it wrouzte · was none of hem ysaued. 404

¶ God leue it fare nouzt so bi folke · þat þe feith techen

Of holicherche, þat he[r]berwe is · and goddes hous to
saue,

† May Holy
Church prove to
be Noah's ark !

386. *al*] as C. *holdeth*] *holt* O.

387. *here*] his CB. *werkes*] *wekes*
(*wrongly*) C.

388. *and*] and here R.

389. *wrouzte*] wrouzte (*printed*
wroughe) W. *so*] B *omit*.

390. *Ac*] And COB. *of*] O *omit*.

392. *men*] man R. *hertis*] herte R.

394. *At here*] Ac þe OB ; And þe
C. *myschief*] *myscheef* is O. *lyf*]
þe lif B.

395. *dede—other*] and other dede R.

396. *Ac*] And C. *werkes*] *wordes*

(*wrongly*) CB. *seyth*] R *omit* (!). *was*]
so in LCROB ; were W.

397. *and*] ne R.

398. *selden*] selde W ; senden (!)
C. *cathedram*] *so in* RO ; *cathedra*
LWCB.

399. *it*] I R.

400. *shope*] shoop W. *and*] and of
WR.

404. COB *omit*. *wrihtes*] *wightes*
W. *ysaued*] saued R.

406. *herberwe* WCOB] *herborw* R ;
heberwe L ; (*the line is marked*).

And shelden vs fram shame þer-inne · as noes shippe
did bestes ;

And men þat maden it · amydde þe flode adreynten.

þe culorum of þis clause · curatoures is to mene, 409

þat ben carpenteres holykirke to make · for crystes
owne bestes,

† Ps. xxxv. 7
(Vulg.).

Homines & inmenta saluabis, domine, &c.

[At domes-day þe [diluuye] worth · of deth and [fyr]
at ones ;

For-þi I conseil 3ow clerkes · of holy cherche þe wriȝtes,
Wercheth 3e werkes as 3e seen I-write · lest 3e worth
nauȝt þer-inne.] 413

But the thief on
the cross was
saved, because he
shrove him to
Christ ;

¶ On gode fridaye I fynde · a feloun was ysaued,
þat had lyued al his lyf · with lesynges and with thefte ;
And for he biknewe on þe crosse · and to cryste se[h]rof
hym, 416

He was sonnere saued · þan seynt Iohan [þe] Baptiste,
And or Adam or ysaye · or eny of þe prophetes,
þat hadde yleine with Lucyfer · many longe ȝeres.

and so a
robber escaped
purgatory.

A robbere was yraunceouned · rather þan þei alle, 420
With-uten any penaunce of purgatorie · to perpetuel
blisse.

Who did worse
than Mary
Magdalen, or
Paul ?

¶ þanne Marye Magdaleyne · what womman dede
worse ?

Or who worse þan dauid · þat vries deth conspired ?

Or Poule þe apostle · þat no pitee hadde, 424

Moche crystene kynde · to kylle to deth ?

407. *shelden*] shilden W ; schilde
RCOB. *noes*] Noe C.

408. *adreynten*] adrugend (*sic*) C.

409. *clause*] cause O. *curatoures*]
in curatoures R.

411—413. *In R only*. Cf. C-text.
[*diluuye*] so in MS. Camb. Univ. Lib.
Ff. 5. 35 ; R *wrongly* has *deluye*.
[*fyr*] so in MS. Ff. ; R *has* *feer*.

414. *On gode*] For a goed R.
ysaued] saued O.

415. *lyued*] I-lyued R.

416. *biknewe on*] bekneude to W.
schrof WRB] L *has* *scrof* ; *but the line*
is marked for correction ; schroue CO.

417. *saued*] I-saued R ; y-saued W.
[þe WCOB] L *om*.

418. *or* (1)] er COB ; ar R.

419. *yleine*] I-lyen R ; yleyen WC.

420. *yraunceouned*] raunceoned C ;
raunsomed B.

422. *þanne*] And CB.

423. *þan*] dede þan R.

425. R *omits*.

And [now] ben þise as souereynes · wyth seyntes in Yet they are now
in heaven.
hevene, 426

þo þat wrouȝte wikkedlokest · in worlde þo þei were.

¶ And þo þat wisely wordeden · and wryten many bokes
Of witte and of wisdom · with dampned soules wonye. † But many witty
men are in hell.
þat salamon seith, I trowe be soth · and certeyne of vs
alle, 430

[*Sunt*] *iusti atque sapientes · & opera eorum in manu dei sunt, &c.* † Eccles. ix. 1.

¶ þere aren witty and wel libbynge · ac her werkes ben
yhudde

In þe hondes of almyȝty god · and he wote þe sothe 432
Wher for loue a man worth allowed þere · and his lele
werkes,

Or elles for his yuel wille · & enuye of herte,

And be allowed as he lyued so ; · for bi lyther, men † By the evil,
men know the
good.
knoweth þe gode ;

¶ And wherby wote men whiche is whyte · if alle þinge
blake were, 436

And who were a gode man · but if þere were some
shrewe ?

For-þi lyue we forth with lither men · I leue fewe ben
gode.

For *quant oportet vident en place · yl ny ad que pati*, † When necessity
is upon us, we
must suffer.
And he þat may al amende · haue mercy on vs alle ;

426. [now WCOB] LR om.; but W om. a] of B.

the line is marked in L. wyth] and 434. &] and for W.

CO. souereynes wyth] souereyne B.

427. wikkedlokest] wikkedest COB.

in] in þe B. þo] þe C.

428. wordeden] wrouȝten B.

429. of (2)] B om. wisdom] wis-

dames O. wonye] wonnes G.

430. [Sunt R] Siue LCOW ; B has Sint.

431. þere] Thay C ; þey B. witty] willy CB (corruptly). libbynge] likyng B. ac] and COB. yhudde] hid O.

433. Wher for] so in LRO (wher = whether) ; Wher-fore WCB. loue]

435. as] for R. so] þere O. bi] by þe W. so · lyther] so lither C ; þere as liþen O ; so liþer B. þe] CB om.

436. wote] wite C ; witen O ; wiste WB. is] were W.

438. lither] opere W. I—ben] thay ben few C ; I leue fewe O ; hij beþ fewe B.

439. quant] so in LC ; quant W ; quantz R ; whan B. vident] vyn R ; comeþ WCOB. en] in COB. yl ny ad] il nad CO. yl—pati] B om.

440. on] of COB.

† Ps. xiii. 1
(Vulg.).

136

Christ never
commended
[Fol. 43 b.]
clergy (learning ;
see Mark xiii. 9,
11,
which says,
'When ye are
brought before
kings,' &c.

† Cf. Ps. cxviii. 46
(Vulg.).

Augustine says
(Confess. Lib. viii.
c. 8),

'Wise clerks are
often sunk in hell,

whilst poor
ploughmen and
shepherds attain
heaven,'

For sothest worde þat euere god seyde · was þo he
seyde, *nemo bonus*. 441

¶ Clergye þo of crystes mouth · commended was it litel,
For he seyde to seynt Peter · and to suche as he loued,
Dum steteritis ante Reges et presides, &c. ;
þough 3e come bifor kynges · and clerkes of þe lawe,
Beth nouȝte abasched · for I shal be in ȝoure mouthes,
And ȝyue ȝow witte at wille · and kunnyng to conclude
Hem alle þat aȝeines ȝow · of crystenedom disputen.

¶ Dauid maketh menciou · he spake amonges kynges,
And miȝte no kyng euercome hym · as bi kunnyng of
speche. 449

But witte ne wisdom · wan neuere þe maystrye,
Whan man was at myschief · with-oute þe more grace.

¶ þe doughtiest doctour · and deuynoure of þe trinitee,
Was Augustyn þe olde · and heighest of þe foure, 453
Sayde þus in a sarmoun · I seigh it writen ones,

*Ecce ipsi idioti rapiunt celum, ubi nos sapientes
in inferno mergimur :*

And is to mene to englishe men · more ne lasse,
Aren none rather yrauysshed · fro þe riȝte byleue 456
þan ar þis cunnyng clerkes · þat conne many bokes ;

¶ Ne none sonner sauē · ne sadder of bileue,
þan plowmen and pastoures · & pore comune laboreres.
Souteres and shep[h]erdes · suche lewed iottes 460

441. For] For þe B. was] COB
om.

442. þo] O om. it] CB om.

443. Drum] Cum W.

445. Beth] Bees C. abasched]
abassed C.

446. ȝow] B om. at] and WCOB.
and] R om.

447. of] R om.

449. And] Al R. as] B om. as
bi] and be C.

450. ne] and W. wan] ne wan
CB. þe] B om.

452. doughtiest] donȝtiorekest R.

453. Augustyn] Austyn WCOB.
þe olde] y-holde B. þe] hem R.

454. seigh] sau; B. idioti] so in
LRW; ydiote COB. rapiunt] rapiunt
(printed irapiunt) W. nos] O om.
mergimur] C om.

455. to—men] to men W; on
Englissh COB. more] to more COB.
ne] and to COB. lasse] losse C.

456. rather] opere raþer OCB.

457. conne] knowe R; kunnen B.

458. sauē] I-sauē R.

459. pastoures] portours B. pore]
pouer R; opere WCOB.

460. B omits. shepherdes] so in
W; miswritten sheperdes in L.
suche] and opere W; and swich C.
iottes] buttes W.

Perce[n] with a *pater-noster* · þe paleys of heuene,
 And passen purgatorie penaunceles · at her hennes
 partynge,

by help of but one
Pater-noster !

In-to þe blisse of paradys · for her pure byleue,
 þat inparfitly here · knewe and eke lyued. 464

¶ 3ee men knowe clerkes · þat han cursed þe tyme,
 þat euere þei couth or knewe more · þan *credo in deum*
patrem ;

† Clerks are often
 sorry they ever
 knew more than
 that.

And pryncipaly her *pater-noster* · many a persone hath
 wissched. 467

¶ I se ensamples my-self · and so may many an other,
 þat seruauntes þat seruen lordes · selden falle in arrerage,
 But þo þat kepen þe lordes catel · clerkes and reues.

† Not common
 servants, but
 stewards, run in
 arrears.

Rigt so lewed men · & of litel knowynge,
 Selden falle þei so foule · and so fer in synne, 472

As clerkes of holikirke · þat kepen crystes tresore,
 þe which is mannes soule to saue · as god seith in þe
 gospel :

† So fares it with
 them that keep
 Christ's treasure."

Ite vos in vineam meam."

† Mat. xx. 4.

461. *Perce[n]*] þat persen B.

462. *passen*] passen þurgh B.

464. *inparfitly*] in parfit lif B.
here] R om. *eke*] R om.

465. *þat—cursed*] cursen R.

466. *couth—kneue*] kouþe on þe
 book COB. *patrem*] COB om.

467. *her*] þe R. a] C om. *wissched*]
 I-wissched R.

468. *In margin of O is Exemplum*
bonum. may many] mowen O. *an*]
 WCOB om.

469. *arrerage*] rerage R ; areragis
 O.

470. *But*] But (*printed And*) W.
þe] R om.

471. *knowynge*] kunnyng R.

472. *þei*] R om.

PASSUS XI. (DO-WEL III.)

Passus xj^{us}.

[Compare this
with the con-
clusion of the
A-text; page
136* of vol. i.]

THanne scripture scorned me · and a skile tolde,
And lakked me in latyne · and liȝte by me she
sette,

And seyde, “*multi multa sciunt, & seipos
nesciunt.*”

[Fol. 44.]

þo wepte I for wo · and wratth of her speche,

Again I slept, and
had a marvellous
dream.

And in a wynkyng wratth · wex I aslepe. 4

A merueillouse meteles · mette me þanne,

þat I was rauished riȝt þere · and fortune me fette,

And in-to þe londe of longynge · allone she me brouȝte,

Fortune bade me
gaze in the mirror
called the World.

And in a myroure þat hiȝt mydlerd · she mad me to bi-
holde. 8

Sitthen she sayde to me · “here myȝtow se wondres,

And knowe þat þow coueytest · and come þer-to, par
aunter.”

TITLE. Passus vndecimus & (*sic*)
supra C; Passus vndecimus W;
Passus xus de vis. vt supra R; B
adds & quartus de Dowel.

1. *scorned*] serued C.

2. *in*] a R. *she*] he R; COB om.

3. *wratth*] wrapþe O; sorwe R.

4. *wynkyng*] wyndynge COB.
wratth] wrath R; wraþe W; wrapþe
O; wratthe CB; wrath in Crowley.
wex I] so in LCOB; weex I W; til I
was R.

5. *A*] A ful B. *meteles*] swenene
COB. *me*] I me O. *mette*—þanne]
me tydde to dreme R.

6. *þat*] For R. *and*] for R.

7. *And*] B om. *in-to*] to C. *all-
one*] & loue R.

8. *And*] O om. *mydlerd*] so in
LCB; mydleder O; myddelerd R;
middelerþe W. *to*] COB om.

9. *Sitthen*] Sone W. *to*] vnto O.

10. *par aunter*] par aunter R; par-
adventure B.

¶ þanne hadde fortune folwyng hir · two faire damoy-
seles,

Fortune had two
damsels, named
Lust-of-the-Flesh
and Lust-of-the-
Eyes.

Concupiscencia-carnis · men called þe elder mayde, 12
And coueytise-of-eyes · ycalled was þat oþer,
Pryde-of-parfyt-lyuyng · pursued hem bothe,
And hadde me, for my contenaunce · acounte clergye
lizte.

¶ *Concupiscencia-carnis* · colled me aboute þe nekke, 16
And seyde, “ þow art ȝonge and ȝepe · and hast ȝeres
ynowe,

Lust-of-the-Flesh
embraced me, and
bade me rejoice in
my youth.

Forto lyue longe · and ladyes to louye ;
And in þis myroure þow myȝte se · myrthes ful manye,
þat leden þe wil to lykyng · al þi lyf tyme.” 20

¶ þe secounde seide þe same · “ I shal suwe þi wille ;
Til þow be a lorde and haue londe · leten þe I nelle,
þat I ne shal folwe þi felawship · if fortune it lyke.”
“ He shal fynde me his frende ” · *quod* fortune þer-after ;
“ þe freke þat folwed my wille · failed neuere blisse.”

The second
maiden said the
same.

¶ Thanne was þere one þat hiȝte elde · þat heuy was of
chere, 26

But a man named
Elde (Old Age)
threatened me,
and bade me be-
ware.

“ Man,” *quod* he, “ if I mete with þe · bi Marie of heuene,
þow shalt fynde fortune þe faille · at þi moste nede,
And *concupiscencia-carnis* · elene þe forsake.

Bitterliche shaltow banne þanne · bothe dayes and niȝtes
Coueytise-of-eyghe · þat euere þow hir knewe, 31
And pryde-of-parfyt-lyuyng · to moche peril þe brynge.”

¶ “ ȝee, *recche* þe neuere,” *quod* *recchelesnes* · stode
forth in ragged clothes,

“ Never mind
him,” quoth
Recklessness.

“ Folwe forth þat fortune wole · þow hast wel fer til
elde ;

11. *damoyseles*] damesels C.

12. *mayde*] B om.

13. *ycalled*] called CB.

19. *in*] R om. *myrthes*] myȝtes W.

20. *wil*] wole W; wyl C; wel R;
wollen B.

22. *a*] B om.

25. *folwed*] folweþ CR; folwiþ B.

26. *of chere*] C om.

27. *mete*] mette B.

30. *bothe*] bothe þe C.

31. *hir*] it CO; hit B.

32. *of*] of þi R. *brynge*] brouȝt
CB.

33. *stode*] stonde B.

34. *fer*] fare C. *til*] to RCB.

A man may stoupe tymes ynow · whan he shal tyne þe
croune. 35

Man proposes,
God disposes.

¶ ‘*Homo proponit*,’ quod a poete · and plato he hyght,
‘And *deus disponit*,’ quod he · lat god done his wille.

If trewthe wil witnesse it be wel do · fortune to folwe,
Concupiscencia-carnis · ne coueityse-of-eyes

Ne shal nouzt greue þe gretly · ne bigyle þe, but þow
wolt.” 40

¶ “3ee, farewel phippe !” quod fauntelte · and forth gan
me drawe,

[Fol. 44 b.]

Til *concupiscencia-carnis* · acorded alle my werkes.

Old Age and
Holiness
mourned.

¶ “Allas, eye !” quod elde · and holynesse bothe,

“þat witte shal torne to wrecchednesse · for wille to
haue his lykyng !” 44

Lust-of-the-Eyes
comforted me;

¶ Coueityse-of-eyghes · confortd me anon after,

And folwed me fourty wynter · and a fyfte more,
þat of dowel ne dobet · no deyntee me ne þouzte ;

I had no lykyng, leue me if þe leste · of hem auzte to
knowe. 48

¶ Coueityse-of-eyes · cam ofter in mynde

þan dowel or dobet · amonge my dedes alle.

Coueytise-of-eyes · confortd me ofte,

and bade me con-
fesse to a friar
when I pleased.

And seyde, “haue no conscience · how þow come to
gode ; 52

Go confesse [þe] to sum frere · and shewe hym þi synnes.

For whiles fortune is þi frende · Freres wil þe-louye,

35. *tymes*] tyme WOB. þe] B om.

36. *poete*] poete þo R.

40. *gretly*] graythly R. þe (2)] W
om. þow wolt] if þow wolt þi-selue
W.

41. *phippe*] fipp R. *quod*] so in
W (but printed and). *forth*] he B.

42. *alle*] til alle R; wiþ alle B.

43. *eye*] eize W; eyghe C; eyze
RB; ye O.

44. *wille*] wil W.

45—48. R omits.

45. *anon*] sone COB.

46. *folwed*] folow C. and—*fyfte*]

or fifty or O ; or fifty and CB.

47. *no*] no (printed Ne) W. ne (2)]
WCOB om. þouzte] thynke C.

48. *leue—leste*] ne no luste CB;
ne lust O.

49. *mynde*] my mende R; my
mynde O.

50. *þan*] And (!) C.

51. CB omits.

53. [þe RCB] þee WO ; L om., but
the line is marked.

54. *Freres*] sum frere R. wil] wol
WC ; wolen OB.

And fecche þe to her fraternite · and for þe biseke,
 To her priour prouyncial · a pardoun forto haue, 56
 And preyen for þe, pol bi pol · 3if þow be *pecuniosus*."

*Set pena pecuniaria non sufficit pro spiritualibus
 delictis.*

¶ By wissynge of þis wenche I wrouzte · here wordes I did as she bade.
 were so swete,

Tyl I for3at 3outhe · and 3arn in-to elde.

And þanne was fortune my foo · for al hir faire biheste,
 And pouerte pursued me · and put me lowe, 61

And þo fonde I þe Frere aferde · and flyttynge bothe, In my old age the
 A3eines owre firste forward · for I seyde I nolde friar avoided me,

Be buried at her hous · but at my parisshe cherche. 64 because I wanted
 For I herde onys · how conscience it tolde, to be buried at my
 parish church.

þat þere a man were crystened · by kynde he shulde be
 buried,

Or where he were parisshe · ri3t þere he shulde be
 grauen.

And for I seyde þus to freres · a fool þei me helden, 68
 And loued me þe lasse · for my lele speche.

Ac 3et I cryed on my confessoure · þat helde hym-self I asked my con-
 so kunnyng, fessor why he
 did so.

"By my feith, frere," quod I · "3e faren lyke pise
 woweres, 71

þat wedde none wydwes · but forto welde here godis ;

Ri3te so, by þe Rode · rouzte 3e neuere

Where my body were buried · bi so 3e hadde my siluer.

Ich haue moche merueille of 3ow · and so hath many I said that I
 an other, 75 wondered at him.

55. *fecche*] *fette* R. *biseke*] *by-
 seche* R.

57. *pecuniosus* WC] *peccuniosus* L;
pecuniosus R; *peccunious* B. *Set*] R
om. *pecuniaria* WCOB] *written* *pe-
 cuniarea* in L; *pecularia* R.

58. *wrouzte*] *dede* R.

59. *3arn*] *yarne* C; *3erne* O; *ran* R.

60. *biheste*] *speche* W.

62. *aferde*] *vinstable* B. *flyttynge*]

flyttyng C; *flitynge* R.

64. *buried*] *burial* (*sic*) B.

67. *were*] *were* a R.

70. *Ac*] *And* CB.

72. *welde*] *wedden* B. *godis*] *gooles*
 WC; *goodis* B; *goed* R.

73. *3e*] *þei* B.

74. *buried*] *y-buried* B. *my*] *the*
 CB.

75. *an other*] *other* RCOB.

Baptism is of
more service than
burial.

Why ȝowre couent coueyteth · to confesse and to burye,
Rather þan to baptise barnes · þat ben catekumelynges.
Baptizing and burying · bothe ben ful nedeful,
Ac moche more merytorie · me þynke[þ] it is to baptize.
For a baptized man may · as maistres telleth, 80
þorugh contricioun come · to þe heigh heuene ;

Sola contricio [delet peccatum.]

[Fol. 45.]

¶ Ac a barne with-oute bapteme · may nouȝt so be
saued ;

John iii. 5.

Nisi quis renatus fuerit [ex aqua, &c. ;]

Loke, ȝe lettred men · whether I lye or do nouȝte."

Loyalty looked
upon me,

And lewte loked on me · and I loured after. 84

"Wherfore lourestow?" quod lewte · and loked on me
harde,

"ȝif I durste," quod I, "amonges men · þis meteles
auowe!"

and bade me
spek out.

"Ȝe, bi peter and bi poule," quod he · "and take hem
bothe to wnesse,

*Non oderis fratres secrete in corde tuo, set
publice argue illos."*

¶ "þei wol alleggen also," quod I · "and by þe gospel
preuen, 88

Mat. vii. 1.

Nolite iudicare quemquam."

¶ "And wher-of serueth lawe," quod lewte · "if no lyf
vndertoke it,

Falsenesse ne faytrye ; · for sumwhat þe apostle seyde,

Non oderis fratrem.

77. *catekumelynges*] cathecumynys
O; catekounelyns CB.

78. *bothe*] bath CB. *ben*] bep WR.

79. *Ac*] And C. *þynkeþ*] so in
WOR; þynkiþ B; thyngket C; þynke
I. *it*] CO om.

80. *as*] as þise W; as wel as B.

81. *to*] til R. [*delet peccatum*
COB] LWR *merely have* &c.

82. *a*] W om. *so*] CB om. *saueþ*] ȝsaueþ R. [*ex aqua, &c* COB] LWR

83. *whether*] *whetwar* R; *whether* C.

do] COB om.

84. *lewte*] lewete þo R; leaute B.

loked] lok C.

85. *lourestow*] lourest þou OB.

86. *þis meteles*] þeise metelis O.

87. *ȝe*] ȝhe O; ȝis W; CB om.

take] so in LR; took WC; toke OB.

hem] COB om. *publice*] puplice O.

88. *quemquam*] R adds &c.

89. *lewte*] leute þanne R. *it*] *erased in O.*

90. *ne*] and CB. *apostle*] gospel
CB.

And in þe sauter also · seithe dauid þe prophete,

Existimasti inique quod ero tui similis, &c.

It is *licitum* for lewed men · to segge þe sothe, 92

If hem lyketh and leste · eche a lawe it graunteth,

Excepte persones and prestes · and prelates of holy
cherche,

It falleth nouȝte for þat folke · no tales to telle,

þough þe tale were trewe · and it touched synne. 96

¶ þinge þat al þe worlde wote · wherfore shuldestow
spare

[To] reden it in Retoryke · to arate dedly synne?

Ac be neuere more þe fyrste · þe defaute to blame;

þouȝe þow se yuel, sey it nouȝte fyrste · be sorye it nere
amended. 100

No þinge þat is pryue · publice þow it neuere,

Neyther for loue laude it nouȝt · ne lakke it for enuye;

Parum lauda, vitupera parcius."

¶ "He seith sothe," quod scripture þo · and skipte an
heigh, & preched;

Ps. xlix. 21
(Vulg.).
"Even the
ignorant may
publish the truth."

Scripture ap-
proved of this,

Ac þe matere þat she meued · if lewed men it knewe,

þe lasse, as I leue · louyen it þei wolde. 105

¶ This was her teme and her tyxte · I toke ful gode
hede;

‘*Multi* to a maungerye · and to þe mete were sompned,

referring to Mat.
xxii. 1—14.

And whan þe peple was plenere comen · þe porter vn-
pynned þe ȝate, 108

91. *also*] CB *om.*

92. *licitum*] leueful O; lefsum B.

93. *and*] or O. *a*] CB *om.*

94. *cherche*] cherches R.

95. *no*] none RB.

96. *were*] be W. *touched*] touche W.

97. *þinge*] Ac þinge R. *shuldestow*] shuldirst þou OB.

98. [*To* W] And LCROB. *arate*] a-raten R.

99. *Ac*] And C. *þe* (2)] þe (*omitted in printed copy*) W.

100. *sey*] ne seie B. *amended*] amendite R.

101. *No*] And CO; A B. *publice*] puplice O; publice RB.

102. *laude*] preise W; lakke R; lab B. *parcius*] propicius, &c B.

103. *sothe*] þe sothe R. *þo*] CB *om.*

104. *Ac*] And C. *she*] he COB. *if*] R *om.* *kneue*] knowe R.

105. *After this line* R has an extra line—þe bileue þat lord · þat lettred men techeth; *where the first þat should be of oure.* Cf. Text C.

108. *plenere*] al plener B. *porter*] C *om.* *ȝate*] ȝate COB.

And plukked in *pauci* priueliche · and lete þe remenaunt
go rowme !'

I pondered upon
my election to
grace.

¶ Al for tene of her tyxte · trembled myn herte,
And in a were gan I waxe · and with my-self to dispute,
Whether I were chosen or nouȝt chosen ; · on holi-
cherche I þouȝte, 112

þat vnderfonge me atte fonte · for one of goddis chosen ;
For cryste cleped vs alle · come if we wolde,
Sarasenes and scismatikes · and so he dyd þe iewes,

Isa. lv. 1.

O vos omnes scientes, venite, &c. ;

[Fol. 45 b.]

And badde hem souke for synne · saufly at his breste,
And drynke bote for bale · brouke it who so myȝte.

"Christ saves all
men," said I.

¶ "þanne may alle crystene come," quod I · "and
cleyme þere entre, 118

By þe blode þat he bouȝte vs with · and þorough bap-
tesme after,

Mk. xvi. 16.

Qui crediderit & baptizatus fuerit, &c.

For þough a crystene man coueyted · his crystenedome
to reneye,

Riȝtfulliche to reneye · no resoun it wolde. 121

"A churl must
have his lord's
leave to sell his
goods ;

¶ For may no cherle chartre make · ne his catel selle,
With-uten leue of his lorde · no lawe wil it graunte.
Ac he may renne in arrerage · and rowme so fro home,
And as a reneyed caityf · recchelesly gon aboute, 125
Ac Resoun shal rekne with hym · [and rebuken hym at
þe laste,

109. *rowme*] *rome* WRB ; *roomie* CO.

110. *trembled*] *tremeled* R.

111. *a*] *Com. were*] *weer* W. *to*] COB *om.*

112. *chosen*] *chose* R (*in both places*). *chosen* (2)] COB *om.*

113. *vnderfonge*] *vnder-fonged* W ; *vndir-fenge* OB ; *vnder-fange* C. *atte*] at þe RCB. *fonte*] *funt* B ; *fount* C. *one*] *oen* R. *chosen*] *chosne* L ; *but see* l. 112.

115. *Sarasenes*] *Sarzens* W. *scientes*] *so in* LRCOB ; *scientes* W.

116. *saufly*] *saue* R ; *safly* B.

117. *brouke*] *broke* C.

118. *may*] *mowen* O.

119. *þat*] R *om.* *with*] R *om.*

120. *reneye*] *receyue* R ; *forsake* C.

122. *cherle*] *cherche* (!) C.

124. *arrerage*] *arreragis* B. *rowme so*] *renne* R.

125. *a reneyed*] *he renneth* R. *gon*] *rennen* W ; RCOB *om.*

126. *Ac*] *And* WC.

126, 127. *The last half of* l. 126, *and first half of* l. 127, *are found in* R *only. But see* Text C.

And conscience a-counte with hym] · and casten hym
in arrerage,

And putten [hym] after in a prisone · in purgatorie to
brenne, 128 but he can be
imprisoned for
debt."

For his arrerages rewarden hym þere · to þe daye of
dome,

But if contricioun [wol] come · and crye, bi his lyue,
Mercy for his mysdedes · with mouth or with herte."

¶ "þat is soth," seyde scripture · "may no synne
lette Scripture bade
me trust to God's
mercy.

Mercy alle to amende · and mkenesse hir folwe, 133
For þey beth as owre bokes telleth · aboue goddes
werkes,

Misericordia eius super omnia opera eius."

Ps. cxliv. 9
(Vulg.).

¶ "þee! baw for bokes!" quod one · was broken oute
of helle,

Hizte troianus, had ben a trewe knyzte · toke witnesse
at a pope, 136 Trajan declares
how he was re-
leased from hell.

Hlow he was ded and dampned · to dwellen in pyne,
For an vncristene creature; —"clerkis wyten þe sothe,
þat al þe clergye vnder cryste · [ne] miȝte me cracche
fro helle,

But onliche loue and leaute · and my lawful domes.

¶ Gregorie wist þis wel · and wilned to my soule 141 "Pope Gregory
prayed for my
release."

Sauacioun, for sothenesse · þat he seigh in my werkes.
And, after þat he wepte · and wilned me were graunted

128. [hym WROB] LC om. a] eius (1)] O om.
COR om.

129. For] And for R. arrerages]
arrerage CB; arerage O. to] riȝte to
R; til B.

130. [wol WC] wole OB; miswrit-
ten wel in LR, but the line, in L, is
marked for correction. lyue] leue R.

131. or] and W.

132. seyde] quod COB. may] þat
may B.

133. alle to] may al R. and] þat
R. hir folwe] he folweth R.

134. beth] bee C. bokes] boke R.

135. ȝee] ȝhe O; Ye RC.

136. Hizte] þat hizte B. had]
& hadde B. a] þe COB.

137. ded] dede R; deed B. pyne]
peyne COB.

138. nyten] wite W.

139. þe] C om. [ne W] LCROB
om. me] hym B; C om.

140. leaute] my leute R. and (2)]
of R.

141. wilned] wilneth COB.

142. for] for þe R. seigh in] seith
of R. in] CB om.

Grace, wyth-outen any bede byddynge · his bone was
vnderfongen, 144

And I saued, as ȝe may se · with-oute syngyng of masses ;
By loue, and by lernynge · of my lyuyng in treuthe,
Brouȝte me fro bitter peyne · þere no biddynng myȝte."

"See how this
pagan was
saved!" said
Loyalty.

¶ "Lo, ȝe lordes, what leute did · by an Emperoure of
Rome, 148

þat was an vncrystene creature · as clerkes fyndeth in
bokes.

Nouȝt þorw preyere of a pope · but for his pure treuthe
Was þat sarasene saued · as seynt Gregorie bereth wit-
nesse.

"Ye lords, think
upon Trajan.

Wel ouȝte ȝe lordes, þat lawes kepe · þis lessoun to haue
in mynde, 152

And on *troianus* treuth to thenke · and do treuthe to
þe peple.

This matter is
dark.

[¶ þis matir is merke for mani of ȝow · ac, men of holy
cherche,

þe legende *sanctorum* ȝow lereth · more larger þan I
ȝow telle !

Ac þus lele loue · and lyuyng in treuthe 156

Pulte oute of pyne · a paynym of rome.

Blessed be Truth
that so saved that
Saracen !

I-blessed be treuthe · þat so brak helle ȝates,

And saued þe Sarasyn · fram Sathanas and his power,
þere no clergie ne couthe · ne kunnyng of lawes. 160

Loue and leute · is a lele science ;

For þat is þe boke blessed · of blisse and of ioie :—

God wrouȝt it and wrot hit · with his on fynger,

And toke it moyses vpon þe mount · alle men to lere.]

[Fol. 46.]

'Lawe with-outen loue,' quod *troianus* · 'leye þere a
bene, 165

144. *bede*] *bede* (*printed bene*) W.
In the margin of O is the note—Nota.
þe ground of trentalis.

145. *may*] *mowen* O; now R; W
om. syngyng] *syngen* C.

146. *By*] R *om.*

148. *did*] R *om.*

149. *fyndeth*] *fynde* CB.

150. *In R, the word pope is erased.*
and in the margin (by a later hand)
is—in Episcopum Romanum.

151. *sarasene*] *Sarsen* W.

152. *ȝe*] *þise B. to*] COB *om.*

154—164. *In R only.*

Or any science vnder sonne · þe seuene artz and alle,
But if þei ben lerned for owre lordes loue · loste is alle
þe tyme : '—

"Learning without love is profitless," said Tregan.

For no cause to cacche siluer þere-by · ne to be called a
mayster, 168

But al for loue of owre lorde · and þe bet to loue þe
peple.

For seynte Iohan seyde it · and soth aren his wordes,

' *Qui non diligit, manet in morte*—

1 John iii. 14
(Vulg.).

¶ Who so loueth nouȝte, leue me · he lyueth in deth-
deyinge '—

And þat alle manere men · enemys and frendes, 172

Men should love
each other,

Louen her eyther other · and lene hem as her-selue.

Who so leneth nouȝte, he loueth nouȝte · god wote þe
sothe,

And comaundeth eche creature · to confourme hym to
louye,

And souereynelyche pore poeple · and here ennemys
after. 176

and especially
their enemies and
the poor.

For hem þat hateth vs · is owre meryte to louye,

And pore peple to plesse ; · here prayeres may vs helpe.

For owre ioie and owre hele · Ihesu cryst of heuene,

For Christ wears
the poor man's
apparel.

In a pore mannes apparaille · pursueth vs euere, 180

And loketh on vs in her liknesse · and þat with louely
chere,

To knowen vs by owre kynde herte · and castyng of
owre eyen,

167. B omits. if] WCROB om. loste] I-lost R.

169. bet] better C. peple] pope (!)
B.

170. aren] arn WB.

171. leue] leueþ B. deth] deþþ B;
deep (printed deep) W.

173. Louen] Loue W. lene] so in
O; in other MSS., it is more like
leue; see the Critical Note. hem]
hym C. her-selue] hem-selue W.

174. Who] For who R. leneth]
lenep O; in other MSS., it looks like

leueth. god] oure lorde R.

175. And] Crist W. comaundeth]
comaunded R; comande C. eche]
ech a W; veh R; iche O; ilk C.
confourme] conformen W.

176. porr] þe pouere W. here] hir
WC.

179. For] And W. hele] heele W;
euel (!) R. Ihesu] is ihesu R.

180. pursueth] pursued W.

181. B omits.

182. eyen] eighe C; eize B; ye O;
eyes R.

Wheþer we loue þe lordes here · byfor owre lorde of
blisse ;

¶ And exciteth vs bi þe euangelye · þat, when we
maken festes, 184

We shulde nouȝte clepe owre kynne þer-to · ne none
kynnes riche ;

Luke xiv. 12.

‘Cum facitis conuiuia, nolite inuitare amicos ;

Ac calleth þe careful þer-to · þe croked and þe pore,
For ȝowre frendes wil feden ȝow · and fonde ȝow to quite
ȝowre festyng and ȝowre faire ȝifte ; · vche frende
quyteth so other. 188

Christ repays
what is given to
the poor.

¶ Ac for þe pore I shal paye · and pure wel quyte her
trouaille,

þat ȝiueth hem mete or moneye · and loueth hem for
my sake.’

For þe best ben somme riche · and somme beggers and
pore. 191

We are all
brethren of one
blood,

For alle are we crystes creatures · and of his coffres riche,
And bretheren as of o blode · as wel beggares as erles.
For on caluarye of crystes blode · crystenedome gan
sprynge,

viz. of the blood
shed at Calvary.
1 Pet. ii. 2.

And bloody bretheren we bycome þere · of o body ywonne,
As *quasi modo geniti* · and gentil men vche one, 196
No beggere ne boye amonges vs · but if it synne made ;

John viii. 34.

Qui facit peccatum, seruus est peccati, &c.

¶ In þe olde lawe · as holy lettre telleth,

183. *Wheþer*] *miswritten* *Wherþer*
in L. *owre*] þe W.

184. *euangelye*] *euangeliste* B.

185. *shulde*] *shal* C. *none kynnes*] none kyne R : no kyn OB.

186. *Ac calleth*] *And calles* C.

187. *ȝowre*] *oure* C. *wil feden*] wolen fede RB; wol fenden C. *fonde*] fonden R.

188. *festyng*] *fastyng* B. *ȝifte*] ȝifte W; ȝiftes RO; ȝiftis B; giftes C. *quyteth*] *quit* R.

189. CB *omit.* *pure*] *puire* R. *quyte*] *quiten* R.

190. *moneye*] *monē* R. *and*] or W. After l. 190 R inserts an apparently spurious line—

¶ Almyȝty god hath made riche · men if he wolde.

191. *For*] *Ac for* R.

192. *his*] CB *om.*

193. *And*] *As R.* *o*] oo W; COB *om.* *wel*] O *om.*

194. *on*] at R.

195. *bycome*] *bi come* (*printed bi-comen*) W. *o*] one R; a CB.

198. *holy*] þe R. *telleth*] *techiþ* B.

Mennes sones · men called vs vchone,
Of adames issue and Eue · ay til god-man deyde ; 200
And after his resurreccioun · *Redemptor* was his name,

And we his bretheren, þourgh hym ybouzt · bothe riche and pore. Both rich and poor are Christ's brethren.

For-þi loue we as leue bretheren shal · and vche man laughe vp other, [Fol. 46 b.]

And of þat eche man may forbere · amende þere it nedeth, 204

And euery man helpe other · for hennes shal we alle ;

Alter alterius onera portate. Gal. vi. 2.

And be we nouzte vnkynde of owre catel · ne of owre kunnyng neyther,

For noet no man how neighe it is · to be ynome fro bothe. 207

For-þi lakke no lyf other · þough he more latyne knowe, Let no man blame another overmuch.
Ne vnder-nym nouzte foule · for is none with-oute faute.

For what euere clerkis carpe · of crystenedome or elles,

Cryst to a comune woman seyde · in comune at a feste,

þat *fides sua* shulde sauene hir · and saluen hir of alle synnes. Luke vii. 48.

¶ þanne is byleue a lele helpe · aboue logyke or lawe ; 212

Of logyke ne of lawe · in *legenda sanctorum*

Is litel allowaunce made · but if bileue hem helpe.

Logic and law are of but small account.

For it is ouerlonge ar logyke · any lessoun assoille, 216

199. *called*] callen WO; callþ B.

200. *man*] mand (*sic*) C. *deyde*] deyede R; deyed CB.

202. *ybouzt*] y-bouzt (*printed* y-brought) W; bouzt OB; bought C.

203. *loue*] lyue O. *bretheren*] childern R. *shal*] schul O; W *om. laughe*] law3he O. *vp*] so in LR; of W; on O; vp-on C; vppon B.

204. *And*] For O. *of*] if COB.

205. *other*] oþer here R. *shal*] shul W; schulle R.

206. *vnkynde*] vnkende R. *neyther*] nouther C; noþer R.

207. *noet*] so in LR; noot O; woot

W; not C; B *places* not *after* man. *neighe*] COB *om. be*] ben W. *ynome*] bynome C. *to—ynome*] ne how sone he take B.

209. *for*] C *om. is*] þer is B. *faute*] defaute WR.

211. *a* (2)] the CB.

212. *hir of*] of hir CB. *alle*] WCOB *om.*

213. *aboue*] abue (*sic*) R.

214. *ne*] or W.

215. *allowaunce* — *bileue*] allowed þei both · but by-leue R.

216. *ar*] er WO; or CB.

- And lawe is loth to louye · but if he lacche syluer.
 Bothe logyke and lawe · þat loueth nouȝte to lye,
 Cleave not to logie or lawe, I conseilte alle crystene · cleue nouȝte þer-on to sore.
 For sum wordes I fynde ywryten · were of faithes
 techyngre, 220
 þat saued synful men · as seynt Iohan bereth wytnesse ;
 Mat. vii. 2. *Eadem mensura qua mensi fueritis, remeietur
 vobis.*
- ¶ For-þi lerne we þe lawe of loue · as owre lorde
 tauȝte,
 And as seynte Gregory seide · for mannes soule helthe,
*Melius est scrutari scelera nostra, quam naturas
 rerum.*
- ¶ Why I moue þis matere · is moste for þe pore, 224
 For in her lyknesse owre lorde · ofte hath ben y-knowe.
 Luke xxiv. 13. Witnesse in þe Paske wyke · whan he ȝede to Emaus ;
 Cleophas ne knewe hym nauȝte · þat he cryste were,
 For his pore paraille · and pylgrymes wedes ; 228
 Luke xxiv. 31. Tyl he blessed and brak · þe bred þat þei eten,
 So bi his werkes þei wisten · þat he was Ihesus ;
 Ac by clothyng þei knewe hym nouȝte · ne bi carpyngre
 of tonge.
- ¶ And al was in ensample · to vs synful here, 232
 þat we shulde be low · and loueliche of speche,
 And apparaille vs nouȝte ouer proudly · for pylgrymes
 ar we alle ;

217. *louye*] loue C. *lacche*] take C.218. *Bothe*] But O. *to*] for to R.219. *crystene*] cristen men CB.
cleue] clyue W ; to cleue B. *sore*] soore W.220. *ywryten*] writen WCB ; write R.
were] þat were W ; þa were B.221. *remeietur*] remescietur R ; remencietur B.224. *moue*] meue WROB ; moeue C. *for*] C om.225. *her*] here R ; hir W ; his COB. *ofte*] of R. *hen*] he R.
y-knowe] knawen C.226. *Paske*] Pask W ; Pasqe R ; Passe C. *wyke*] woke R ; weke C.227. *ne*] COB om.228. *paraille*] apparaille W ; appa-
 raille C ; apparayle B. *wedes*] wede B.229. *blessed*] blissed RCB.230. *bi*] be R. *his*] hise WC.231. *Ac*] And C. *bi*] be R. *bi*] be R.232. *in ensample*] ensaunple for sothe R.234. *ouer*] to CB. *ar*] er C.

And in þe apparaille of a pore man · and pilgrymes
lyknesse

Many tyme god hath ben mette · amonge nedy peple,
þere neuere segge hym seigh · in secte of þe riche. 237

¶ Seynt Iohan and other seyntes · were seyne in pore
clothyng, St John and other
saints had poor
clothing.

And as pore pilgrymes · preyed mennes godis.

Ihesu cryste on a iewes douzter alyzte · gentil woman [Fol. 47.]
þough she were, 240

Was a pure pore mayde · and to a pore man wedded. The virgin Mary
was poor.

¶ Martha on Marye magdeleyne · an huge pleynte she
made, Martha com-
plained of Mary.

And to owre saueour self · seyde þise wordes,

Domine, non est tibi cure quod soror mea reliquit Luke x. 40.
me sola[m] *ministrare, &c.?*

¶ And hastiliche god answered · and eytheres wille
folwed, 244

Bothe Marthaes and Maries · as Mathew bereth witnesse, Christ praised
Mary most.
Ac pouerte god put bifore · and preysed it þe better;

Maria optimam partem elegit · que non [aufere- Luke x. 42.
tur ab ea.]

¶ And alle þe wyse þat euere were · by auzte I can
aspye,

Preysen pouerte for best lyf · if pacience it folwe, 248 Wise men praise
poverty.
And bothe bettere and blisseder · by many folde þan
ricchesse.

235. *in þe*] in C; B *om.* *ap-
paraille*] *paraile* R.

236. *mette*] *y-mette* R; at þe mete
B.

237. *segge*] *mane i. segge* C.

238. *seyne*] *seyen* W; *seyn* RCB.
in] C *om.* *pore*] *oper* B.

239. *preyed*] *preyude* R; *prayden*
C; *preiden* B. *mennes*] *men* R.
godis] *goodes* W; *goedes* R; *goddess*
C; *goodis* B.

240. *alyzte*] *lizte* W. *she*] a R.

241. *Was*] A was R. *pure*] *puir*
R. *pure pore*] *pore pure* B. *mayde*]
mayden RB. *wedded*] *y-wedded* WR.

242. *In the margin of L is*—Martha
& Maudelene. *an*] and (!) RC. *she*]
sho C; W *om.*

243. *solam*] *so in* WCOB; *sola* L.
R *omits all after cure*; COB *omit*
ministrare.

244. *hastiliche*] *stilleliche* B.

245. *Marthaes*] in *Marthas* CB.
Maries] in *Maries* CB. *as*] and B.

246. *Ac*] And C. *it*] *þat* W.
[*auferetur—ea*] *supplied from* COB.

247. *þe*] CB *om.* *wyse*] *wyes* B.

248. *Preysen*] *Preiseden* W. *folwe*]
folwed W; *wolde* R.

249. *blisseder*] *blesseder* W.

Al though it be soure to suffre · þere cometh swete after ;
 The walnut has a bitter husk, but a sweet kernel.
 As on a walnot with-oute · is a bitter barke,
 And after þat bitter barke · (be þe shelle awaye), 252
 Is a kinnelle of conforte · kynde to restore ;
 So is, after, pouerte or penaunce · pacientlyche ytake.
 Such is poerty.
 For it maketh a man to-haue mynde in gode · and a
 grete wille

To wepe and to wel bydde · wher-of wexeth mercy, 256
 Of which cryst is a kinnelle · to conforte þe soule.
 Christ is the kernel.

And wel sykerer he slepyth · þe [segge] þat is pore,
 And lasse he dredeth deth · and in derke to be robbed,
 þan he þat is riȝte ryche · resoun bereth wytnesse ; 260
Pauper ego ludo, dum tu diues meditaris.

¶ Al þough salamon seide · as folke seeth in þe bible,
 Prov. xiii. 8.
Dirivias nec paupertates, &c.,

Wyser þan salamon was · bereth witnesse and tauȝte,
 þat parfyte pouert was · no possessioun to haue, 264
 And lyf moste lykyng to god · as luke bereth witnesse,

Mat. xix. 21.
Si vis perfectus esse, vade & vende, &c. ;

And is to mene to men · þat on þis molde lyuen,
 Who so wil be pure parfyt · mote possessioun forsake,
 Or selle it, as seith þe boke · and þe syluer dele 268
 To beggeres þat gone and begge · and bidden good for
 goddes loue.

¶ For failled neuere man mete · þat myȝtful god serued ;
 [Non vidi iustum derelictum, nec semen eius
 querens patrem :]
 (Vulg.)

As dauid seith in þe sauter · to suche þat ben in wille

250. *At*] For W ; And COB ; Alle R. *þer-after*] þer-after cometh swete W.
 254. *is*] CB am.
 255. *For it*] Rom. a (1)] COB am.
 257. *O waits*.
 258. [*segge* R] man LWCOB ; cf. l. 237.
 259. *robbed*] robbed W ; rubbid R.
 262. *At*] Alle R ; And OB. *take* seeth] men seth R. *In the margin of L is*—parfite povertie.
 265. *as*] and C.
 266. *mene*] many (!) C.
 267. *pure*] pouere C ; pore OB. *mote*] moot WC.
 269. *gone*] gaen C ; goon W ; gon RB.
 270. *serued*] serueþ WR. [*Non—patrem*] in O only.
 271. *þat*] as B.

To serue god godeliche · ne greueth hym no penaunce,

Nichil impossibile volenti,

[Cf. Mat. xvii.
20.]

Ne lakketh neuere lyflode · lynnene ne wollen, 273

*Inquirentes autem dominum non minuuntur
omni bono.*

Ps. xxxiii. 11
(Vulg.).

If prestes weren parfyt · þei wolde no syluer take

[Fol. 47 b.]

For masses ne for matynes · nouzte her mete of
vsureres,

Priests should
decline presents.

Ne neither kirtel ne cote · þeiȝ þey for colde shulde
-deye, 276

And þei her deuof[i]r dede · as dauid seith in þe sauter,

Iudica me, deus, & discerne causam meam.

Ps. xlii. 1 (Vulg.).

Spera in deo speketh of prestes · þat haue no spendyng
syluer,

Ps. xxxvi. 3
(Vulg.).

þat ȝif þei trauaille trewlich · and trusten in god almiȝti,
Hem shulde lakke no lyflode · noyther wollen ne lynnene.

And þe title þat [ye] take ordres by · telleth ȝe ben
aunaunced; 281

þanne nedeth nouzte ȝow to take syluer · for masses þat
ȝe syngen.

Priests should
not take money
for masses.

For he þat toke ȝow ȝowre tytle · shulde take ȝow ȝowre
wages,

Or þe bisshop þat blesseth ȝow · if þat ȝe ben worthy.

The bishop
should pay them.

¶ For made neuere kyng no knyȝte · but he hadde
catel to spende, 285

272. *no*] nouȝt no B. R reads—

With eny wel or wo (*half-line blank*)

To serue god godeliche · ne greueth
hem no penaunce,

nichil difficile volenti, &c.

273. *neuere*] noyther R. *lyflode*]

C om.

274. *parfyt*] wise R. *no*] no
(*printed ne*) W. *In the margin of*
O—Of annuuleris prestis.

277. *deuoir*] *so in* WCOB; deuor
L; deuor R. *dede*] R om. *seith*] says
C; seide R. *discerne*] *so in* W, but
printed decerne.

278. *deo*] deo &c CB. *haue*] han
R; haueþ B.

279. *trusten*] tristen RB; trist C.

280. *Hem*] thaym C. *wollen—*
lynnene] lynnene ne wollen W.

281. *þat*] COB om. [*ye* WR] þei
LCOB. *ordres*] ordre O; her ordre
B. *telleth*] til CB. *ȝe*] þei B.

282. *nouzte—to*] naught yow C; not
ȝow O; yow noȝt to WRB. *syngen*]
syngeth R.

283. *ȝow* (1)] R om. *shulde*] shal C.

284. *Or*] Of C. *blesseth*] blessed
W; blisses C; blissiþ B.

285. *neuere*] neuere no L; but as
the other MSS. omit this first no, it is
unnecessary to retain it.

As bifel for a kniȝte · or fonde hym for his strengthe ;
 A wretched knight is he who
 has no wealth. It is a careful knyȝte · and of a caytyue kynges makynge,
 þat hath no londe ne lynage riche · ne good loos of his
 handes. 288

þe same I segge for sothe · by alle suche prestes,
 þat han noȝther kunnyng ne kynne · but a croune one,
 Priests trust to
 their title and
 tounsure for their
 support. And a tytyle, a tale of nouȝte · to his lyflode at myschiefe,
 He hath more bileue, as I leue · to lacche þorw his
 croune 292

Cure, þan for konnyng · or—‘knownen for elene of
 berynge.’

I haue wonder [for] why · and wher-fore þe bisshop
 Maketh suche prestes · þat lewed men bytrayen. 295

A charter can be
 challenged if it
 be in false Latin,
 or be miswritten. ¶ A chartre is chalengeable · byfor a chief iustice ;
 If false latyne be in þe lettre · þe lawe it inpugeth,
 Or peynted parenterlinarie · [or] parceles ouer-skipped ;
 þe gome þat gloseth so chartres · for a goky is holden.
 ¶ So is it a goky, by god · þat in his gospel failleth,
 Or in masse or in matynes · maketh any defaute, 301

James ii. 10.

Qui offendit in vno, in omnibus est reus, &c.

And also in þe sauter · seyth dauyd to ouerskippers,

Ps. xli. 7, 8
 (Vulg.).

*Psallite deo nostro, psallite ; quoniam rex terre
 deus israel ; psallite sapienter.*

þe bisshop shal be blamed · bifor god, as I leue,
 þat crouneth suche goddes kniȝtes · þat conneth nouȝt
 sapienter 304

286. *funde*] found W; fonde, *altered*
 to fande C; fynde B.

287. *a* (2)] CO *om.*

288. *no*] noȝer R; neiȝer B. *riche*] R
om. *loos*] los RB. *handes*] hondes
 R; hand B.

289. *suche*] swiche WRC.

290. *one*] oon C; on hede B.

291. *at*] at his W.

292. *lacche*] lacchen R.

293. *knowyn*] knowyng COB. *for*] O
 or for B. *ad*] WE *om.*

294. *for* W and RC; N LO: B
 and Crowley *om.*

297. *þe*] þat RCOB; þat (*printed*
 the) W. *inpugeth*] impugneþ WR;
 impugnes C.

298. *parenterlinarie*] par enterlin-
 arie R. [*or* W Crowley] LRCOB *om.*
ouer-skipped] ouer-kipped C.

299. *goky*] gooky C.

301. *in* (2)] CO *om.* *est reus*] R
om.

302. *ouerskippers*] ouerkippers C.

304. *crouneth*] crowned CB; O *om.*
conneth] kunneth R; kunnan B;
 kunne O; konnes C.

Synge ne psalmes rede · ne segge a messe of þe day. Of unfit priests.
 Ae neuer neyther is blamelees · þe bisshop ne þe
 chapleyne,

For her eyther is endited · and þat of '*ignorancia*
Non excusat episcopos · nec idiotas prestes.' 308

¶ þis lokinge on lewed prestes · haþ don me lepe fram This is a digres-
 pouerte, sion," said
 Loyalty.

þe whiche I preyse þere pacyence is · more parfyt þan
 ricchesse."

¶ Ac moche more in metynge þus · with me gan one My dream con-
 dispute, tinued, and I
 next saw Nature.

And slepynge I seigh al þis · and sithen cam kynde, [Fol. 48.]

And nempned me by my name · and bad me nymen
 hede, 313

And þorw þe wondres of þis worlde · wytte for to take. Nature had me
 And on a mountaigne þat mydelerd hyzte · as me þo behold the won-
 ders of the world.
 þouzte,

I was fette forth · by ensaumples to knowe, 316

þorough eche a creature and kynde · my creatoure to louye.

I seigh þe sonne and þe see · and þe sonde after, I saw the sun, the
 sea, and the sand,

And where þat bryddes and bestes · by here make[s]
 þei zeden,

Wylde wormes in wodes · and wonderful foules, 320 beasts, worms,

With flekked fetheres · and of fele coloures. and fowls,

Man and his make · I myzte bothe byholde ; mate.

305. *segge*] seye WCO ; synge B.

306. *Ae*] And WC. *ne*] and R.
 þe (2)] C om.

307. *her*] euere O ; her euer B.
 of] is W.

308. *idiotas*] idiotos B.

309. *on*] of O. *don*] doon W ; do
 R. *lepe*] luppe R.

310. *þe*] CB om. *þere*] here B.
 is] B om.

311. L has only a faint paragraph-
 mark, but it is certain that a new
 paragraph begins here.

313. *nempned*] called C. *my*] COB
 om. *nymen*] nemen B.

314. *wondres*] wordes RB. *þis*] þe
 R.

315. *mydelerd*] mydel erde R ;
 myddel erþe W ; midilerd B. *þo*]
 than C ; W om.

316. *fette*] fet WC ; feet B. *en-
 saumples*] ensampel C.

318. *see*] sehe O. *sonde*] sande C.

319. *And*] B om. [*makes* W]
 make LCRO ; mak B ; but see l. 335.
 þei] WO om.

320. *in*] and R.

321. *fetheres*] federes R.

322. *and*] hadde O. *bothe byholde*]
 se bothe R.

poverty and
plenty,
bliss and bale.

Pouerte and plente · bothe pees and werre,
Blisse and bale · bothe I seigh at ones, 324
And how men token Mede · and mercy refused.

I saw that Reason
ruled all beasts ;

¶ Resounē I seighe sothly · suen alle bestes
In etyngge, in drynkyngē · and in engendryngē of kynde ;
And after course of concepcioun · none toke kepe of
other, 328
As whan þei hadde ryde in rotey tyme ; · anon riȝte
þer-after,

males withdrew
from females
after breeding
time.

Males drowen hem to males · a mornynge bi hem-self,
And in euenynge also · ȝe[de] males fro femeles.
þere ne was cow ne cowkynde · þat conceyued hadde,
þat wolde belwe after boles · ne bore after sowe ; 333
Bothe horse and houndes · and alle other bestes
Medled nouȝte wyth here makes · þat with fole were.

I saw birds
making their
nests, and
wondered.

¶ Briddes I bihelde · þat in buskes made nestes ; 336
Hadde neuere wye witte · to worche þe leest.
I hadde wonder at whom · and where þe pye lerned
To legge þe stykkes · in whiche she [leyeþ] and bredeth ;
þere nys wrizte as I wene · shulde worche hir neste to
paye ; 340
If any masoun made a molde þer-to · moche wonder it
were.

Some birds had
their eggs.

¶ And ȝet me merueilled more · how many other briddes
Hudden and hileden · her eggēs ful derne

324. *at*] al at W.

325. *ham*] O om.

326. *suen*] sewen W ; schewen R ;
suwen CB.

327. *in* (2)] & O. *kynde*] kende R.

328. *of* (2)] til R.

329. *As*] And COB.

330. *a*] on O. *mornynge*] mor-
wenynge WROB ; morwenge C.

331. *And*] O om. *ȝede*] so in R ;
miswritten ȝe in L, but the line is
marked for correction ; in other MSS.
we find — þe males ben fro femeles W ;
the males fro femeles C ; þe males fro
þe femeles OB.

332. *þere*] þe R. *ne* (1)] COB om.

333. *belwe*] belwen R.

336. *buskes*] busches R.

337. *neuere*] nere R. *nye*] weye
R ; wiȝth B.

339. *legge*] laye C. *þe*] R om.
she] he COB ; a R. [*legeþ* W] layes
C ; in L *badly spelt* leythe ; leuth R ;
leyȝeþ B.

340. *nys wrizte*] is no wit R.
neste] nestes W.

342. *And*] Ae W. *how*] R om.

343. *Hudden*] Hidden W. *hileden*]
heloden CR ; helieden B. *eggēs*]
eggies C ; ceggis B ; eyren O.

In mareys and mores · for men sholde hem nouȝt fynde,
And hudden here egges · whan þei þere-fro wente, 345
For fere of other foules · and for wylde bestis.

¶ And some troden her makes · and on trees bredden, Some bred upon trees.
And brouȝten forth her bryddes so · al aboute þe grounde ;
And some bryddes at þe bille · þorwgh brethyngge conceyued ; 349

And some kauked, I toke kepe · how pekokes bredden. I observed the peacocks.

Moche merueilled me · what maister þei hadde,
And who tauȝte hem on trees · to tymbre so heighe,
þere noither buirn ne beste · may her briddes rechen. [Fol. 48 b.]

¶ And sythen I loked vpon þe see · and so forth vpon Then I looked at the sea and stars,
þe sterres, 354

Many selcouthes I seygh · ben nought to seye nouth.

¶ I seigh floures in þe frittthe · and her faire coloures, the flowers, and the grass.
And how amonge þe grene grasse · grewe so many hewes,
And somme soure and some swete · selcouthe me þouȝte ;
Of her kynde and her coloure · to carpe it were to longe.

¶ Ac þat moste moeued me · and my mode chaunged, Reason rulet all beasts except man.
þat resoun rewarded · and reuled alle bestes, 361

Saue man and his make ; · many tyme and ofte

No resoun hem folwed · and þanne I rebuked

Resoun, and riȝte · til hym-seluen I seyde, 364 I askeþ Reason why this was so.

“ I haue wonder of þe,” quod I · “ þat witty art holden,

Why þow ne suwest man and his make · þat no mysfait
hem folwe ? ”

345. *hudden*] hidden W. *egges*] egges C ; eegis B ; eggys O.

348. *brouȝten*] bredde R.

349. CB *omit. bille*] bile W ; bible (!) O. *brethyngge*] bredyng (!) O.

350. *kauked*] kakeled C ; kakeleden O ; kakelid B. *I*] I (*printed* and) W. *kepe*] hede R. *pekokes*] pacokkes C. *bredden*] bredden R.

351. *þei hadde*] hem made W.

353. *noither*] neiþer WB ; noþer R. *buirn*] burn W ; barne C ; barn OB. *may*] ne may R.

354. *vpon* (1)] on COB. *see*] sehe

O. *forth vpon*] on COB.

355. *ben*] beth R ; þat ben B.

seye] segge R ; seyn B.

356. *in*] of R.

357. *grewe*] greuz R ; grewed W ; grewen B.

359. *her* (2)] of here R.

360. *mode*] moed R ; mood W.

362. CB *omit. tyme*] tymes R.

363. *No*] Ne CB.

364. *I*] COB *om.*

365. *holden*] holde R.

366. *suwest*] schewest R. *mysfait*] mysfeet W ; mysfait C ; misfeith R ; mysfaip B.

Reason would
not tell me.

¶ And resoun arated me · and seyde, “recche þe neuere,
Whi I suffre or nouȝt suffre · þi-self hast nouȝt to
done; 368

Amende þow it, if þow myȝte · for my tyme is to abyde.
Suffraunce is a souereygne vertue · and a swyfte veni-
aunce.

“Who is more
long-suffering
than God?”

Who suffreth more þan god?” quod he · “no gome, as
I leue!

He miȝte amende in a Minute while · al þat mys
standeth, 372

Ac he suffreth for somme mannes good · and so is owre
bette.

[¶ Holy writt,” quod þat weye · “wisseth men to suffre ;
Propter deum subiecti estote omni creature.

1 Pet. ii. 13.

Frenche men and fre men · affeyteth þus her childe, 272
Bele vertue est soffrance · mal dire est pety[t] reniance,
Bien dire et bien soffrir · fait lui soffrant a bien venir.

Patience is a fair
virtue.

For-þi I rede,” quod reson · “rewle þi tonge bettere,
And ar þow lakke [eny] lyf · loke if þow be to preyse !
For is no creature vnder criste · can formen hym-seluen ;
And if a man miȝte make · hym-self goed to þe poeple,
Vch a lif wold be lakles · leue þow non other. 382

No creature can
make himself.

Few can bear
blame.

Ne þow schalt fynde but fewe · fayne for to here
Of here defautes foule · by-for hem rehersed.]

¶ þe wyse and þe witty · wrote þus in þe bible,

Eccles. xi. 9.

De re que te non molestat, [noli] certare.

For be a man faire or foule · it falleth nouȝte for to
lakke 386

367. *And*] And þo B.

369. *it*] COB *om.* *is*] is nouȝt CB.

370. *a* (1)] COB *om.* *a* (2)] of O.

371. *suffreth*] suffres C; suffrede
WO. *gome*] man (*with i. gome writ-
ten above*) C.

372. *Minute*] litel (*corrected to
mynute*) C.

373. *suffreth*] suffres C; suffrede O.
is] it is W.

374—384. *In R only.* Cf. Text C,
where some of these lines may be

found.

376. *Bele*] written *Vele* in R; *but
see Text C.* *pety[t]*] written *pety*; *but
petit* in MS. Cott. Vesp. B. 16.

377. *soffrir*] soffrer R; *but the
rime requires soffrir.* *lui*] *le* in MS.
Cott.; *ly* in Whitaker; *but lui* in
MS. Camb. Dd. 3. 13.

379. *[eny]* so in MS. Cott.; *mis-
written my* in R.

385. *þe* (2)] C *om.* *que te*] *quiete*
R. *[noli* WCOB] *noly* L.; *nolue* R.

þe shappe ne þe shafte · þat god shope hym-selue ;
For al þat he did was wel ydo · as holywrit witnesseth,

Et vidit deus cun[ct]a que fecerat, et erant valde Gen. i. 31.

bona ;

¶ And badde euery creature · in his kynde encrees,

God bad man in-
crease and mul-
tiply.

Al to murthe with man · þat most woo tholye 390

In fondyng of þe flesshe · and of þe fende bothe.

For man was made of suche a matere · he may nouȝt

wel astert 392

þat ne some tymes hym bitit · to folwen his kynde ;

Catoun acordeth þere-with · *nemo sine crimine uiuit.*"

Cato, Distich. i. 5.

¶ Tho cauȝte I coloure anon · and comsed to ben
aschamed,

Then I awoke,

And awaked þer-with ; · wo was me þanne 396

and was very
sorry to dream no
more.

þat I in meteles ne myȝte · more haue yknowen.

And þanne seyde I to my-self · and chidde þat tyme ;

"Now I wote what dowel is," quod I · "by dere god,
as me þinketh !"

And as I caste vp myn eyghen · one loked on me, and
axed 400

[Fol. 49.]
Then saw I one,

Of me, what þinge it were ? · "ywisse, sire," I seide,

"To se moche and suffre more · certes," quod I, "is
dowel !"

¶ "Haddestow suffred," he seyde · "slepyng þo þow
were,

who rebuked me
for my im-
patience.

þow sholdest haue knowen þat clergie can · and con-
ceiued more þorugh resoun ; 404

388. *þat he]* L has þe, corrected to
þat he in the margin ; þat he WCOB.
did] wrouȝt R. ydo] do O. wit-
nesseth] witness CB.

389. *euery]* to vch a R. *encrees]*
encreesse W ; encresee CR.

390. *most]* moste W ; moost O ;
maest C. *tholye]* tholieth RO ;
tholde C.

393. *ne]* R om. *tymes]* tyme
WCOB. *bitit]* bitid CO ; bitidiþ B.

394. *þere-with]* with-al R ; herwiþ
O.

396. *And]* And I O.

397. *haue]* hauen R.

399. *wote]* woot WC ; wot RB.
dere] CB om.

400. *And]* B om. *eyghen]* eyen C ;
eyes R ; yen O. *one]* oon WC ; on
RB. *axed]* asked WR.

403. *Haddestow]* Haddest þow RO ;
Haddist B.

404. *knowen]* yknowe CO ; knowe
RB. *conceiued]* contreued W. *þorugh]*
bi B.

For resoun wolde haue reherced þe · riȝte as clergie
saide. 405

Ac for þine entermetyng · here artow forsake ;

Philosophus esses, si tacuisses.

"Adam, while he
held his peace,
was in Paradise.

¶ Adam, whiles he spak nouȝt · had paradys at wille,
Ac whan he mameled aboute mete · and entermeted to
knowe 408

þe wisdom and þe witte of god · he was put fram blisse ;
And riȝt so ferde resoun bi the ; · þow with rude speche
Lakkedest, and losedest þinge · þat longed nouȝt to be
done ;

þo hadde he no lykyng · forto lere þe more. 412

Pride and pre-
sumption will
accuse thee.

¶ Pruide now and *presumpcioun* · *per* auenture, wole þe
appele,

That clergie þi compaignye · ne kepeth nouȝt to sue.
Shal neuere chalangyng ne chydynge · chaste a man
so sone

Shame brings
amendment.

As shal shame, and shenden hym · and shape hym to
amende. 416

If a drunken man
fall into a ditch,
let him lie there.

For lat a dronken daffe · in a dyke falle,
Late hym ligge, loke nouȝte on hym · til hym lest to
ryse ;

For þough resoun rebuked hym þanne · [recceth [he]
neuere, 419

Of clergie ne of his conseil · he counteth nouȝt a rusche ;

406. *Ac*] And CO. *artow*] art þow
ROB.

407. *whiles*] *miswritten* whihles in
L; þe whiles R; whilis B.

408. *entermeted*] entermet hym C;
entirmetid hym B.

409. *and*] of COB. *was*] C om.
fram] fram þe R; fra C; fro B.

410. *rude*] þi rude WCB.

411. *losedest*] lostest C. *longed*] longed þe W; longeþ B. *to be done*] þe to done R; to doone W; to done O; to be doute CB.

412. *lere*] lerne O.

413. *wole*] wol WR; wolen OB;
wyl C.

414. *þi*] in þi R. *ne*] W om. *to sue*] efte to sitte R.

415. *Shal*] For schal R. *chaste*] chastie C; chastise O; caste B.

416. *shape*] schapen R.

417. *dyke*] dyk W; diehe OB.

418. *lest*] liste WC; list RB. *to ryse*] aryse W.

419—421. [*recceth*—*þanne*] in R only; but necessary, and occurs in Text C. [*he*] supplied from MS. Cotton; R *wrongly* has hym. [*To blame*] supplied from MS. Cotton; R *wrongly* omits. For various readings see Text C.

[To blame] or for to bete hym þanne] · it were but
pure synne.

Ac whan nede nymeth hym vp · for doute lest he
sterue, 422

When he recovers,
shame tells him
his fault."

And shame shrapeth his clothes · & his shynes wassheth,
þanne wote þe dronken daffe · wherfore he is to blame."

¶ "3e seggen soth," quod I · "ich haue yseyne it ofte, "You blame me,"
þere [smit] no þinge so smerte · ne smelleth so soure, I said, "for re-
buking Reason."

As shame, þere he sheweth him · for euery man hym
shonyeth ;

Why 3e wisse me þus," quod I · "was for I rebuked
resoun." 428

¶ "Certes," quod he, "þat is soth" · and shope hym "Yes," hereplied.
for to walken ;

And I aros vp rízt with þat · and folwed hym after, Then I prayed
And preyed hym of his curteisye · to telle me his name. him to tell me
his name.

422. *nymeth*] takes C; *nyme* B.

423. *shrapeth*] *sherapet* (*sic*) C.
shynes] *hondis* B. *wassheth*] *was-*
shede C.

425. *soth*] *soth* by my *soule* R.

426. [*smit* R] *smyt* WO; *smytes*
C; *smyteþ* B; *badly spelt smitte in* L.

no þinge] *non* R. *smelleth*] *cumlleth*
(*altered to stumlleth or semulleth*) R.
soure] *foule* R.

427. *for—shonyeth*] *noman loueth*
his felachippe R.

429. *he*] I R. *shope*] *schope* R;
shoop W. *walken*] *waken* R.

PASSUS XII (DO-WEL IV).

Passus duodecimus.

"I am Imaginative," he said.

"I have followed thee for 45 years.

Amend in thy middle age.

[Fol. 19 b.]
Luke xii. 38.
Thou hast often been warned.

Prov. iii. 12.
Rev. iii. 19.

"I am ymagynatyf," *quod* he · "Idel was I neuere,
þouze I sitte bi my-self · in sikenesse ne in helthe.
I haue folwed þe in feithe · þis fyue and fourty wyntre,
And many tymes haue moeued þe · to þinke on þine
ende, 4

And how fele fernzeres are faren · and so fewe to come,
And of þi wylde wantounesse · þo þow 3onge were,
To amende it in þi myddel age · lest miȝte þe faylled
In þyne olde elde · þat yuel can suffre 8
Pouerte or penaunce · or preyeres bidde ;

Si non in prima vigilia, nec in secunda, &c.
Amende þe while þow myȝte · þow hast ben warned ofte
With poustees of pestilences · with pouerte and with
angres ;
And with þise bitter baleyses · god beteth his dere
children, 12

Quem diligo, castigo.

TITLE. Passus xij *us* LW ; Passus
Duodecimus CO ; *wrongly called*
Passus xj *us* de visione, vt *supra* R ;
also B *wrongly adds* et quintus [*read*
quartus] de dowel.

2. *we*] nor W ; and COR.

4. *moeued*] mened WRB.

5. *fernzeres*] fernyers C ; ferneres

R. *are*] be R ; an (!) C ; arn B.

6. *of*] B *om.*

7. *faylled*] faile RB ; faille C.

8. *elde*] eelde R. *yuel*] so yuel CB.

9. *bidde*] to bidde W.

10. *while*] þe while R. *ben*] be CB.

11. *of*] and CB. *pestilences*] pesti-
lence C ; penaunce R.

And dauid in þe sauter seith · of suche þat loueth
Ihesus,

· *‘Virga tua & baculus tuus, ipsa me consolata* Ps. xxii. 4
sunt, &c. (Vulg.).

Alþough þow stryke me with þi staffe · with stikke or
with ȝerde,

It is but murth as for me · to amende my soule.’

And þow medlest þe with makynges · and myȝtest go 16
sey þi sauter, You make poetry
instead of saying
your psal er.

And bidde for hem þat ȝiueth þe bred ; · for þere ar
bokes ynowe

To telle men what dowel is · dobet, and dobest bothe, 17
And prechoures to preue what it is · of many a peyre
freres.” There are books
and preachers
enough.”

¶ I seigh wel he sayde me soth · and, somewhat me to
excuse, 20

Seid[e], “catoun confortet his sone · þat, clerke þough 18
he were, I referred him to
Cato—

To solacen hym sum tyme · as I do whan I make ;

Interpone tuis interlum gaudia curis, &c. (Cato, Distich. lli.
7),

¶ And of holy men I herde,” quod I · “how þei other-
while 24

Pleyden, þe parfiter to be · in many places.

Ac if þere were any wight · þat wolde me telle

What were dowel and dobet · and dobest atte laste, but asked once
more about Do-
wel.

Wolde I neuere do werke · but wende to holicherche,

And þere bydde my bedes · but whan ich eet or
slepe.”

13. R omits this line, and the quo-
tation. *ipsa*] ipse C. *consolata*] *consolata* (*printed* consolati) W.

14. *or with*] other CO ; *oper* wiþ B.

16. *makynges*] makynge R ; mais-
tries CB.

17. *ȝiueth*] geues C ; ȝeuen B. *þe*] me B. *ar*] ben O. *ynowe*] y-knowe W ; O om.

18. *men*] me O. *is*] CB om.

19. *preue*] proue CB. *a*] C om.

20. *and*] ac R.

21. *Seide*] Seid L ; And seide R ; Seide W ; Saide C. *conforted*] con-
forted me W ; to conforte CB.

22. *as*] and R. *I*] ich R.

24. *of*] R om. *herde*] here R ; hard C.

25. *places*] a place R.

26. *Ac if*] And if C ; ȝif R. *wight*] wit R.

28. *do werke*] worche B ; wyrke C.

"Paul tells you," ¶ "Poule in his pistle," quod he · "preueth what is
he said. dowel ; 30

1 Cor. xiii. 13. *Fides, spes, caritas ; & maior horum, &c.*

Feith, hope, and charitee · and alle ben good,
And sauē men sundry tymes · ac none so sone as
charite. 32

"To act loyally is to do well. For he doth wel with-oute doute · þat doth as lewte
techeth ;

þat is, if þow be man mariēd · þi make þow louye,
And lyue forth as lawe wole · while 3e lyuen bothe.

If a monk, keep your rule. ¶ Riȝt so if þow be Religious · renne þow neuere
ferther 36

Run not to Rome To Rome ne to Rochemadore · but as þi reule techeth,
or Roquemadour (in Guienne). And holde þe vnder obedyence · þat heigh wey is to
heuene.

¶ And if þow be mayden to marye · and miȝte wel
contynue,

Seke þow neuere seynt forther · for no soule helthe. 40

Be warned by Lucifer, Solomon, Sampson, Job,
For what made Lucyfer · to lese þe heigh heuene,
Or salamon his sapience · or sampson his strengthe ?

Iob þe Iewe his ioye · dere he it aboute,
Arestotle and other mo · ypocras, & virgyle ; 44
Alisaundre þat al wan · elengelich ended.

Aristotle, Hippocrates, Virgil, Alexander, ¶ Catel and kynde witte · was combraunce to hem
alle.

Felice, and fair Rosamond. Felyce hir fayrnesse · fel hir al to sklaundre ;
[Fol. 50.] And Rosamonde riȝt so · reufully bysette, 48

30. *Poule*] With poule R. *pistle*] pistles R. *preueth*] proues C. *3*] R om. *horum*] R om.

31. *and* (2)] R om. *good*] good R.

32. *ac*] and C.

34. *þow*] he CB.

35. *And*] R om. *while*] þe while R. *bothe*] here COB.

36. *ferther*] þe ferþer B.

37. *Rochemadore*] Rochemadour CROB ; Rochemador W.

38. *heigh*] þe hiȝe B.

39. *mayden*] mayde & R. *contynue*] contene O.

40. *neuere*] nere R. *no*] thy CB.

42. *or*] other R.

43. *C omits. dere he it*] dere it he O ; dere he B ; ful deere W.

45. *Alisaundre*] Alexander C. *ended*] endeden O.

46. *combraunce*] a combraunce B.

48. *reufully*] reuful B. *bysette*] besette R ; to bileue W.

þe bewte of hir body · in badnesse she dispended.
 Of many suche I may rede · of men and of wommen,
 þat wyse wordes wolde shewe · and worche þe contrarye,
Sunt homines nequam bene de virtute loquentes. 52

¶ And riche renkes riȝt so · gaderen and sparen,
 And þo men þat þei moste haten · mynistren it atte
 laste ;

Rich men get
money, and their
enemies spend it.

And, for þei suffren & se · so many nedy folkes,
 And loue hem nouȝt as owre lorde hyt · lesen her soules ;

Date & dubitur vobis, &c.

Luke vi. 38.

[So catel and kende wit · acombreth ful many ; 57
 Wo is hym þat hem weldeth · but if he hem [wel]
 despende ;

Scientes et non facientes varijs flagellis vapula- Cf. Luke xii. 47,
bunt ; 48.

Sapience, seith þe boke · swelleth a mannes soule,
Sapientia inflat, &c. ;]

1 Cor. viii. 1.

¶ And richesse riȝt so · but if þe Rote be trewe ; 60
 Ac grace is a grasse þer-of · þo greuauces to abate.

Ac grace ne groweth nouȝt · but amonges lowe ;

Grace grows only
among the lowly.

Pacience and pouerte · þe place is þere it groweth,
 And in lele lyuyng men · and in lyf holy, 64
 And þorugh þe gyfte of þe holygoste · as þe gospel
 telleth,

49. *badnesse she]* badd vse R ;
 wickednesse she B.

50. *I may]* men may I R. *may]*
 miȝte COB.

51. *wolde shewe]* can say CB ; kun
 seye O. *worche]* werchen R. *con-*
trarye] contrarye L (*by mistake*).
 CB *place bene after* virtue.

53. *renkes]* men þenken B.
gaderen] þat gadren B ; gadderand
 C. *sparen]* sparynge C.

54. *þo]* to C. *atte]* at þe WCOB.
laste] leste C.

56. *owre lorde]* god CB. *hyt]* bit
 WCRO ; bytt B ; *badly spelt* bytte in
 L. *lesen]* þei lesen W ; and lesen B.
her] ȝoure R.

57—59. *In R only ; but necessary*
to the sense ; cf. C-Text.

58. [*wel]* so in Cotton MS. ; R *has*
wil.

Scientes — vapulabunt] R *has —*
Scienti et non facienti, varijs flagellis
vapulabit. I correct it by the Cotton
MS.

60. *richesse]* riche C.

61. *þer-of]* þere-fore R. *þo gre-*
uauces] the greuance COB.

62. *ne]* B om. *lowe]* þe lowe O.

63. *Pacience]* Of pacience R. *is]*

hiȝte W.

65. *þe* (1) R om. *gyfte]* siȝt B.
vult] wlt R.

John iii. 8.

Spiritus ubi vult spirat, &c.

Clergye and kynde witte · comth of siȝte and tech-
ynge,

John iii. 11.

Quod scimus, loquimur; quod vidimus, testamur.

Of *quod scimus* cometh clergye · and connynge of
heuene, 68

And of *quod vidimus* cometh kynde witte · of siȝte of
dyue[r]se peple.

Grace springs
from love.

Ac grace is a gyfte of god · and of gret loue
spryngeth;

Knewe neuere clerke how it cometh forth · ne kynde
witte þe weyes,

John iii. 8.

*Nescit aliquis vnde venit, aut quo vadit, &c.*Learning is to
be commended.

Ac ȝit is clergye to comende · and kynde witte bothe,
And namely clergye, for crystes loue · þat of clergye is
rote. 73

For Moyses witnesseth þat god wrote · for to wisse þe
peple,

Moses said an
adulteress was to
be stoned
(Lev. xx. 10).

In þe olde lawe, as þe lettre telleth · þat was þe lawe
of iewes,

þat what woman were in auoutrie taken · were she
riche or pore, 76

With stones men shulde hir stryke · and stone hir to
deth.

A womman, as we fynden · was guilty of þat dede,

Ac cryste of his curteisye · þorw clergye hir saued;

67. *As*] And CB. *huirnes*] burnes
WO; barnes CRB. *can*] konne C;
kun O; kuunen B.

68. *and*] a R.

69. *of*] C om. *quod*] B om.
dyuerse] miswritten *dyuese* in L;
diuerse WCROB.

70. *Ac*] And CB.

71. *Knewe*] Know C. *ne*] þe (!) O.
þe] his R.

73. *of*] B om.

74. *witnesseth*] witnesse C. *wrote*]

wroot WC. *wisse*] wise R.

75. *þat*] R om.

76. in WCROB] I. has the word in
the margin. *auoutrie*] deuoutrie R.
were she] were he R; COB om. *or*]
other COB.

77. *stones*] stanes C. *stryke*]
striken R. *stone*] stonen RB; stonye
C. *deth*] dede R.

78. R omits. *we fynden*] I fynde
W.

79. *þorw*] and þoruȝ R.

For þow carectus þat cryst wrot · þe iewes knewe hem-
seluen

80

But Christ, by
his writing,
saved one such
(John viii. 6.)

Gultier as afor god · and gretter in synne

þan þe woman þat þere was · and wenten away for
schame.

þe clergie þat þere was · confortet þe womman.

Holykirke knoweth þis · þat crystes writyng saued ; 84

It was His learn-
ing that saved
her.

So clergie is conforte · to creatures þat repenten,

And to mansed men · myschief at her ende

¶ For goddes body myȝte nouȝte be · of bred, with-
outen clergie,

Transubstantia-
tion requires
learning to
accomplish it.

þe which body is bothe · bote to þe riȝtful, 88

And deth and dampnacioun · to hem þat dyeth yuel.

As crystes carecte confortet and bothe · coupable
shewed

þe womman þat þe iewes brouȝte · þat Ihesus þouȝte to
saue ;

Nolite iudicare, et non iudicabimini, &c.

[Fol. 50 b.]
Mat. vii. 1.

Riȝt so goddes body, bretheren · but it be worthily
taken, 92

Dampneth vs atte daye of dome · as þe carectes dede
þe iewes.

For-þi I conseilte þe for cristes sake · clergie þat þow
loue,

Therefore love
learning.

For kynde witte is of his kyn · and neighe cosynes bothe
To owre lorde, leue me ; · for-þi loue hem, I rede ; 96

80. For] And W. *carectus*—wrot] O ; *carectes* B ; *carrette* R. *con-*
cristes *carectus* R ; *carrectis* þat crist
wrouȝte CO.

81. Gultier] Giltier WCO ; Gilty
B. gretter in] in gretter O.

84. kirke] cherche R. knoweth]
knew B. saued] saued hire W.

85. þat] þat hem B.

86. mansed] mased C ; manasid
B.

88. is] is bote to B. bote] boote
WC ; B om.

89. dyeth] dyen CB.

90. carecte] carrectes C ; caractes

O ; *carectes* B ; *carrette* R. *con-*
forted] counforteden O. *coupable*]
coupile C ; couple B. *shewed*]
scheweden O.

91. þe] R om. brouȝte] bouȝte R.
non] non (printed not) W.

92. body] B om. but] but if W.

93. Dampneth] Dampned R.
carectes] caractes W. þe—dede]
dede þe carrette R.

94. þat þow] to COB.

95. neighe] nyȝ B.

96. hem] hym C.

Learning and
common sense
are our mirrors.

For bothe ben as miroures · to amenden owre defautes,
And lederes for lewed men · and for lettred bothe.

Clerks learn
from books.

¶ For-þi lakke þow neuere logyke · lawe, ne his cus-
tumes,

Ne countreplede clerkes · I conseilte þe for eure. 100

For as a man may nouȝt se · þat mysseth his eyghen,
Namore can no klerke · but if he cauȝt it first þorugh
bokes.

Like a blind man
in battle,

Al-þough men made bokes · god was þe maistre,
And seynt spirit þe saumplaye · and seide what men
sholde write. 104

so is one with
common sense
but untaught.

And riȝt as syȝte serueth a man · to se þe heighe strete,
Riȝt so ledeth letterure · lewed men to resoun.

And as a blynde man in bataille · bereth wepne to fiȝte,
And hath none happ with his axe · his enemye to hitte,
Namore kan a kynde witted man · but clerkes hym
teche, 109

Come for al his kynde witte · to crystendome and be
saued ;

Whiche is þe coffre of crystes tresore · and clerkes kepe
þe keyes,

To vnlouken it at her lykyng · and to þe lewed peple
ȝyue mercy for her mysdedes · if men it wole aske 113
Buxomelich & benygneliche · and bidden it of grace.

Leuites kept
the ark,

¶ *Archa dei* in þe olde lawe · leuites it kepten ;
Hadde neuere lewed man leue · to leggen honde on þat
chest, 116

99. *lawe*] is lawe B.

101. *eyghen*] siȝte R.

102. *if*] C om. *cauȝt*] caeche O.

104. *þe*] his COB. *men*] man R.

105. W omits. *Found in* LCROB C2.

106. *ledeth*] bereth R. *letterure*] clergie CB.

107. *And as*] As as (*sic*) C. *bereth*] bere R.

108. *his*] C om. *enemye*] enmy C; enemies O.

109. *kynde witted*] kende wedded R. *but*] but if O. *clerkes*] clergie CB.

112. *vnlouken*] vnloken WCOB.

113. *ȝyue*] Gyfe C; For R. *wole*] wol C; wolen B; wole (*printed* wolde) W.

114. *bidden*] biden C. *of*] as R.

115. *olde*] holde R.

116. *leggen*] lygge C. *þat*] the COB. *chest*] kyste C.

But he were preste or prestes sone · patriarke or p^{ro}- and no others.
phete.

[¶ Saul, for he sacrificed · sorwe hym be-tydde, Saul did wrong
in sacrificing
(1 Sam. xiii. 12).
And his sones al-so · for þat synne myscheued,
And many mo other men · þat were no leuites, 120
þat with *archa dei* ȝeden · in reuerence and in wor-
chippe,

And leyden honde þer-on to liffen it vp · and loren hir Cf. 2 Sam. vi. 7.
lif after.

[¶ For-þi I conseil alle creatures · no clergie to dispise, Never despise
learning or
clerks.
Ne sette schort be here science · what so þei don hem-
selue. 124

Take we her wordes at worthe · for here witnesse be
trewe,

And medle we nauȝt muche with hem · to meuen any Meddle not with
such.
wrathe,

Lest cheste chafen vs · to choppe vche man other ;
Nolite tangere christos meos, &c.]

[¶ For clergie is kepere · vnder cryst of heuene ; 128 Ps. civ. 15
(Vulg.).

Was þere neuere no knyȝte · but clergie hym made.

Ac kynde witte cometh · of alkynnes siȝtes,
Of bryddes and of bestes · of tastes of treuthe, and of
deceytes.

[¶ Lyueres to-forn vs · vseden to marke 132 Men in old
times thought
much of science,

þe selkouthes þat þei seighen · her sones for to teche,
And helden it an heighe science · her wittes to knowe.

Ac þorough her science sothely · was neuere no soule
ysaued,

118—127. *In R only ; but see Text C.*

122. *loren]* *miswritten boren in R, but altered to loren.*

126. *medle we]* *ne medle we R ; medele we in Cotton MS.*

127. *chafen]* *chasen R ; a-chaufe in Cotton MS. ; chaufe in Whitaker, p. 232.*

128. *is]* *is kynge and R. kepere]* *kepere þer-of B.*

130. *Ac]* *A (sic) C ; And B. al-
kynnes]* *alle kynnes W ; alle kyns O.*

131. *of tastes]* *CB om.*

132. *Lyueres]* *Lyuyers CB, to-forn]* *to-foren R. marke]* *make R.*

133. *þe]* *For W. selkouthes]* *sel-
couthe C ; selcoupe OB. seighen]* *seye R.*

134. *an]* *and C.*

135. *Ac]* *And C. sothely]* *shortly B. no]* *CB om. ysaued]* *saued CRB.*

but their books
brought none
to bliss.

Ne brouȝte by her bokes · to blisse ne to ioȝe ; 136
For alle her kynde knowynges · come but of dyuerse
sightes.

¶ Patriarkes and prophetes · repreued her science,
And seiden, her wordes ne her wisdomes · [was] but a
folye ;

As to þe clergye of cryst · counted it but a trufle ; 140

1 Cor. iii. 19.

Sapientia huius mundi, stulticia [est] apud deum.

For þe heihe holigoste · heuene shal to-cleue,
And loue shal lepe out after · in-to þis lowe erthe,
And clennesses shal cacchen it · and clerkes shullen it
fynde ;

[Fol. 51.]

Luke ii. 15.

Pastores loquebantur ad inuicem.

¶ He speketh þere of riche men riȝt nouȝt · ne of riȝt
witty, 144

Ne of lordes þat were lewed men · but of þe hexte
lettred oute,

Mat. ii. 1.

Ibant magi ab oriente, &c.

¶ If any frere were founde þere · Ich ȝif þe fyue shil-
lynges ;

Ne in none beggares cote · was þat barne borne,
But in a burgeys place · of bethlem þe best ; 148

Luke ii. 7.

*Set non erat locus [eis] in diuersorio ; & pauper
non habet diuersorium.*

The angel
appeared to the
shepherds,

¶ To pastours and to poetes · appiered þat aungel,
And bad hem go to bethlem · goddis burth to honoure,

136. *brouȝte*] bouȝte R.

137. *knowynges*] knowynge CB.
come] cam R.

138. *repreued*] repreueth RB ; re-
preueden W ; reproned C. *science*]
sightes C ; sixtis B (*cf. line 137*).

139. *ne*] and W. *wisdomes*] wis-
dome R. [*was* R] nas LWCOD ; but
observe the alliteration.

140. *As*] And W. *it*] COB om.
trufle] trolle R. [*est* WCB] LRO
om. *deum*] R om.

141—148. R omits.

142. *þis*] þe W ; his O.

143. *shullen*] schal C ; shal B.

144. *riȝt nouȝt*] nouȝt B ; nouȝt C.

145. *hexte*] hyste WO ; heighest
C ; heȝeste B.

146. *Ich*] I WCOB.

147. *beggares*] burgeises W.

148. *burgeys*] Burgeises W. *beth-
lem*] bedlem O. [*eis*] supplied from
the Vulgate ; W has ei ; LCOB om.
locus] CB om.

149. *To*] þo B. *þat*] þe WCOB ;
an R.

150. *bethlem*] bedlem O ; bethlem
C ; bthlem (*sic*) R. *burth*] sone B.

And songe a songe of solas · *gloria in excelsis deo!* Luke ii. 11.

[Riche men rutte þo · and in here reste were, 152

þo it schon to [þe] scheperdes · a schewer of blisse.]

¶ Clerkes knewe it wel · and comen with here presentz, The Magt.

And deden her homage honourablely · to hym þat was
almyzty. 155

Why I haue tolde [þe] al þis— · I toke ful gode hede I say this because
you slandered
learned men ;
(see p. 166).
How þow contraryedest clergie · with crabbed wordes,
'How þat lewed men liztloker · þan lettred were saued,
þan clerkes or kynde witted men · of crystene peple.'

¶ And þow seidest soth of somme · ac se in what
manere :— 160

Take two stronge men · and in themese caste hem, Throw two men
into the Thames,
And bothe naked as a nedle · her none syker[er] þan
other,

þat one hath connyng · and can swymmen and dyuen, one who can
swim and one
who cannot ;
þat other is lewed of þat laboure · lerned neuere
swymme ; 164

Which trowestow of þo two · in themese is in moste which is in
danger?"
drede ?

He þat neuere ne dyued · ne nouzt can of swymmyng,
Or þe swymmere þat is sauf · bi so hym-self lyke,
þere his felaw flet forth · as þe flode lyketh, 168
And is in drede to drenche · þat neuere dede swymme ?"

151. *songe*] syngen R ; sange C.

152, 153. *In* R only ; and in C-Text.

153. [þe] from Cotton MS. ; R om.

154. *Clerkes*] And clerkes R.

155. *her*] W om. *After this line*
C inserts—And goddes sone that
sittes in heuene · and shal saue vs
alle ; B has the same, except was
syttþ for sittes. *This line is not in*
the Cotton MS. Vesp. B. 16.

156. [þe CRB] þee O ; LW om.

157. *contraryedest*] contrariest C.

158. *liztloker*] liztliker O. *saued*]
I-saued R.

159. *clerkes*] clergie B.

160. *ac*] and C. *se*] se 3it OB ; se
yt C. *what manere*] whanere (!) R.

161. *themese*] Themise C ; temese
R ; tamise OB. *caste hem*] hem caste
O.

162. *her*] er C ; arn O ; þat B.
sykerer] miswritten syker in L, siker
in R ; sikerer WCOB.

163. *dyuen*] driuen R.

164. *lerned*] þat lerned W ; and
lerned B. *swymme*] to swymme COB.

165. *þo*] hem CB ; þe O. *in*
themese] þat W. *themese*] temese
RO ; tamyse B. *in moste*] most in
B ; in oost (!) C.

166. *ne* (1)] R om.

167. *lyke*] likiþ B.

168. *flet*] flette C ; fletetþ WB.

"He who cannot swim," I said.

¶ "þat swymme can nouȝt," I seide · "it semeth to my wittes."

"So," said he,
"can a learned man sooner leave sin."

¶ "Riȝt so," quod þe Renke · "resoun it sheweth,
þat he þat knoweth clergie · can sonner aryse 172

Out of synne and be sauȝ · þough he synne ofte,

If hym lyketh and lest · þan any lewed lelly.

For if þe clerke be konnyng · he knoweth what is synne,

And how contricioun with-oute confessioun · conforteth
þe soule, 176

As þow seest in þe sauter · in psalme one or tweyne,

How contricioun is commended · for it caccheth away synne ;

Ps. xxxi. 1
(Vulg.).

Beati quorum remisse sunt iniquitates, & quorum tecta sunt [peccata,] &c.

Clerks do not despair.

And þis conforteth vch a clerke · and keuereth hym fram wanhope,

In which flode þe fende · fondeth a man hardest ; 180
þere þe lewed lith stille · and loketh after lente,

[Fol. 51 b.]

And hath no contricioun ar he come to shryfte · & þanne can he litel telle,

Unlettered men have to learn as they are taught.

And as his lores-man leres hym · bileueth & troweth ;

And þat is after person or parisch prest · and, par-
aenture, [bothe] 184

Vnconnyng to lere lewed men · as luk bereth wit-
nesse,

170. R omits. *semeth*] cometh B. *my*] C om.

171. þe] that CB. *Renke*] frek B.

173. and] and he R. *synne*] senege R.

174. *lyketh*] likes C; likid B. *lest*] list CB.

175. *knoweth*] knowe C.

177. As] And CB. þe] thy COB. *psalme*] psalmes CB; Salmes WO.

178. [*peccata*] in R only.

179. *keuereth*] couereþ W; kenneth R.

181. *lente*] leaut (*sic*) C, *from confuson with leute*; leaute B.

182. ar] er her (*sic*) C. þanne] R om. *he—telle*] C om.

183. And] But W. *his*] is C.

184. and] þe whiche ben W. *paraenture*] par auenter R. [*bothe* R] he O; LWCB om.; cf. C-Text. Crowley *has* he is.

185. *to*] te O. *lere*] lerne B. *cecus*] secus B. *cecum*] secum B. [*ambo in foucam*] in OCz only; cadunt *I have supplied*.

Dum cecus ducit cecum, [ambo in foucam cadunt.] Mat. xv. 14.

- ¶ Wo was hym marked · þat wade mote with þe lewed !
 Wel may þe barne blisse · þat hym to boke sette ; 187 Well for him
 þat lyuynge after letterure · saued hym lyf and soule ! who can read !
Dominus pars hereditatis mee · is a meri verset, Ps. xv. 5 (Vulg.).
 þat has take fro tybourne · twenti stronge þeues ; Reading has
 þere lewed theues ben lolled vp · loke how þei be saued ! saved thieves
 þe thef þat had grace of god · on gode fryday as þow speke, from Tyburn.
 Was, for he zelte hym creaunt to cryst on þe crosse · The penitent
 & knewleched hym gulty, 193 thief was saved,
 And grace axed of god · [þat to graunten it is] redy
 [To hem] þat boxomeliche biddeth it · and ben in wille
 to amenden hem.
 Ac þough þat þef had heuene · he hadde none heigh but had a low
 blisse, 196 place in heaven;
 As seynt Iohan and other seyntes · þat asserued hadde
 bettere.
 Riȝt as sum man ȝeue me mete · and sette me amyddde as if I were to
 þe flore, sit on the floor
 Ich haue mete more þan ynough · ac nouȝt so moche of the hall to eat.
 worship
 As þo þat seten atte syde table · or with þe souereignes
 of þe halle, 200

186. R omits.

187. blisse] blesse þat man W.
 to—sette] sette to scole R.

188. saued] saueþ W.

189. meri] myrie W ; myrie C.
 verset] verset R.

191. be] ben RB.

192. on] a R. þow speke] þu speke
 R ; thow spake C ; þow spekest W ; ȝe
 spoken O.

193. Was] þat was B. he] þat he
 B. zelte] yald W ; zelde R ; yelde C ;
 ȝalte O ; ȝald B. creaunt] recreant
 R. on—ȝ] & vpon a cros R. knew-
 leched] know C ; knewe O ; knew B.
 hym] R om.

194. R omits. [þat—is] so in W ;

and he is euer LCOB.

195. [To hem] from W ; LCROB
 om. þat] þam B. biddeth] bid C.
 hem] hym B ; hem (not printed) W.

196. Ac] And CB. þef had] CB
 om. none] no C ; but not so B.

197. asserued] deserued WCOB.
 In margin of L—in domo meo multe
 sunt mantiones.

198. sum man] som men C ; if men
 B. ȝeue] gyf C. sette—flore] amyde
 de þe floor sette me W.

199. Ich haue] I haue CB ; And
 hadde W. þan] þa B. ac] and C.

200. atte] at þe WCROB. syde]
 COB om. þe (1)] COB om.

But sitte as a begger bordelees · bi my-self on þe
grounde.

So he is not with
the apostles,

So it fareth bi þat feloun · þat a gode fryday was
saued ;

He sit neither with seynt Iohan · Symonde, ne Iude,
Ne wyth maydenes ne with martires · confessoures ne
wydwes, 204

but by himself.

But by hym-self as a soleyne · and serued on þe erthe.
For he þat is ones a thef · is euermore in daungere,
And as lawe lyketh · to lyue or to deye ;

De peccato propiciato, noli esse sine metu.

And forto seruen a seynt · and such a thef togyderes,
It were noyther resoun ne riȝt · to rewarde hem bothe
aliche. 209

Trajan dwelt
not deep in hell ;

¶ And riȝt as *troianus* þe trewe knyȝt · tilde nouȝt depe
in helle,

þat owre lorde ne had hym liȝtlich oute · so leue I þe
thef be in heuene.

and the thief is
lowest in heaven.

For he is in þe lowest of heuene · if owre bileue þe
trewe, 212

And wel loselyche he lolleth þere · by þe lawe of holy-
cherche,

Ps. lxi. 13 Vulg.

Quia reddit cuiusque iuxta opera sua, &c.

¶ And why þat one thef on þe crosse · creaunt hym ȝelt
Rather þan þat other thef · þough þow wolde appose,
Alle þe clerkes vnder cryst · ne couthe þe skil assoille ;

Quare placuit, quia voluit.

201. *sitte*] sete W ; settip B. a
begger] beggers COB.

202. *a*] on CB.

203. *sit*] so in WC ; sitt RB ; sittip
O ; sitte L. *with*] by CB. *seynt*] R
om. *Symonde*] ne Symond R.

204. *confessoures*] ne confessoures
R. *with*] C om.

205. *But*] CB om. *soleyne*] solayn
C. *þe*] W om.

208. *forto*] to C.

209. *were*] war C. *to*] C om.

210. *tilde*] tilte O ; dwelte W.

211. *þe*] þat þe B. *thef*] R om.

212. *of*] COB om.

213. *wel loselyche*] wollosliche R ;
wel lowselych C ; wel loselych O ; wel
looselyche B. *Quia*] Qui WB ; And
R. *reddit*] redde R.

214. *And*] Ae R. *on*] vpon R.
ȝelt] yald W ; ȝelde R ; ȝelte OB ;
gylty (!) C.

215. *wolde*] woldest WRO.

216. *þe* (2)] R om. *assoille*] telle R.

- And so I sey by þe · þat sekest after þe whyes, 217 *Inquire not into reasons.*
 And aresonedest resoun · a rebukyng as it were,
 And of þe floures in þe fryth · and of her feire hewes,
 Where-of þei cacche her coloures · so clere and so briȝte,
 And willest of briddes and of bestes · and of hire *You wished to know too much.* 221
 bredyng to knowe,
 Why somme be alowe and somme alofte · þi lykyng it were,
 And of þe stones and of þe sterres · þow studyest, as I leue, [Fol. 52]
 How euere beste or brydde · hath so breme wittes : 224
 ¶ Clergye ne kynde witte · ne knewe nenere þe cause,
 Ac kynde knoweth þe cause hym-selue · [and] no creature elles.
 He is þe pyes patroun · and putteth it in hire ere, *Nature is the pie's patron.*
 þat þere þe þorne is thikkest · to buylden and brede ;
 And kynde kenned þe pecok · to cauken in swich a kynde, 229
 And kenned Adam · to knowe his pryue membres,
 And tauȝte hym and Eue · to hylien hem with leues.
 ¶ Lewed men many tymes · maistres þei apposen, *Men sometimes ask why Adam did not cover up his mouth first.*
 Why Adam ne hiled nouȝt firste · his mouth þat eet þe apple, 233
 Rather þan his lykam a-low · lewed axen þus clerkes ;
 Kynde knoweth whi he dede so · ac no clerke elles.

217. *why*es] whaies C ; wyes B.218. *aresonedest*] resonedest CB.219, 220. R *inserts these lower down, after l. 222.*219. *her*] C *om.*220. *cacche*] caughte C ; lauȝte B.221. *of* (2)] WRO ; CB *om.* ; *very faint in L.* *to*] COB *om.*222. *be*] so CB. *alowe*] alouȝ W ; lowe CB ; low R.223. *þe* (1)] R *om.*224. *euere*] euery B. *or*] ouȝer W ; other R.226. *Ac*] And C. *hym-selue*] CB *om.* [and WCOB] LR *om.*227. *is*] his C. *pyes patroun*] pye patroen R. *putteth*] put R. *it*]COB *om.*228. *þat*] W *om.* *þere*] CB *om.* *to*] þere to R. *buylden*] byggen C ; bilden in B. *and*] and to C.229. *kenned*] kenneth COB. *pecok*] pakok C ; pocok O. *cauken*] kauken COB.230. *kenned*] kende kenned R. *knowe*] knowen R.231. *hylien*] helien WCRB ; hilen O.232. *þei*] COB *om.*233. *ne*] COB *om.* *hiled*] huled R ; hilled C ; heliede B.234. *lykam*] likame W ; likham CR. *a-low*] aloȝ W. *lewed*] þe lewid B.235. *ac*] and COB.

- Ac of briddes and of bestes · men by olde tyme 236
 Ensamples token and termes · as telleth þis poetes,
 The fairest fowl And þat þe fairest foule · foulest engendreth,
 is the feeblest of And feblest foule of flyght is · þat fleegheth or swym-
 flight. meth ;
 And þat is þe pekok & þe pohenne · proude riche
 men þei bitokneth, 240
 The peacock's tail For þe pekok, and men pursue hym · may nouzte
 is in his way. fleighe heighe ;
 For þe trailyng of his taille · ouertaken is he sone,
 And his flesshe is foule flesshe · and his feet bothe,
 His voice is And vnloulich of ledene · and laith for to here. 244
 harsh. ¶ Riȝt so þe riche · if he his richesse kepe,
 ¶ And deleth it nouȝt tyl his deth day · þe taille of al
 sorwe.
 Riȝt as þe pennes of þe pecok · [peyneth] hym in his
 flizte,
 The rich man's So is possessioun payne · of pens and of nobles 248
 wealth is like To alle hem þat it holdeth · til her taille be plucked.
 the peacock's tail. And þough þe riche repente þanne · and birewe þe tyme,
 þat euere he gadered so grete · and gaf þere-of so litel,
 þough he crye to cryst þanne · with kene wille, I leue
 His ledne be in owre lordes ere · lyke a pyes [chiteryng].
 And whan his caroigne shal come · in caue to be buried,
 I leue it flaumbe ful foule · þe folde al aboute, 255

236. *Ac*] And C.237. *token*] toke R. *þis*] so also
in R; thise CB; þe WO.239. *fleegheth*] fleep W; fleth R;
flieth CB; flyep O.240. *is*] W om. *pekok*] pokok O;
pacok C. *pohenne*] so in COB;
Pehen W; pohen R. *proude*] CB om.
þei] W om.241. *pecok*] pocok O; pacok C.
pursue] pursuen R. *may*] ne may
R.243. *his* (2)] is C.244. *of*] on O. *ledene*] cryeng C.
laith] loep W; laithe R; loth C;

layþ O; lobly B.

245. *his*] is C.247. *as*] so as W. *as*] so CB.
pecok] pocok O; pacok C. [peyneth
WOB] payned LR; peyned C.248. *and*] or CB.250. *repente*] repente hym O.252. *kene*] clen CB.253. *be*] is COB. *lyke*] yliche O;
lyl (*sic*) R. [chiteryng W] LCROB
om.; but the line is marked in L.254. *his*] is C. *cane*] graue C.255. *flaumbe*] flawme WRO;
flambe CB.

And alle þe oþer þer it lyth · [enuenymeþ] þorgh his
attere. 256

By þe [po feet] is vnderstonde · as I haue lerned in
aunete, His executors
are like the
peacock's feet.

Excecutoures, fals frendes · þat fulfille nouȝt his wille
þat was writen, and þei witesse · to worche riȝt as it
wolde.

þus þe poete preues þat þe pecok · for his fetheres is
reuerenced, 260

Riȝt so is þe riche · bi resoun of his godis.

¶ þe larke, þat is a lasse foule · is more louelich of ledne, The lark has a
sweeter voice
than the peacock.

And wel away of wenge · swifter þan þe pecok,
And of flesch, by fele folde · fatter and swetter. 264

To lowe lybbyng men · þe larke is resembled ;
Arestotle þe grete clerke · suche tales he telleth ;

¶ Thus he lykneþ in his logyk · þe leste foule oute. [Fol. 52 b.]
And where he be sauf or nouȝt sauf · þe sothe wote no Whether
Aristotle is
saved, none
knows.
clergie, 268

Ne of sortes ne of salamon · no scripture can telle.

Ac god is so good, I hope · þat sith he gaf hem wittis God, who gave
the heathen wit
to teach us, will
perhaps save
them."

To wissen vs weyes þere-with · (þat wissen vs to be saued,
And þe better for her bokes) · to bidden we ben holden,
þat god for his grace · gyue her soules reste ; 273

For lettred men were lewed men ȝut · ne were lore of
her bokes."

256. *And*] CB *om.* oþer] erþe O ;
schere B. [enuenymeþ WCOB] en-
uenymed LR. attere] attre W ; attre
RCO ; attir B.

257. [po feet WR] poo feet CO ;
pownes feet B ; profeet (!) L. vnder-
stonde] vnderstande W ; vnderstonded
R. haue] COB *om.* aunete] auy-
nettes C.

258, 259. þat fulfille—witesse] C
om. witesse] witnesses R. riȝt]
COB *om.* it] he R.

260. þat] O *om.* pecok] pocok
O.

261. riche] riche man B.

263. wenge] wynges WCO ; whenge
B.

266. Arestotle] For aristotel R ;
Aristole C. he] COB *om.*

267. logyk] glosinge R. leste]
leeste W.

268. where] wheiþer W. sauf (1)]
saue C. sauf (2)] COB *om.* no]
þe (!) O.

269. of (2)] COB *om.*

271. weyes] wayes C.

273. soules] soule R.

274. men (2)] CB *om.* ȝut] yet
WO ; yit CB. ne were] nere CB ; ner
O. lore] loore W. her] þe R.

"Clerks deny
salvation to
Saracens and
Jews," said I.

¶ "Alle þise clerkes," quod I þo · "þat on cryst
leuen,

Seggen in her sarmones · þat noyther sarasenes ne
iewes,

Ne no creature of cristes lyknesse · with-uten cristen-
dome worth sauēd." 277

¶ "Contra," quod ymagynatyf þo · and comsed for to
loure,

1 Pet. iv. 18.

And seyde, "*saluabitur vix iustus in die iudicii.*

¶ *Ergo saluabitur*," quod he · and seyde namore latyne.

"Trajan was
saved, though
never baptized,"
said he.

"Troianus was a trewe knyȝte · and toke neuere cristen-
dome, 280

And he is sauēd, so seith þe boke · and his soule in
heuene.

"There is also a
baptism by blood,
and one by fire.

For þere is fullyng of fonte · and fullyng in blode
shedynge,

And þorugh fuire is fullyng · and þat is ferme bileue ;

*Aduenit ignis diuinus, non comburens, sed
illuminans, &c.*

True men, that
never trespass,
must be approved
of by a true God.

¶ Ac trewth þat trespassed neuere · ne transuersed
azeines his lawe, 284

But lyueth as his lawe techeth · and leueth þere be no
bettere,

And if þere were, he wolde amende · and in suche wille
deyeth,

Ne wolde neuere trewe god · but treuth were allowed ;

And where it worth or worth nouȝt · þe bileue is grete
of treuth, 288

275. *quod*] quo B. *on*] in W.

276. *Seggen*] Seyen W; Sayand C.
[*noyther sarasenes*] no sarazyns C;
no Sarsyn B.

278. *comsed*] hygane C.

281. *is*] R *om.* *sauf*] saaf W; O
om. *so*] as COB.

282. *For*] Ac R. *fonte*] founte C.

283. *fuire*] fuir R; fir WO; fier B;
fire C. *sed*] set C.

284. *Ac*] And C. *transuersed*] so

also in R; *trauersed* WCOB. *azeines*]
azen R.

285. *lyueth*] lyued R. *techeth*]
tauzte R.

286. *if*] B *om.*

287. *treuth*] trewe treuthe R.

288. *where*] wheiþer W; were
RCOB. *it*] it be W. *worth nouȝt*
worth nauȝte R; nouȝt worþ W; nouȝt
C; nouȝt B; not O.

And an hope hangyng þer-inne · to haue a Mede for his
treuthe. 289 There is much
hope of such.

For, *Deus dicitur quasi dans vitam eternam
suis, hoc est, fidelibus; et alibi:*

si ambulauero in medio vmbre mortis, [&c.]

Ps. xxii.
(Vulg.).

þe glose graunteth vpon þat vers · a gret mede to treuthe,

And witt and wisdome," quod þat wye · "was somme
tyme tresore,

Wit and wisdom
were once
thought to be the
wealth of a
nation."

To kepe with a comune · no katel was holde bettere,

And moche murth and manhod:"—and riȝt with þat
he vanesched. 293

Then he
vanished.

289. a] CB om. for] B om. For]
Quia COB. [&c. CROB] LW om.
290. treuthe] trewe R.

291. nye] weye R.

293. manhod] manhede R; manhed
C. with] myd R.

PASSUS XIII (DO-WEL V).

Passus terciodecimus.

Then I awoke,
and thought
much about my
dream—

And I awaked *pere*-with · witles nerehande,
And as a freke þat fre were · forth gan I walke
In manere of a mendynaunt · many a ȝere after,
And of þis metyng many tyme · moche þouȝt I hadde. 4
First, how fortune me failed · at my moste nede,
And how þat elde manaced me · myȝt we euere meten ;
And how þat *freris* folwed · folke þat was riche,
And folke þat was pore · at litel prys þei sette, 8
And no corps in her kirkeȝerde · ne in her kyrke was
buried,

how Fortune
failed me,

and friars would
bury no poor,

[Fol. 53.]

But quikke he biquethe hem auȝte · or shulde helpe
quyte her dettes.

and evil priests
betrayed men to
final doom;

And how þis coueitise ouercome · clerkes and prestes,
And how þat lewed men ben ladde · but owre lorde
hem helpe, 12

þorugh vnkonnyng curatoures · to incurable peynes.

TITLE. *Passus terciodecimus* LCO;
Passus xiiijus, &c. W; *Passus duode-*
cimus (!) *de visione*, vt *supra* R;
Passus tercius decimus et Sextus [*read*
Quintus] *de dowel* B.

1. *awaked*] *wakede* O.

2. *a*] C *om.* *fre*] *fere* R; *fey* B.
walke] *walken* R.

3. *a mendynaunt*] *amendement* (!)
B. *a* (2)] RCOB *om.*

4. *tyme*] *tymes* R.

6. *manaced*] *mansed* R. *myȝt*—
euere] *we miȝte neuere* COB.

7. *was*] *weren* O.

8. *was*] *weren* O.

9. *ne*] *nor* W. *her* (2)] *hir*
(*printed his*) W; C *om.* *was*] *were* R.

10. *quikke*] *ȝei quyk* B. *he*] CB
om. *hem*] *hym* B; W *om.* *or*—

quyte] *to quyte wiȝ* W.

11. *þis*] COB *om.*; þus R.

13. *peynes*] *peyne* C.

- ¶ And how þat ymagynatyf · in dremeles me tolde,
Of kynde and of his connyng · and how curteise he is
to bestes,
And how louyng he is to bestes · on londe and on
water ; 16
- Leueth he no lyf · lasse ne more ;
þe creatures þat crepen · of kynde ben engendred.
And sitthen how ymagynatif seyde · *vix iustus sal-*
uabitur,
And whan he had seyde so · how sodeynelich he
passed. 20
- ¶ I lay down longe in þis þouȝte · and atte laste I
slepte,
And, as cryste wolde, þere come conscience · to conforte
me þat tyme,
And bad me come to his courte · with clergie sholde I
dyne.
- ¶ And for conscience of clergie spak · I come wel þe
rather, 24
- And þere I say a maistre · what man he was I neste,
þat lowe louted · and loueliche to scripture.
- ¶ Conscience knewe hym wel · and welcomed hym
faire ;
þei wesshen and wypeden · and wenten to þe dyner. 28
- Ac pacience in þe paleis stode · in pilgrymes clothes,
And preyde mete for charite · for a pore heremyte.
- ¶ Conscience called hym in · and curteisliche seide,

and how Imagin-
ative taught me
how loving
Nature is ;

and how he spoke
of the difficulty
of salvation, and
then vanished.

Again I dreamt,
and beheld
Conscience, who
said I should dine
with Clergy.

Then saw I a
master, who
went with Con-
science to dinner.

Patience stood
without.

Conscience called
him in.

14—20. R omits.

14. *dremeles*] *dremes* C.

15. *his*] COB om.

16. *is*] *his* C. *bestes*] *briddes* W.

17. *Leueth*] *Leueþ* or *Lenep* (*printed*
Leneth) W.

19. *sitthen*] COB om. *iustus*] W
om.

21. *down*] CB om.

22. *þat*] in *þat* R.

23. *me*] O om. *sholde*] *shul* C.

24. *come*] com WC ; cam RB.

25. *say*] *seiȝ* WCO. *neste*] *so in*
LRC ; *nyste* WOB.

26. *louted*] a-loutid B.

27. *Conscience*] *Conscien* C. *wel*] B om.

28. *wesshen*] *wasscheden* O ; *wes-*
shenden (*sic*) C. *wypeden*] *wipten*
B. *wenten*] *wente* R ; *went* C. *þe*] COB om.

29. *Ac*] And WC.

30. *for* (1)] *par* WO ; *pur* B.

"Welcome, [weye!] go and wasshe · þow shalt sitte
sone." 32

The master sat
in the best place.

¶ Þis maister was made sitte · as for þe moste worthy,
And þanne clergye and conscience · and pacience cam
after.

Patience and I
sat at a side-
board.

¶ Pacience and I · were put to be macches,
And seten by owre selue · at a syde-borde. 36

¶ Conscience called after mete · and þanne cam
scripture,

And serued hem þus sone · of sondry metes manye,
Of austyn, of ambrose · of alle þe foure euangelistes ;

Luke x. 7.

Edentes & bibentes que apud eos sunt.

Ac þis maister ne his man · no manere flesshe eten, 40

The master and
his man ate
costly dishes, but
their sauce was
over-sour.

Ac þei ete mete of more coste · mortrewes and potages ;
Of þat men mys-wonne · þei made hem wel at cse.

Ac her sauce was ouer soure · & vnsauourelly grounde,
In a mortar, *post-mortem* · of many bitter peyne, 44

But if þei synge for þo soules · and wepe salt teres :

*Vos qui peccata hominum comeditis, nisi pro eis
lacrimas & orationes effunderitis, ea que in
delicijs comeditis, in tormentis euometis.*

Conscience hade
Scripture bring
[Fol. 53]
bread for
Patience and me.

Conscience ful curteisly þo · comaunded scripture
Bifor pacience bred to brynge · and me þat was his
macche.

He sette a soure lof to-for vs · and seyde, "*agite peni-
tenciam,*" 48

32. [weye WO] weye R; wy C; L
weye, altered to wyel 3e; B om.

33. as] and COB.

34. And] COB om.

35. put] pote R. be macches] ben
mettes R.

36. seten] sitten C. a] þe W

38. hem] hym R.

39. of alle] and of W. Edentes]
Edentes (printed Edentis) W.

40. Ac] And C. ne] nor W.

41. Ac] And C. ete mete] hadde
metes R. mortrewes] mortreux C.

42. wel] B om.

43. Ac] And C. ouer] euere COB.
grounde] y-grounde CB.

44. many] many a W. peyne]
peynes O.

45. þo] the COB. and wepe] with
many R. lacrimas] lacrimis C. L
has in the margin—contra sacerdotes.

46. ful] L has for altered to ful;
ful WR; COB om.

47. macche] make COB; mete R.

48. lof] lafe C. to-for] to-torn W.

And sith he drough vs drynke · [*diu*]-*perseuerans*.

Mat. iii. 2;
cf. x. 22.

"As longe," quod I, "as I lyue · and lycame may dure!"

"Here is propre seruice," quod pacience · "þer fareth
no prynce bettere ;"

¶ And þanne he brouȝt vs forth a mees of other mete · Ps. l. (Vulgate).
of *Miserere-mei-deus* ; 52

And he brouȝte vs of *Beati-quorum* · of *beatus-virres* Ps. xxxi. 1, 2.
makyngē,

Et-quorum-tecta-sunt · *peccatu* in a disshe Ps. xxxi. 1.

Of derne shrifte, *dixi* · and *confitebor tibi* ! Ps. xxxi. 6.

"Brynge pacience some pitaunce" · pryueliche quod
conscience ; 56

¶ And þanne had pacience a pitaunce · *pro-hac-orabit-* Patience had a
ad-te-omnis-sanctus-in-tempore-oportuno ; pittance of Ps.
xxx. 6.

And conscience confortēd vs · and carped vs mery tales,
Cor contritum & humiliatum, deus, non de- Ps. l. 19.
spicies.

¶ Pacience was proude · of þat propre seruice,

And made hym muirth with his mete · ac I morned I mourned to see
euere, 60 the doctor drink
so much wine.

For þis doctoure on þe heigh dese · dranke wyn so faste ;

Ve vobis qui potentes estis ad bibendum vinum! Isa. v. 22.

¶ He eet many sondry metes · mortrewes and puddynges, He ate all sorts of
Wombe-cloutes and wylde braune · & egges yfired good dishes.
with grece.

49. W *has*—And sippe he brouȝte
vs drynke · *Dia perseucrans*—(omit-
ted in printed copy). [*diu* OB] *dia*
LWR ; *dya* C.

50. *As*] Also B. I (1)] he RO. I
lyue] lif R.

51. *is*] C om.

52. *vs*] COB om. a mees of] COB
om. *deus*] R om.

53. *he*—*vs*] COB om. *vs*] R om.
of (2)] and of R. *virres*] so in LW ;
vir COB ; vir his R.

54. *Et*] And R.

55. *and*] & W.

56. *Brynge*] And brynge CB.

pitaunce] CB om. *pryueliche*] O om.

57. *And*] R om. C *begins*—And
thanne come to pacience · a pitaunce
ybroughte ; O *has the same* ; B *the*
same, with com þer for come, pro]
Of pro COB. *ad te*] R om.

58. *humiliatum*] miswritten *humi-*
litatum in L.

60. *mete*] mene R. *ac*] and C.

61. *on*—*dese*] vp-on þis hey deyes
R. *dranke*] dronk R. *vinum*] CB
om.

62. *He*] And R. *eet*] ete CB. *mor-*
trewes] mortreux C ; mortrels B.

63. *yfryed*] fryed R ; fried CB

þanne seide I to my-self · so pacience it herde, 64

“Only 4 days
ago he preached
from 2 Cor. xi.
27,” said I.

“It is nouȝt foure dayes þat þis freke · bifor þe den of
poules,

Preched of penaunces · þat poule þe apostle suffred,

In fame & frigore · and flappes of scourges ;

2 Cor. xi. 25, 24.

*Ter cesus sum, & a iudeis quinquies quadra-
genas, &c.*

“They forget St
Paul’s words in
2 Cor. xi. 26,

¶ Ac o worde þei ouerhuppen · at ech a tyme þat þei
preche, 68

þat poule in his pistel · to al þe peple tolde ;

Periculum est in falsis fratribus.

which I will not
translate.

Holywrit hit men be war · I wil nouȝt write it here

On englisch, an auenture · it sholde be reherced to ofte,

And greue þere-with þat good men ben · ac gramarienes
shul rede ; 72

*Vnusquisque a fratre se custodiat, quia, et
dicitur, periculum est in falsis fratribus.*

I never heard a
friar preach from
that text !

¶ Ac I wist neuere freke þat as a frere ȝede · bifor men
on englisshe

Taken it for her teme · and telle it with-uten glosynge.

þei prechen þat penaunce · is profitable to þe soule,

And what myschief and malese · cryst for man tholed,

Ac þis goddes gloton,” *quod* I · “with his gret chekes,

Hath no pyte on vs pore · he performeth yuel ; 78

þat he precheth he preueth nouȝt” · to pacience I
tolde,

This glutton
pities not us
poor.”

65. *is*] C *om.* *den*] *deen* WB ;
dene C. *of*] of seynt R.

66. *penaunces*] penaunce C.

67. *&*] and C ; et R.

68. *Ac*] And C. *ouerhuppen*]
ouerhippen (B. *a*] CB *om.* *preche*]
prechen RCB.

69. *pistel*] epistle O. *al*] O *om.*
Periculum—in] Et in periculo R.
in] O *om.*

70. *bit*] biddiþ B ; bides C. *write*]
writen R ; writte C.

71. *On*] In WRB. *an*] on W ;
in B. *auenture*] aunter O.

72. *þat*] W *om.* *men*] COB *om.*
ben] W *om.* *ac*] an C. *rede*] redde
W.

73. *Ac*] And C ; R *om.* *a*] R *om.*
on] an R.

74. *her*] his W. *telle*] telien R.

75. *þei*] Ac þei R.

76. *and*] or COB. *malese*] male
ese WRO ; mal esse C ; malaise B.
tholed] tholde C.

77. *Ac*] And C.

78. *pore*] pore men OB ; pouere
men C. *performeth*] performeþ B.

79. *he—nouȝt*] and preueth R.

And wissched witterly · with wille ful egre, 80
 þat disshes a[nd] doblers · bifor þis ilke doctour,
 Were [molten] led in his maw · and Mahoun amyddes !
 “I shal iangle to þis Iurdan · with his iust wombe,
 To telle me what penaunce is · of which he preched
 rather.”— 84

I wished the
 good dishes had
 been molten lead
 in his maw.

[Fol. 54.]

Pacience perceyuel what I thouzt · and wynked on me
 to be stille,

And seyde, “þow shalt se þus sone · whan he may no
 more,

He shal haue a penaunce in his paunche · and puffe at
 ech a worde,

Patience said the
 doctor would do
 penitence soon,

And þanne shullen his guttis godele · and he shal
 galpen after ; 88

For now he hath dronken so depe · he wil deuyne sone,
 And preuen it by her pocalips · and passioun of seynt
 Auereys,

and prove that
 such dishes are a
 penitent's food.

þat neither bacoun ne braune · blan[c]mangere ne mor-
 trewes

Is noither fissue [ne] flesshe · but fode for a penaunte.

And þanne shal he testifye of a trinitee · and take his
 felawe to wnesse, 93

What he fonde in a freyel · after a freres lyuyuge,

80. *wissched*] wissed C. *witterly*] ful witterly W. *ful*] for (*corrected to* ful) L; ful WCROB.

81. *and*] *miswritten a in* L. *dobleres*] doubleris WC; doubleris O; dubbleris B. *ilke*] ille B; R *om.*

82. [*molten* WCOB] molte R; moltoun L. *led*] leded (!) C. *his*] here R.

83. *iust*] mysty R; Iutte, *corrected to* Iuste O.

84. *me*] men O. *rather*] þere ay R.

85. *wynked—to*] bad me R.

86. *shalt*] salt C.

87. *a* (1)] C *om.* *a* (2)] CB *om.*

88. *godele*] godle R; goþele WC; groþele O; gruwe B.

89. *wil*] wole WRB. *deuyne*] dyuye (*sic*) B. *In the margin of* O—Doctors of freris.

90. *by*] R *om.*; by-for C. *her pocalips*] þe appocalipsis B.

91. *blancmangere*] *so in* WCO; blaumanger or blanmanger L; bla-manger B; ne blanmanger R. *mortreues*] mortreux C; mortrels B.

92. *fissue*] fisse C. [*ne* CROB] nor W; no L. *fissue—flesshe*] fleisch ne fisch B. *a penaunte*] þe penauntes R; a penaunce C.

93. *þanne*] C *om.* *a*] þe W. *felawe*] felawes COB.

94. *freyel*] frayel WCB; freiel R. *a* (2)] COB *om.* *freres lyuyuge*] frere leuyuge R.

"He will begin
and talk lies.

And but if þe fyrst lyne be lesyng · leue me neuere
after!

Then ask him
about Do-well."

And þanne is tyme to take · and to appose þis doctoure
Of dowel and of dobet · and if dobest be any pe-
naunce."— 97

¶ And I sete stille, as pacience seyde · and þus sone
þis doctour,

Soon the doctor
coughed and
talked.

As rody as a rose · rubbed his chekes,
Coughed and carped · and conscience hym herde, 100
And tolde hym of a trinite · and toward vs he loked.

"Is Do-well pen-
ance?" said I.

¶ "What is dowel? sire doctour," quod I · "is dowel
any penaunce?"

"Do-well," said
he, and drank,
"is to do no evil."

¶ "Dowel?" quod þis doctour— · and toke þe cuppe
and dranke—

"Do non yuel to þine eucneecrystene · nouȝt by þi
powere." 104

"Then you do
not well," I said,
"for you have
eaten up our
pudding!"

¶ "By þis day, sire doctour," quod I · "þanne be ȝe
nouȝt in dowel;

For ȝe han harmed vs two · in þat ȝe eten þe pud-
dyng,

Mortrewes, and other mete · and we no [morsel] hade!
And if ȝe fare so in ȝowre fermorie · ferly me þinketh,
But chest be þere charite shulde be · & ȝonge childern
dorste pleyne! 109

I wolde permutte my penaunce with ȝowre · for I am in
poynte to dowel!"

95. *if*] W *om.* *þe—lyne*] he first
lyue W; þe first leef O; the first lif
C; þe frust lif B.

96. *take*] talke R. *to* (2)] COB
om.

97. *of* (2)] WO *om.* *dobest*] dowel
W. *be*] do B.

98. *sete*] sat WCROB. *as*] an
(*sic*) C.

99. *As*] Al so B. *rubbed*] robbed
R.

100. *Coughed*] Couȝwede R; Com-
sed B.

101. *es*] vs al C; vs alle B.

102. *is* (1)] his C. *dowel*] do-best
R; it W.

103. *toke—dranke*] dronk after R.

104. *Do*] Is do W; Crowley *also*
inserts Is; *but see* C-Text; and *cf.* l.
115.

105. *day*] O *om.* *þanne*] COB *om.*

106. *han*] haue R.

107. *Mortrewes*] Mortreux C; Mor-
trels B. [*morsel* WCB] mussel LRO.

108. *if*] R *om.* *fermorie*] Fer-
merye WCR.

109. *chest*] cheeste W. *be*] O *om.*
ȝonge] CB *om.*

¶ þann · conscience curteisliche · a contenaunce he made, Then Conscience asked him the same.
 And preynte vpon pacience · to preie me to be stille,
 And seyde hym-self, “sire doctour · and it be 3owre
 wille, 113

What is dowel and dobet? · 3e deuynours knoweth.”

¶ “Dowel,” quod þis doctour · “do as clerkes techeth, “Do-well,” said he, “obeys; Do-bet teaches; Do-best both teaches and obeys.”
 And dobet is he þat techeth · and traueilleth to teche
 other, 116

And dobest doth hym-self so · as he seith & precheth :—

Qui facit et docuerit, magnus vocabitur in regno celorum. Mat. 7. 19.

¶ “Now þow, clergie,” quod conscience · “carpest
 what is dowel.”

“I haue seuene sones,” he seyde · “seruen in a castel, The seven sons of Clergy (i. e. the seven sciences).
 þere þe lorde of lyf wonyeth · to leren hym what is
 dowel; 120

¶ Til I se þo seuene · and my-self acorden,

I am vnhardy,” quod he · “to any wyȝt to preue it.

For one pieres þe ploughman · hath inpugned vs alle, [Fol. 54 b.]
 “Piers the Ploughman says
 all is worthless
 except love.”
 And sette alle sciences at a soppe · saue loue one, 124
 And no tixte ne taketh · to meyntene his cause,

But *dilige deum* · and *domine, quis habitabit, &c.*

And seith þat dowel and dobet · aren two infinites,
 Whiche infinites, with a feith · fynden oute dobest, 128
 Which shal saue mannes soule · þus seith piers þe
 ploughman.”

¶ “I can nouȝt her-on,” quod conscience · “ac I knowe
 wel pieres ;

111. *curteisliche*] ful curteislich lerne COB. *hym*] hem CB; WO
 R. *he*] WCOB *om.* *om.*

112. *preynte*] prentede R; prynkid 122. *to preue*] proue R.

B. *pacience*] penaunce B. *to* (2)] 124. *sciences*] science RO. *soppe*]
 COB *om.* soep R; sope W.

115. *do*] dos R.

117. *doth*] doo C.

118. *carpest*] capest (*by mistake*)

C.

119. *seuene*] R *om.* *in*] at COB.

120. *wonyeth*] woneth CB. *leren*]

125. *taketh*] takes C.

127. *seith*] seigh C. *þat*] O *om.*

two] twa C.

128. *a*] oo B.

129. *þe*] CB *om.*

130. *ac*] and C. *wel*] COB *om.*

Conscience says
they must wait
till Piers comes.

He wil nouȝt aȝein holy writ spoken · I dar wel vnder-
take ;

þanne passe we ouer til piers come · and preue þis in
dede. 132

Pacience hath be in many place · and perauntre
enoweth

þat no clerke ne can · as cryst bereth witnesse ;

Cf. Mat. x. 22.

Pacientes vincunt, &c."

"At ȝowre preyere," quod pacyence þo · "so no man
displese hym ;

"Learn, and do
well ; teach, and
do better ; love,
and do best.

Disce," quod he, "doce · dilige inimicos. 136

Disce, and dowel · *doce,* & dobet ;

Dilige, and dobest · þus tauȝte me ones

A lemman þat I loued · loue was hir name.

'With wordes and with werkes,' quod she · 'and wille
of þyne herte, 140

þow loue lelly þi soule · al þi lyf tyme ;

And so þow lere þe to louye · for þe lordes loue of
heuene,

þine enemye in al wyse · euene forth with þi-selue.

Cast coals upon
thine enemy's
head.

Cast coles on his hed · and al kynde speche, 144

Bothe with werkes and with wordes · fonde his loue to
wynne ;

And lay on hym þus with loue · til he la[u]ghe on þe ;

And but he bowe for þis betyng · blynde mote he
worthe !

¶ Ac for to fare þus with þi frende · foly it were, 148

131. *aȝein*] *aȝeynes* R. *dar wel*] *et dilige*.
dar O ; CB *om.* *vndertake*] *vnder-*
stonde B.

133. *place*] *places* CB ; a place
R. *perauntre*] *par auenture* RCO.
enoweth] *knoweth* RO ; *knowiþ* B ;
knowes C ; *mouþed* W.

134. *ne can*] *can* R ; *knoweþ* O.

135. *At*] *so in* CROB ; *written like*
Ac in LW. *hym*] *hem* R.

136. *quod*] *quod* (*printed quo*) W.
doce] & *doce* O. *dilige*] *and dilige*
COB. *In margin of L.*—*disce, doce,*

138. *O omits.*

140. *with* (2)] COB *om.*

141. *þow*] R *om.*

142. *þow*] to R. *þe* (1)] and R.
þe (2)] *oure* W.

144. *and*] of WRB.

145. *werkes*—*wordes*] *werke* and
word COB.

146. *lay*] *ley* R ; *leye* WO ; *lye* C ;
beie B. *laughe* C] *lauȝe* W ; *laughe*
R ; *lawȝhe* O ; *lauȝhe* B ; *laghe* L.

148. *Ac*] *And* C.

For he þat loueth þe lelly · lyte of þyne coueiteth.

Thy friend needs
not such treat-
ment.

Kynde loue coueiteth nouȝte · no catel but speche,

With half a laumpe lyne in latyne · *ex vi transicionis.*

¶ I bere þere-inne aboute · fast ybounde dowel, 152

I hear about Do-
well, fast bound,"
said Patience.

In a signe of þe saterday · þat sette firste þe kalendare,

And al þe witte of þe wednesday · of þe nexte wyke
after;

þe myȝdel of þe mone · is þe miȝte of bothe.

And here-with am I welcome · þere I haue it with me."

¶ "Vndo it, late þis doctour deme · if dowel be þer-
inne;

For, bi hym þat me made · miȝte neuere pouerte, 158

"No evil can
harm him who
has Charity.

Miseise, ne myschief · ne man with his tonge,

Colde, ne care · ne compaignye of theues,

Ne noither hete, ne haille · ne non helle pouke,

Ne noither fuire ne flode · ne fere of þine enemy 162

Tene þe eny tyme · and þow take it with þe;

Caritas nichil timet.

1 John iv. 18.

[And eek, haue god my soule! · and þow wilt it craue,

þere nys neyther emperour ne emperesse · erl, kyng,

ne baroun, 165

Pope, ne patriarch · þat puyre reson ne schal make

þe meyster of alle þo men · þoruȝ miȝt of þis redeles;

Reason, by help
of Charity, will
make thee master
of all men."

Nouȝt thoruz wicche-crafte, but thoruz wit · (& þow

wilt þi-selue) 168

Do kyng and quene · and alle þe comune after

ȝyue þe alle þat þei may ȝiue · as [for þe] best ȝemere,

149. *lyte*] *litel* WCB; *litol* O.
coueiteth] *desireth* R.

151. *transicionis*] *transgressionis* O.

152. *aboute*] a *beaut* C; a *beaute*
B. *In margin of L—Solucion.*

154. *And*] In O. *þe* (2)] *Com. wed-*
nesday] *wodnesday* W; *wednesday*
R. *ryke*] *woke* O.

155. *is*] as W. *miȝte*] *nyght* WCB.

157. *late*] and *late* R. *deme*] *dem*
C; *se* R; *sen* (*altered to deme*) L.
if] *where* R. *þer-inne*] *here-inne* R.

159. *Miseise*] *Misaise* B. *ne*] *ne*
no W.

161. *noither*] *nother* R; *neiþer*
WOB; *nouthur* C.

162. *noither*] *nother* R; *neiþer*
OCB; W *om. enemy*] *enymes* O.

164—171. *In R only; but cf. C—*
Text, which has a passage epitomized
from it.

170. [*for þe*] *such is my conjecture;*
the MS has þe for.

And, as þou demest, wil þei do · alle here dayes after;
Pacientes vincunt, &c.”]

“Nonsense,” said ¶ “It is but a dido,” *quod* þis doctour · “a dysoures tale.
 the doctor;
 [Fol. 55.] Al þe witt of þis worlde · and wiȝte mennes strengthe

Can nouȝt confourmen a pees · bytwene þe pope and
 his enemyes, 174

“no one can
 reconcile two
 Christian kings!” Ne bitwene two cristene kynges · can no wiȝte pees
 make,

Profitable to ayther peple” · and put þe table fro hym,
 And toke clergie and conscience · to conseilte, as it
 were, 177

þat pacience þo moste passe · for pilgrimes kunne wel lye.

Conscience rose ¶ Ac conscience carped loude · and curteislich seide,
 up to go. “Frendes, fareth wel” · and faire spake to clergie, 180
 “For I wil go with þis gome · if god wil ȝiue me grace,
 And be pilgryme with pacience · til I haue proued more.”
 ¶ “What?” *quod* clergie to conscience · “ar ȝe
 coueitouse nouthe

Clergy says he ¶ After ȝeresȝyues or ȝiftes · or ȝernen to rede redeles?
 will fetch him a I shal brynge ȝow a bible · a boke of þe olde lawe, 185
 bible. And lere ȝow, if ȝow lyke · þe leest poynte to knowe,
 þat pacience þe pilgryme · perfitly knewe neuere.”

¶ “Nay, bi cryste,” *quod* conscience to clergie · “god
 þe forȝelde, 188

For al þat pacience me profreth · proude am I litel.

Conscience ¶ Ac þe wille of þe wye · and þe wille [of] folke here
 wishes to mourn Hath moeued my mode · to mourne for my synnes.

173. *and*] ne R. *wiȝte*] wip O: *or* (2)] other R. *to*] ye to C; ȝe to
 wiȝth B. B. *redeles*] rideles CO.

174. *þe pope*] W *om.* *enemyes*] 186. *ȝow lyke*] ȝe liken R. *leest*] *best* COB.

175. *wiȝte*] wiȝth B. 187. *þat*] R *om.* *neuere*] euere R.

178. *pacience*] *pacien* (*sic*) C. *þo*] 188. *to clergie*] CB *om.*

þoo O; þow W. *moste*] moost C; 189. *litel*] ful litil O; but litile CB.

mote R. 190. *Ac*] And C. *þe* (2)] that CB.

179. *Ac*] And C. *loude*] aloude R. *þe wille* (2)] ȝe wolen O; ye wille

181. *me*] the CB. CB. [*of* WO] LCRB *om.*

183. *ar*] er C. 191. *moeued*] meued WRO; moued

184. *or* (1)] an C; & O; and B. C.

þe good wille of a wizte · was neure bouzte to þe fulle ;
For þere nys no tresore þerto · to a trewe wille. 193

¶ Haued nouzt Magdeleine more · for a boxe of salue,
þan zacheus for he seide · *dimidium bonorum meorum* Luke xix. 8.
do pauperibus ?

And þe pore widwe · for a peire of mytes, 196 Luke xxi. 3.
þan alle þo that offreden · in-to *gazafilacium ?*"

¶ þus curteislich conscience · congeyde fyrst þe Frere, Conscience bids
farewell to all.

And sithen softliche he seyde · in clergyes ere,
" Me were leuer, by owre lorde · and I lyue shulde, 200
Haue pacience *perfitlich* · þan half þi lakke of bokes ! "

¶ Clergye to conscience · no congeye wolde take, Clergy will
not say farewell
to him.
But seide ful sobreliche · " þow shalt se þe tyme,
Whan þow art wery for-walked · wilne me to con-
saille, " 204

¶ " þat is soth, " seyde conscience · " so me god helpe ! Conscience and
Clergy together
might reform the
world.
If pacience be owre partyng felawe · and pryue with vs
bothe,

There nys wo in þis worlde · þat we ne shulde amende,
And confourmen Kynges to pees · and al kynnes londes,
Sarasenes and surre · and so forth alle þe iewes 209
Turne in-to þe trewe feithe · and in-til one byleue. "

¶ " þat is soth, " quod clergye · " I se what þow menest, Clergy says he
will do his duty.
I shal dwelle as I do · my deuore to shewen, 212

And conformen fauntekynes · and other folke ylered, [Fol. 55 b.]
Tyl pacience haue preued þe · and parfite þe maked. "

192. *a*] vch a R. *neure*] nere R.

193. *nys*] is CB. *þerto*] for soþe W.

194. *Haued*] Hadde WCOB. *Magdeleine*] marie magdeleyne R; Mau-
deleyne W.

195. *do*] da C.

197. *gazafilacium*] Gazophilacium
W; gazofilacium R.

198. *fyrst*] O om.

199. *softliche*] sothliche CB.

201. *þi*] this CB.

202. *to*] of W; and R.

204. *for-walked*] of-walked W.
wilne] wille W.

205. *seyde*] quod WCOB.

207. *nys*] ne is R; is no COB.

208. *al kynnes*] alle kynnes W;
alle kynne R; al kyns O.

209. *Sarasenes*] And Sarasynes R.
surre] al Surrie B; surry C; Surrie
R. *þe*] R om.

210. *Turne*] Turnen R; Torne C.
one] oure B.

212. *deuore*] deuoir WCOB; deuer
R.

213. *conformen*] so in R; confer-
men WCO; confimen B; cf. l. 208.

214. *preued*] serued O.

Conscience and
Patience set out
as pilgrims.

¶ Conscience þo with pacience passed · pilgrymes as it
were.

þanne had pacience, as pylgrymes han · in his poke
vittailles, 216

Sobrete, and symple speche · and sothfaste byleue,
To conforte hym and conscience · if þey come in place
þere vnkyndenesse and coueytise is · hungrye contrees
bothe.

Soon they meet
with a minstrel.

¶ And as þei went by þe weye · of dowel þei carped ;
þei mette with a mynstral · as me þo þouzte. 221
Pacience apposed hym fyrste · and preyed hym he
sholde hem telle

Patience asks
him who he is.

To conscience, what crafte he couthe · an to what
contree he wolde.

"I am *actiua-
vita*," he says,
"a wafer-seller.

¶ "I am a mynstral," quod þat man · "my name is
actiua vita : 224

Alle ydel ich hatye · for of actyf is my name.
A wafrere, wil 3e wite · and serue many lordes,
And fewe robes I fonge · or furred gounes. 227
Couthe I lye to do men laughe · þanne lacchen I shulde
Other mantel or money · amonges lordes mynstralles.

Because I can
play neither on
tabour, trump,
nor pipe,

Ac for I can noither tabre ne trompe · ne telle none
gestes,

Farten, ne fythelen · at festes, ne harpen,
Iape ne iogly · ne gentlych pype, 232

I get no gifts,

Ne noyther sailly ne saute · ne synge with þe gyterne,
I haue none gode gyftes · of þise grete lordes,

215. *passed*] *passip* B.

219. *hungrye contrees*] *honger con-
treyes* R.

220. *þei*] *þe* W. *of*] *and of* R.
] *ei* (2)] R *om.* *carped*] *carpeden* O.

221. *mette*] *metten* RO. *mynstral*] *ministrale* R. *þo*] B *om.*

222. *fyrste*] *þoo* O. *hym* (2)] CB *om.*

225. *Alle*] *And alle* O. *ydel*] *ydel-
nesse* W. *of*] O *om.*

226. *wil*] *wol* WCB ; *welle* R.

227. *And*] I C ; A B.

228. *Couthe*] *Coude* R. *lye*] *lee* C.
to] and R.

229. *money*] *mone* R. *mynstralles*] *or mynstrals* W.

230. *Ac*] *And* C. *tabre*] *taborne*
C. *none*] *no* WO ; *noon* C.

232. CB *om.* *iogly*] *logele* WO ;
iangele R.

233. *sailly*] *saille* WO ; *sayle* RB.
saute] *sautre* C.

234. *noue*] *no* WO ; *na* C. *þise*] *þis* RC.

For no bred þat I brynge forth · saue a beneson on þe
sonday, save a blessing on
Sunday.

Whan þe prest preyeth þe peple · her *pater-noster* to
bidde 236

For peres þe plowman · and þat hym profite wayten.

And þat am I, aetyl · þat ydelnesse hatye, I hate idleness.

For alle trewe *travaillours* · and tilieres of þe erthe ;
Fro mychelnesse to mychelnesse · I fynde hem with
wafres. 240

¶ Beggeres and bidderes · of my bred crauen, Beggars, friars,
and the pope
have bread from
me.
Faitoures and freres · and folke with brode crownes.
I fynde payne for þe pope · and prouendre for his
palfrey,

And I hadde neuere of hym · haue god my treuthe, 244
Noither prouendre ne *parsonage* · ȝut of þe popis ȝifte,
Saue a pardoun with a peys of led · and two pollis
amydde !

Hadde iche a clerke þat couthe write · I wolde caste The pope ought
to send me a
cure for the
pestilence.
hym a bille,

þat he sent me vnder his seel · a salue for þe pesti-
lence, 248

And þat his blessing & his bulles · bocches miȝte de-
stroye :

In nomine meo demonia [eiciunt], & super egros Mark xvi. 17, 18.
manus imponent, & bene habebunt.

And þanne wolde I be prest to [þe] peple · paste for to
make,

And buxome and busy · aboute bred and drynke

235. *brynge*] brouȝt R.

236. *preyeth*] preches C; prechib
B.

237. *peres*] pier C. þat] þo þat B.
wayten] wayteth RB.

238. *am I*] I am CROB.

239. *For*] Of R. þe] COB om.

240. *with*] wiȝ my W; O om.

241. *bidderes*] bilderis B.

243. *prouendre*] prouende B.

245. þe] W om. ȝifte] ȝiftes R.

246. *peys*] payes C. *amydde*] amyddes W.

247. *iche*] ech C; ich WR.

248. *sende*] sende B. *In margin of*
R— *laus & vis Indulgentiarum.*

249. *And*] R om. þat] B om.
bocches miȝte] myȝte bocches O.
[*eiciunt*] so in WCROB; eiciunt L.

250. [þe WCROB] L om. *paste*] paast W; past B.

251. *busy*] bisy be B.

For hym and for alle his · fonde I þat his pardoun 252
 Miȝte lechen a man · as I bileue it shulde.

Surely the pope
 has the pot with
 the salve!

For sith he hath þe powere · þat peter hym-self hadde,
 He hath þe potte with þe salue · sothly, as me þinketh :

[Fol. 56.]
 Acts iii. 6.

*Argentum & aurum non est mihi; quod autem
 habeo, [hoc] tibi do; in nomine domini, surge
 & ambula.*

Perhaps men are
 not worthy!

¶ Ac if miȝte of miracle hym faille · it is for men ben
 nouȝt worthy 256

To haue þe grace of god · & no gylte of þe pope.

For may no blyssyng done vs bote · but if we wil
 amende,

Ne mannes masse make pees · amonges cristene peple,
 Tyl pruyde be purelich fordo · and þat þourgh payn
 defeaute. 260

I have to work
 hard at baking.

¶ For ar I haue bred of mele · ofte mote I swete,
 And ar þe comune haue come ynough · many a colde
 mornynge ;

So, ar my wafres ben ywrouȝt · moche wo I tholye.

All London likes
 my wafers.

¶ Alle Londoun I leue · liketh wel my wafres, 264
 And lowren whan þei lakken [hem]— · it is nouȝt longe
 ypassed,

There was a
 death there

þere was a carful comune · whan no carte come to toune
 With [bake] bred fro stretforth · þo gan beggeres wepe,
 And werkmen were agaste a litel · þis wil be þouȝte
 longe. 268

252. *his* (1)] *hisse* C; *hise* B.

253. *I]* B *om.* *it]* O *om.*

254. *sith]* *sethe* R.

255. *hath]* *hase* C. *potte]* *poot* B.

[*hoc* RO] LWCB *om.* *in—domini]* O
om.

256. *Ac]* And C. *ben]* *beth* R.

257. *þe* (1)] no R. *þe* (2)] W
om.

258. *þer]* R *om.* *wil]* *wolen* B.

260. *purelich]* *priueliche* R. *þat]*
a'le R; W *om.*

261. B *omits.* *ar]* er WCO. *ofte]*
erst CO.

262. *ar]* er WCOB. *a]* COB *om.*
colde] *calde* C.

263. *ar]* er WCOB. *ywrouȝt]*
wrought COB. *wro]* wa C.

264. *Alle]* Al (*printed* At) W; Al
 COB.

265. CB *omit.* [*hem* WR] it LO.

267. [*bake* R] LWCOB *om.*; *but it
 improves the line. stretforth]* Strat-
 forde WCOB; statforde R. *gan]* gon-
 nen WCO; *guznen* B.

268. *litel]* *lite* W; *litil* COB.
wil] *wel* R. *þouȝte]* *þouȝt* on B.

In þe date of owre dryȝte · in a drye apprile, in April, 1370,
 A þousande and thre hondreth · tweis thretty & ten,
 My wafres þere were gesen · whan chichestre was when Chichester
was mayor."
 Maire." 271

¶ I toke gode kepe, by cryst · and conscience bothe,
 Of haukyn þe actyf man · and how he was y-clothed.
 He hadde a cote of crystendome · as holykirke bileueth, I observed how
soiled Haukyn's
coat was.
 Ac it was moled in many places · with many sondri
 plottes,

Of pruyde here a plotte, and þere a plotte · of vnboxome
 speche, 276

Of scornynge and of seoffynge · and of vnskilful berynge, It was spotted
with RHE.
 As in aparaille and in porte · proude amonges þe peple,
 Otherwyse þan he hath · with herte or syȝte shewynge ;
 Hym willynge þat alle men wende · he were þat he is
 nouȝte. 280

For-why he bosteth and braggeth · with many bolde
 othes,

And in-obedient to ben vndernome · of any lyf lyuynge, He was dis-
obedient,

And so syngulere by hym-self · as to syȝte of þe poeple,
 Was none suche as hym-self · ne none so [pope]-holy,

Y-habited as an hermyte · an ordre by hym-selue, 285 under no rule,

Religioun sanz reule · and resonable obedience ;

Lakkyng lettred men · and lewed men bothe,

269. *drye apprile*] druye auerel R.

270. *hondreth*] hundred WOB ;
hondrede R. *thretty*] so also in R ;
 twenty WCB ; *twenti* O.

271. *þere*] COB om. *gesen*] gesene
 WR ; *looks like gefene in B. was*
 were R.

272. *gode*] grete R.

273. *haukyn*] in L, this word (here
 and elsewhere) looks more like hankyn.
y-clothed] clothed CB.

274. *cote*] Cite (!) C ; citee B.
kirke] chirche CB.

275. *Ac*] And C. *places*] place R.

276. *here*] hire C ; he R.

279. *hath*] hym hap W. *with*]
 wytt B. *or*] and R. *syȝte*] eye C ;

ye O ; eize B.

280. *willynge*] wilnyng R. *wende*]
 wenden O ; wente R. *nouȝte*] not O.

281. *bosteth*] bosted C. *braggeth*]
 bragged C.

283, 284. W has—And noon so
 singuler by hym-self · ne so pomp
 holy ; COB have—And so singuler by
 hym-self · ne noon so poppe (*sic*) holy.
 L and R are alike, except that for
 pompe (L) we find pope in R, a read-
 ing which I have adopted. See Critical
 Note.

285. *Y-habited*] In habyte O ; In
 abite B. *an* (2)] and C.

286. *and*] or W.

a liar in soul; In lykyng of lele lyf · and a lyer in soule; 288
 With Inwit and with outwitt · ymagenen and studye,
 As best for his body be · to haue a badde name,
 And entermeten hym ouer-al · þer he hath nouȝt to done,
 boasting of his strength, Wilnyng þat men wende · his witte were þe best, 292
 [Or for his crafty kunnyng · or of clerkes þe wisest,
 Or strengest on stede · or styuest vnder gurdel,
 good looks, And louelokest to loken on · and lelest of werkes,
 And non so holy as he · ne of lif clenner, 296
 Or feyrest of feytures · of fourme and of schafte,
 fine voice, And most sotyl of songe · other sleyest of hondes,
 And large to lene · losse þere-by to cacche;]
 and liberality. And if he gyueth ouȝte pore gomes · telle what he
 deleth; 300
 Pore of possessioun · in purse and in coffre,
 And as a lyon on to loke · and lordeliche of speche.
 ¶ Baldest of beggeres · a bostour þat nouȝt hath,
 He was the boldest of beggars, In towne and in tauernes · tales to telle, 304
 [Fol. 56 b.] And segge þinge þat he neuere seigh · and for soth
 sweren it;
 boasting of what he never did, Of dedes þat he neuere dyd · demen and bosten,
 And of werkes þat he wel dyd · witnesse and seggen—
 “Lo ! if ȝe leue me nouȝt · or þat I lye wenen, 308
 Axeth at hym or at hym · and he ȝow can telle,
 What I suffred and seighe · and some tymes hadde,
 And what I couth and knewe · and what kynne I
 come of.” 311

289. *With* (1)] *B om. with* (2)]
R om.; Crowley also omits. *with*
outwitt] *with oute wit C.*

290. *badde*] *bolde R.*

291. *to*] *do B.*

292. *Wilnyng*] *Willynge WCB*;
wilnyng R.

293 - 299. *In R only*; yet found in
the C-text in a different part of the
poem; see Critical Note.

300. *gyueth*] *gyue O*; *gyfues C.*
pore] *to pouere W*; *the pouere CB.*
telle] *til C*; *tellip B.* *deleth*] *delet C.*

301. *coffre*] *cofre hope W*; *coffres*
bothe COB.

302. *on*] *R om.*; *vppon B.*

303. *Baldest*] *Boldest WCROB.* *a*]
as a B.

305. *segge*] *saies C.* *seigh*] *er*
sawe C; *sauȝ B.*

307. *seggen*] *siggen W.*

308. *ȝe*] *ȝou OB*; *thow C.* *wenen*]
ȝee wenen B.

310. *What*] *Whan C.* *tymes*]
tym C.

311. *knewe*] *knowe C.*

Al he wolde þat men wiste · of werkes and of wordes, wishing men to know him.
Which myzte plesen þe peple · and praysen hym-
seluen : 313

Si hominibus placerem, Christi seruus non essem ; Gal. i. 10.

Et alibi : nemo potest duobus dominis seruire. Mat. vi. 24.

¶ “Bi criste,” quod conscience þo · “þi best cote,
haukyn,

Hath many moles and spottes · it moste ben ywasshe.”

¶ “3e, who so toke hede,” quod haukyn · “byhynde Haukyn admits his coat is soiled.
and bifore, 316

What on bakke and what on bodyhalf · & by þe two
sydes,

Men sholde fynde many frounces · and many foule
plottes.”

¶ And he torned hym as tyte · and þanne toke I hede,
It was fouler by felefolde · þan it firste semed. 320

I saw that it was spotted with WRATH, ENVY,

It was bidropped with wratthe · and wikked wille,

With enuye and yuel speche · entysyng to fyzte,

Lyinge and laughynge · and leue tonge to chyde ;

Al þat he wist wykked · by any wizte, tellen it, 324

And blame men bihynde her bakke · and bydden hem and slander.
meschaunce ;

And þat he wist bi wille · tellen it watte,

He told Will's faults to Wat,

And þat watte wiste · wille wiste it after,

And made of frendes foes · þorugh a false tonge, 328

“Or with myzte of mouthe · or þorugh mannes
strengthe

Auenge me fele tymes · other frete my-selue

312. *of* (2)] R *om.*

313. *hym-seluen*] hem-seluen CRO.

315. *it*] and B, *ywasshe*] ywasshen C; ywaischen B; ywasschid O; waschen R.

316. *3e*] 3he O; 3ee B.

317. *and*] C *om.* *what*] RO *om.* *bodyhalf*] bodye CB. *two*] to R.

319. *tyte*] tit CB; tijt O; tyd W.

320. *felefolde*] felfolde R.

322. *enuye*] eneuye R.

323. *Lyinge*] Ly3ynge R. *laughynge*] lakkyng R (*which is perhaps the true reading*). *and leue*] a lef R; and leef O.

324. *þat*] the that C. *tellen*] to tellen B.

326. *it*] it to ROB.

328. *of*] B *om.* *þorugh*] throught C.

329. *of*] or with W. *mannes*] mennes W.

330. *Auenge*] Auenged R.

or else frette l
himself like a
pair of shears.

Wyth-inne, as a shepster shere ;"— · I-shrewed men &
cursed !

*Cuius malediccione os plenum est, & amaritudine ;
sub lingua eius labor & dolor :*

Ps. x. 7.

Ps. lvi. 5 (Vulg.).

*& alibi : filij hominum, dentes eorum arma &
sagitte, & lingua eorum gladius acutus :—*

¶ "Here is no lyf þat I louye · lastyng any while, 332

Haukyn confesses
that no one
trusts him.

For tales þat I telle · no man trusteth to me,

And whan I may nouȝt haue þe maistrye · with malen-
colye I take,

þat I cacche þe crompe · þe cardiacle some tyme,

Or an ague in suche an angre · and some tyme a
feure, 336

þat taketh me al a twelf-moneth · tyl þat I dispyse

Lechecrafte [of] owre lorde · and leue on a wicche,

And segge, þat no clerke ne can · ne cryste, as I leue,

To þe souter of southwerke · or of shordyche dame
emne ! 340

And segge, þat no goddes worde · gaf me neuere bote,

But þow a charme had I chaunce · & my chief hele !"

Then I saw that
his coat was
soiled with
LECHERY,
[Fol. 37.]

¶ I wayted wisloker · and þanne was it soiled

With lykyng of lecherye · as by lokyng of his eye. 344

For vche a mayde þat he mette · he made hir a signe
Semynge to-synne-ward · and some tyme he gan taste

Aboute þe mouth, or bynethe · bygynneth to grope,

Tyl cytheres wille waxeth kene · and to þe werke ȝeden,

331. *shepster*] shepsteres WO ;
shapsteris B. *I-]* In B. *men*] man
W ; cf. C-Text. *& (1)]* R *em. labor*
& dolor] &c COB. *& alibi—acutus*] R *om. gladius acutus*] &c O.
332. *I louye*] I loue RC ; me loueþ W.

334. *with*] which R ; swich W.

335. *þe (2)]* and þe W.

336. *ague*] aguwe B. *suche*] swich WCO.

337. *taketh*] hit holdeþ B.

338. [*of* WCOB] or LR : *but the line is marked for correction in L.*

339. *segge*] seye WB ; seggeþ O.

340. *shordyche*] sordlich O.

341. *segge*] seye WB ; saye ; seggeþ O. *no*] none of B. *worde*] B *om. gaf me*] ȝauen B.

343. *wisloker*] bisiloker CB. *þanne was*] that C. *it soiled*] I-soyled R.

344. *as by*] and by CO ; and B. *his*] myn R. *Here follows the catch-word in L—*for eche a mayde þat he mette.

345. *signe*] syngne R.

348. *cytheres*] either C.

As wel in fastyng-days & frydayes · and forboden
nyztes; 349

And as wel in lente as oute of lente · alle tymes ylyche,
Suche werkes with hem · [were] neuere oute of sesoun; which with him
Tyl þei myzte namore · and þanne had merye tales, 352 was never out
of season.

And how þat lechoures louyen · lauzen an iapen,
And of her harlotrye and horedome · in her elde tellen.

¶ Thanne pacience parceyued · of poyntes [of] his cote, His coat was
Was colmy þorw coueityse · and v[n]kynde desyrynge; also soiled with
More to good þan to god · þe gome his loue caste, 357 AVARICE,

And ymagyned how · he it myzte haue
With false mesures and mette · and with false wnesse; false measures,
Lened for loue of þe wedde · and loth to do treuthe, and false witness.

And awaited þorwgh which · wey to bigile, 361

And menged his marchaundyse · and made a gode
moustre;—

“þe worste with-in was · a gret witte I lete hit,

And if my neighbore had any hyne · or any beste elles, “If my neigh-
More profitable þan myne · many sleightes I made, 365 bour had what
I wanted,” said
How I myzte haue it · al my witte I caste, he, “I stole it.

And but I it had by other waye · atte laste I stale it,

Or pryuliche his purse shoke · vnpiked his lokkes, 368

Or by nyzt or by day · aboute was ich euere,

þorwgh gyle to gadren · þe good þat ich haue.

349. *in*] R *om.* *ȝ*] as COB. *and*] as W.

350. *as* (1)] also B. *wel*] *lef* R. *lente*] *leynten* B (*twice*).

351. *Suche*] *Swiche* WCO; *Seche* B. *hem*] *hym* C. [*were* WRCB] *weren* O; *was* L.

352. *had*] *hadde* R; *hadden* OB; W *om.*

353. *lechoures*] *leccherous* C. *lauzen*] *lawen* R. *iapen*] *iapeng* (*sic*) C.

354. *And—harlotrye*] Or *herlotrie* R. *in*] *and in* R.

355. [*of* WCOB] LR *om.*

356. *Was*] *so in* LRCOB; That were W. *colmy*] *colomy* WC; *culmy* O.

vnkynde] *vkynle* L: but marked for correction.

359. *mesures*] *measure* O. *mette*] *met* WCO.

360. *for*] *it for* O. *wedde*] *weed* B.

361. *awaited*] *I awaytede* O; *waytid* B. *which*] *whitus* R. *wey*] *weyns* R. *to*] *he myzte best* B.

363. *a*] O *om.*

364. *if*] CO *om.* *any*] *an* R.

367. *I*] *if I R.* *it*] COB *om.* *other*] *ooper* W; *a-noþer* B.

368. *shoke*] *schoke* R; *shook* WC O; *shok* B. *vnpiked*] *and vnpikede* W.

369. *Or*] *Other* R (*twice*).

In ploughing, I
took a piece of
his field.

¶ 3if I zeide to þe plow · I pynched so narwe,
þat a fote londe or a forwe · fecchen I wolde, 372
Of my nexte neighbore · nymen of his erthe ;

And if [I] rope, ouer-reche · or 3af hem red þat ropen,
To seise to me with her sykkel · þat I ne sewe neure.

¶ And who so [borwed] of me · abou[3]te þe tyme, 376
With presentes priueliche · or payed somme certeyne.

I was sure to win
from him.

So, walde he or nouzt wolde he · wynnen I wolde ;
And bothe to kyth and to kyn · ynkynde of þat ich
hadde.

I made men who
bought of me
pay too much.

¶ And who so cheped my chaffare · chiden I wolde,
But he profred to paye · a peny or tweyne 381
More þan it was worth · and 3et wolde I swere,
þat it coste me moche more · swore manye othes.

At mass, I only
mourned over my
losses.

¶ In halydayes at holicherche · whan ich herde masse,
Hadde [I] neuere wille, wot god · witterly to biseche
Mercye for my mysdedes · þat I ne morned more 386
For losse of gode, leue me · þan for my lykames giltes

[Fol. 57^v.]

As if I had dedly synne done ; · I dred nouzt þat so
sore, 388

As when I lened and leued it lost · or longe ar it were
payed.

So if I kydde any kyndenesse · myn euen-cristene to
helpe,

371. *pynched*] puched C; pikid B.

372. *fecchen* I] fecche Ich R.

373, 374. *nymen—reche*] R om.
nymen] and *nymen* W. [I WCOB]
L om. *rope*] so in C; *repe* WO;
ripye B. *ouer-reche*] y ouer-reche B.
or] or (*printed* of) W; & O. *red*]
reed WO; rede R. *ropen*] repen RB.
Line 374 is marked for correction in
L.

375. *To*] And COB. *seise*] seysed
B. *her*] my COB. *ne*] OB om.

376. [*borwed* WR] borweth LCOB.
abouzte] he bouzte B; *miswritten*
about in LR.

377. *presentes*] present CB.

378. *walde he*] so in R; wolde he

COB; he wolde W. *he* (2)] R om.
nouzt—he] he nolde COB.

381. *to*] me to COB.

383. *me*] R om. *swore*] and so
swore W; & swore OB.

384. *In*] On W. *at*] in O; and
CB. *herde*] here O.

385. [I WCOB] LR om.; but the
line is marked in L. *neuere*] nere
R.

387. *For*] For (*printed* Nor) W.
my] R om. *giltes*] gilte CB.

388. *As*] And C. *dred*] dredde
WO; drede CB; dradde R.

389. *lened—it* (1)] haue lent hit
and is B. *and*] CO om. *were*] be B.

Vpon a cruel coueityse · myn herte gan hange.

And if I sent ouer see · my *seruauntz* to Bruges, 392 If I sent my servants abroad,

Or in-to Pruslonde my prentys · my profit to wayten,
To marchaunden with monoye · and maken her es-
chaunges,

Mizte neuere me conforte · in þe mene tyme,

Neither messe ne matynes · ne none manere siztes, 396 I kept thinking about my bargains at prayer-time."

Ne neuere penaunce perfourned · ne *pater-noster* seyde,

þat my mynde ne was more · on my gode, in a doute,

þan in þe grace of god · and his grete helps :

Vbi thesaurus tuus, ibi & cor tuum."

Mat. vi. 21.

[3et [þe] glotoun with grete othes · his [garnement]
hadde soyled, 400

And foule be-flobered it · as with fals speche ;

þere no nede ne was · [tok] godes name an Idel,

Swore þere-by swithe ofte · and al by-swatte his cote.

And more mete etc and dronke · þen kende mizt 404 Next Haukyn confesses his GLUTTONY, and is in despair.

defie—

“And kauzte seknesse sum-tyme · for my sorfetes
ofte ;

And þanne I dradde to deye · in dedlich synne”—

þat in-to wanhope he [worthe] · and wende nauzt to be
saued,

þe whiche is sleuthe so slow · þat may no slithes
helpe it, 408

391. *a]* O *om.* *herte]* consience R.

392. *if]* O *om.* *see]* sehe O. *ser-
uauntz]* *seruaunt* B.

393. *Pruslonde]* pruis londe R ;
Pruce lond W ; spruce land (*sic*) C.

394. *marchaunden]* marchaundisen
B. *monoye]* so in R ; moneie WCOB.
eschaunges] chaunges R.

395. *neuere]* nere R. *tyme]* while
W.

396. *none]* no RC. *siztes]* shytes
R.

398. *on]* in R. *a]* O *om.*

399. *Vbi]* Vbi est R.

400—409. In R only, and the text
is corrupt. The reason for inserting

it is given in the Critical Note.

400. [þe] must be inserted ; R *om.*
[garnement] miswritten granement ;
but garnement (= garment) is right.

402. þere] miswritten As þere,
which is nonsense ; it is repeated
from Pass. V. l. 377, which see. [tok]
must be inserted ; R *om.*

404. kende] such is the usual spell-
ing in R, wherever L has kynde.

405. sorfetes] miswritten forfetes ;
but sense and alliteration decide it.

407. [worthe] miswritten wrathe
in R.

408. slithes] a better spelling is
sleiztes (= sleights) ; cf. l. 365.

Ne no mercy amenden · þe man þat so deyeth.]

The branches of
SLOTH.

¶ Which ben þe braunches · þat bryngeth a man to
sleuth? 410

[Is whanne a man] morneth nouȝte for his mysdedes ·
ne maketh no sorwe,

Ac penaunce þat þe prest enioigneth · perfourneth yuel,
Doth none almes-dede · dret hym of no synne, 413

With the sloth-
ful, every day is
a holiday.

Lyueth aȝein þe bileue · and no lawe holdeth;

¶ Vch day is haliday with hym · or an heigh ferye;

And if he auȝte wole here · it is an harlotes tonge. 416

Whan men carpeth of cryst · or of clenness of soule,

He wexeth wroth & wil nouȝte here · but wordes of
myrthe.

He hates to hear
the legends of
the saints.

Penaunce and pore men · and þe passioun of seyntes

He hateth to here þere-of · and alle þat it telleth. 420

þise ben þe braunches, beth war · þat bryngeth a man
to wanhope!

þe lordes and ladyes · and legates of holicherche,

þat fedeth foles sages · flatereres and lyeres, 423

And han likynge to lythen hem · to do ȝow to lawghe;

Luke vi. 25.

Ve robis qui ridetis, &c. :

And ȝiueth hem mete and Mede · and pore men
refuse,

In ȝowre deth-deyinge · I drede me ful sore,

410. *Which*] Ac whiche R. *bryng-eth*] brynges WOB; brynges C.

411. [*Is whanne a man* O] Is whan man B; He þat W; LRC have the extraordinary false reading His woman; but, fortunately, the C-Text helps us out. (Is = it is, as elsewhere.) *mysdedes*] dedis O.

412. *Ac*] And WRC. *enioigneth*] enioyned B. *perfourneth yuel*] per-forme hij nylleþ B; parfourned C.

413. *Doth*] Deos C. *almes-dede*] almesse W. *dret*] drat R; dred W; drede CB; dredieþ O.

414. *holdeth*] haldes C.

415. *Vch—is*] Hee day or He C; Eche day or eche B. *i*] is an O.

with hym] O om. or] & O; as B.

417. *Whan*] And whanne O. *carp-eth*] carpen WCOB. *of* (2)] COB om. *soule*] saule C; soules W.

418. *wexeth*] waxes C; waxieþ B.

419. *and* (1)] of W. *þe*] O om. *passioun*] possessioun C.

421. *beth*] be CB.

422. *ȝe*] þe R; also R repeats þe lordes. *cherche*] cherches R; kirce C.

423. *foles*] fole R. *sages*] sage O. *lyeres*] leers C.

424. *han*] hase C. *lythen*] heren B; listem (*sic*) C. *to* (3)] R om.

426. *ful*] R om.

Lest þo thre maner men · to moche sorwe 3ow brynge :

Conscienties & agentes pari pena puniuntur.

Patriarkes & prophetes · and prechoures of goddes Preachers save
men's souls,
wordes 428

Sauen þorw her sarmoun · mannes soule fram helle ;

Riȝt so flater[er]es and foles · aren þe fendes disciples, but flatterers are
the fiend's
disciples.

To entice men þorw her tales · to synne and harlotrye.

Ac clerkes þat knowen holywryt · shulde kenne lordes,

What dauid seith of suche men · as þe sauter telleth :

Non habitabit in medio domus mee, qui facit Ps. c. 7 (Vulg.).
superbiam & qui loquitur iniqua :

Shulde none harlote haue audience · in halle ne in
chambres,

þere wise men were · witnesseth goddes wordes ; 435

Ne no mysproude man · amonges lordes ben allowed.

[¶ Clerkes and kniȝtes · welcometh kynges ministrals, Clerks welcome
the king's
minstrels.

And for loue of þe lorde · litheth hem at festes ;

Muche more, me thenketh · riche men schulde

Haue beggeres byfore hem · þe whiche ben goddes So also the rich
should welcome
beggars.
ministrals, 440

As he seyth hym-self · seynt Iohan bereth witenesse :

Qui vos spernit, me spernit.

Luke x. 16.

For-thi I rede 3ow riche · reueles whan 3e maketh

For to solace 3oure soules · suche ministrals to haue ; Ye rich, entertain
God's minstrels,
the poor,

þe pore, for a fol sage · syttinge at þe heyȝ table, 444

And a lered man, to lere þe · what oure lorde suffred, have a learned
man to teach you,

For to saue þi soule · fram Sathan þin enemy,

427. þo] þe CO. to moche] to
muche to mykil (sic) C. 3ow] R om.
puniuntur] puniendi sunt R.

429. sarmoun] sermons W ; ser-
moun CO ; sermon B. mannes soule]
manne saule C.

430. flatereres] miswritten flateres
in L ; but the line is marked for cor-
rection. aren] and CO.

431. entice] eten (!) C. and] and
to WB.

432. Ac] And C.

433. suche] swiche WO ; swile C.
&] R om.

434. harlote] harlotes CB. ne]
nor WR. chambres] chambre WB.

435. witnesseth] witenesse C.

437—454. In R only ; but found in
C-Text. The passage is fairly cor-
rect.

442. reueles] at reueles R ; but at
should probably be omitted, as in MS.
Cotton Vesp. B 16.

And fithel þe, with-out flaterynge · of gode friday þe
storye ;

also a blind man
for a jester, or a
bedridden woman
to cry *largesse*.

And a blynd man for a bourdeoure · or a bedrede
womman, 448

To crie a largesse by-for oure lorde · þoure gode loos to
schewe !

þise thre maner ministrales · maketh a man to lawhe,
And, in his deth-deyinge · þei don him grete conforte,
þat bi his lyue lythed hem · and loued hem to here.

These solace the
soul.

þise solaseth þe soule · til hym-selue be-falle 453

In a wel [gode] hope, [for he wrouȝte so] · amonges
worthi seyntes.]

¶ Ac flat[er]eres and foles · þorw her foule wordes,
Leden þo þat louen hem · to luciferes feste, 456

With *turpiloquio*, a lay of sorwe · and luciferes fithle.

[Fol. 58.]

Thus haukyn þe actyf man · hadde ysoiled his cote,

Conscience
asks Haukyn
why he had not
brushed his coat.

Til conscience acouped hym þere-of · in a curteise
manere,

Whi he ne hadde wasshen it · or wyped it with a
brusshe. 460

454. [*gode*] R *om.* [*for he wrouȝte so*] R *om.* But cf. C-Text.

455. *Ac*] And C; *pere* R. *flat-ereres*] *miswritten* flateres in LR.

456. *louen*] loued R.

457. *lay*] lady (*sic* in MS.) W. *sorwe*] sowe (*sic*) R.

458. *ysoiled*] soyled R; ysuyled O.

460. *wasshen*] whasshen W; waischen B; wasched R. *it* (2)] O *om.*

PASSUS XIV (DO-WEL VI).

Passus xiiij^{us}.

“**I** Hauē but one [hool] hatere,” *quod* haukyn · “I am
 þe lasse to blame
 þough it be soiled and selde clene · I slepe þere-inne on
 niztes ;

“I have but one
 suit, which I
 sleep in,” said
 Haukyn.

And also I haue an houswyf · hewen and children—

Vxorem duxi, & ideo non possum venire —

Luke xiv. 20.

þat wolen bymolen it many tyme · maugre my chekes !

¶ It hath ben laued in lente · and oute of lente bothe,

“It has been
 washed with the
 soap of sickness.

With þe sope of sykenesse · þat seketh wonder depe, 6

And with þe losse of catel · loth forto agulte

God or any gode man · bi auzte þat I wiste ;

And was shryuen of þe preste · þat gaue me, for my

synnes,

To penaunce, pacyence · and pore men to fede, 10

Al for coueitise of my crystenedome · in clenness to

kepen it.

TITLE. Passus quarto-decimus de
 visione, vt supra CR (*but R has xiiijus*) ;
 Passus xiiijus, &c WO ; B *adds* et vijus
 [*read* vjus] de dowel.

1. *one*] oon WC ; on RB ; an O.
 [hool WCOB] LR *om.*

2. *soiled*] soulid B ; suyled C.
selde clene] foule COB. *on*] o W.

3. *an houswyf*] a wif CB ; a wijf
 O. *hewen*] and hewen B. *venire*]
 &c. R.

4. *wolen*] walden C ; wolden O.
bymolen] bifoule C ; defoule B.
tyme] tymes R. *maugre*] maugree
 W ; magre B.

5. *lente*] lenten R ; leaute B
 (*twice*).

6. *seketh*] sekest CB.

7. *loth*] bathe C ; bope B.

8. *or*] ar R ; or (*indistinct, and*
printed of) W.

But I could
never keep it
clean an hour."

¶ And couthe I neuere, by cryste · kepen it clene an
houre, 12

þat I ne soiled it with syȝte · or sum ydel speche,
Or þorough werke or þorough worde · or wille of myn
herte,

þat I ne flobber it foule · fro morwe tyl eue."

"Contrition shall
clean your coat,"
said Conscience.

¶ "And I shal kenne þe," quod conscience · "of con-
tricioun to make, 16

þat shal clawe þi cote · of alkynnes filthe,

Cordis contritio, &c. :—

"Do-well shal
wash it;

Dowel [shal] wasshen it and wryngen it · þorw a wys
confessour,

Oris confessio, &c. :—

Do-bet shall beat
and dye it;

Dobet shal beten it and bouken it · as bryȝte as any
scarlet,

And engreyngen it with good wille · and goddes grace
to amende þe, 20

Do-best shall
sew it.

And sithen sende þe to satisfaccioun · for to sowen it
after,

Satisfaccio dobest.

¶ Shal neuere myste bimolen it · ne moth after biten it,
Ne fende ne false man · defoulen it in þi lyue;

No harper shall
have a fairer
garment."

Shal none heraude ne harpoure · haue a fairere garne-
ment 24

þan haukyn þe actyf man · and þow do by my techyng;
Ne no mynstral be more worth · amonges pore &
riche,

12. *couthe*] *coude* R. *neuere*] *nouȝt* R. *kepen it*] *precedes* bi crist in B.

13. *soiled*] *souild* B; *fouled* C.

14. *þorough* (2)] CROB *om.* *worde*] *thought* R. *or* (3)] and other R.

15. *þat*] But CO. *flobber*] *floboure* C.

16. *kenne*] *telle* B.

17. *clawe þi cote*] *þi cote* make clene B. *clawe*] C *om.*

18. [*shal* W] *shal* O; LCRB *om.* *it* (1)] *it* (but omitted in printing) W.

19. *shal*] *þat schal* R. *it* (1)] R *om.*

20. *engreyngen*] *engreyngen* or *engreyuen* (*printed* *engreyven*) W.

21. *sowen*] *sewe* O; *souuen* R. *Satisfaccio dobest*] *Satisfaccio* &c. COB.

22. *Shal*] *Do-best* *shal* C; *Dobet* *shal* B. *myste*] *cheeste* W. *bimolen*] *bymolnen* CB; *by-mole* R. *moth*] *mought* C; *moche* B. *biten*] *beten* B.

24. *none*] *no* CRB. *garment*] *garment* R.

25. *þore*] *þo* B. *þy*] C *om.*

þan Haukynnes wyf þe wafrere · with his *actiua vita*."

¶ "And I shal *parueye* þe paste," quod pacyence · "I will also
 "þough no plow erie, 28 provide you
 And floure to fede folke with · as best be for þe soule, paste and flour,"
 þough neuere greyne growed · ne grape vppon vyne. said Patience.

Alle þat lyueth and loketh · lyflode wolde I fynde,
 And þat ynough shal none faille · of þinge þat hem
 nedeth. 32

We shulde nouȝt be to busy · a-bouten owre lyflode,
Ne solliciti sitis, &c. : volucres celi deus pascit, Mat. vi. 25, 26.
&c. : patientes vincunt, &c." [Fol. 58 b]

¶ þanne laughed haukyn a litel · and liztly gan swerye,
 "Who so leueth ȝow, by owre lorde · I leue nouȝte he
 be blissed !"

¶ "No," quod pacyence patiently · and out of his poke Then Patience
 hente 36 drew forth
 Vitailles of grete vertues · for al manere bestes, victuals of great
 And seyde, "lo ! here lyflode ynough · if owre byleue virtue,
 be trewe !

For lente neuere was lyf · but lyflode were shapen,
 Wher-of or wherfore · or where-by to lybbe. 40

¶ Firste þe wyld worme · vnder weet erthe, saying, "As all
 Fissch to lyue in þe flode · and in þe fyre þe crykat, living things
 þe corlue by kynde of þe eyre · moste clemnest flesh of have food given
 bryddes, them,

And bestes by grasse and by greyne · and by grene
 rotis, 44

- | | |
|---|---|
| 27. <i>with his</i>] which is R. | R. |
| 28. <i>þe</i>] þee W. <i>þough</i>] þouȝ þow | 37. <i>Vitailles</i>] Vitales R. |
| R. | 38. <i>ynough</i>] I-nowe RB. |
| 29. <i>þe</i>] thy COB. | 39. <i>neuere</i>] nere R. <i>lyf</i>] þere lif |
| 30. <i>growed</i>] growe B. <i>ryne</i>] þe | R. |
| vyne B. | 40. <i>or</i> (2)] and RO. |
| 31. <i>Alle</i>] To alle W. | 41. <i>wet</i>] þe wete B. |
| 32. <i>ynough</i>] Inought C; y B; I- | 42. <i>fyre</i>] fuir R; fyer B. <i>crykat</i>] |
| now R. | criket WO; crikat RCB. |
| 33. <i>Ne</i>] Dum B. | 43. <i>corlue</i>] Corlew WR; curlowe |
| 34. <i>laughed</i>] lawhed R; lowȝ O. | C; curlu B. |
| <i>swerye</i>] swere RCOB. | 44. <i>by</i> (2)] COB om. |
| 35. <i>leueth</i>] louep B. <i>by</i>] noȝer be | |

so man lives by
belief and love.

In menyngre þat alle men · myȝte þe same 45
Lyue þow lele byleue · and loue, as god witnesseth ;

John xiv. 13.

*Quodcumque pecieritis a patre in nomine meo,
&c. : & alibi,*

Mat. iv. 4.

*Non in solo pane uiuit homo, set in omni verbo,
quod procedit de ore dei."*

¶ But I loked what lyfode it was · þat pacience so
preysed,

Mat. vi. 10.

And þanne was it a pece of þe *pater-noster* · *fiat*
voluntas tua. 48

Take and eat
this when
hungry.

¶ "Haue, haukyn !" *quod* pacyence · "and ete þis
whan þe hungreth,

Or whan þow clomsest for colde · or clyngest for drye.

Shal neuere gyues þe greue · ne grete lordes wrath,

Prisone ne payne · for—*patientes vincunt.* 52

Only be always
sober,

¶ Bi so þat þow be sobre · of syȝte and of tonge,

In etyngre and in handlyngre · and in alle þi fyue
wittis,

Darstow neuere care for corne · ne lynnene cloth ne
wollen,

and let all else
be at God's will.

Ne for drynke, ne deth drede · but deye as god lyketh,

Or þow hunger or þow hete · at his wille be it ; 57

For if þow lyuest after his lore · þe [shorter] lyf þe
better :

Si quis amat cristum, mundum non diligit istum.

¶ For þow his breth bestes wexen · and abrode ȝeden,

Ps. cxlviii. 5
(Vulg.).

Dixit & facta sunt, &c. :

Ergo þow his breth mowen · men & bestes lyuen, 61

45. *myȝte*] *myȝt* se CB ; *myȝten*
do O. [*e*] C om.

46. *a patre*] R om. *de ore dei*
&c CB.

47. *what*] *what* þat R. *it*] R om.

48. *it*] R om.

49. *ete*] et W.

50. *clyngest*] *chillist* O. *dryge*] *dreaghte* R.

51. *Shal*] And schal R ; Schulden
O ; Shulde B ; Shul C. *gyues*] fey-

toures R ; gomes O ; synne B.

54. *in* (3)] COB om.

55. *Darstow*] Thardestow C ; Tharst
þow ROB.

58. *lyuest*] *lyue* W. [*shorter*
WC] *sehorte* ORB ; *miswritten shot-*
ter in L, but the line is marked for
correction. better] *leuere* R.

60. *bestes*] *mowen* men and bestis
B. *wexen*] *woxen* W ; *wexeth* R.

61. *lyuen*] *libben* R.

As holywrit witnesseth · whan men segge her graces,

Aperis tu manam tuam, & implet omne animal Ps. cxliv. 16.
benediccionem.

¶ It is founden þat fourty wynter · folke lyued with-
outen tulyinge,

The Israelites
lived 40 years in
the wilderness.

And oute of þe flynte spronge þe flode · þat folke &
bestes dronke, 64

And in Elyes tyme · heuene was yclosed,

Heaven was
closed
in the time of
Elias.

þat no reyne ne rone; · þus rede men in bokes,

þat many wyntres men lyueden · and no mete ne
tulyeden.

Seuene slepe, as seith þe boke · seuene hundreth wynter,

Seven men (at
Ephesus) slept
700 years.

¶ And lyueden with-oute lyflode · and atte laste þei
woken, 69

[Fol. 59.]

And if men lyued as mesure wolde · shulde neuere
more be defaute

Amonges cristene creatures · if crystes wordes ben trewe.

Ac vnkynndesse [*caristia*] maketh · amonges crystene
peple, 72

Dearth causes
unkindness, and
plenty pride; but
moderation is
priceless.

And ouer-plente maketh pruyde · amonges pore &
riche;

Ac mesure is so moche worth · it may nouȝte be to dere,

For þe meschief and þe meschaunce · amonges men of
sodome,

The sin of Sodom
was due to
excess of food
and sloth.

Wex þorw plente of payn · & of pure sleuthe; 76

*Ociositas & habundancia panis peccatum turpis-
simum nutrit.*

62. *witnesseth*] witnesse C. *segge*] seye WOB; sayes C. *graces*] grace R.

63. *tulyinge*] tilying OB; tilynge C.

64. *bestes*] best B.

65. *Elyes*] helyes CB.

66. *rone*] roon W; roen R; raynde C; ron B. *rede*] rett R. *in*] on R.

67. *wyntres*] wynter R. *lyueden*] lyued R. *tulyeden*] teloden R; tylied C; tiliden O; tilieden B.

68. *slepe*] slepen ROB. *seith*] sayes C. *hundreth*] hundred WOB; hun-

dre C.

69. *atte*] at þe WROB; þe C.

70. *more*] COB *om.* *be defaute*] defaute be B.

72. *Ac*] And C. [*caristia* RCOB] *caristiam* W; *carestia* L. *crystene*] *cristes* R.

73. *pruyde*] pryde WO; CB *om.*

74. *Ac*] Ther-fore W; And C. *so*] W *om.*

75. *In margin of* O—Of Sodom & Gomor.

- For þei mesured nouȝt hem-self · of þat þei ete and
dronke,
They sinned,
an l sank into
hell. Diden dedly synne · þat þe deuēl lyked,
So vengeaunce fel vpon hem · for her vyle synnes ;
þei sonken in-to helle · þo citees vchone. 80
¶ For-þi measure we vs wel · and make owre faithe owre
scheltoun,
Contrition comes
through faith, And þorw faith cometh contricioun · conscience wote wel,
Whiche dryueth away dedly synne · and doth it to be
venial.
And þough a man myȝte nouȝte speke · contricioun
myȝte hym saue, 84
and saves men. And brynge his soule to blisse · by so þat feith bere
witnesse,
þat, whiles he lyued, he bileued · in þe lore of holy-
cherche ;
Ergo contricioun, feith, and conscience · is kyndelich
dowel,
And surgienes for dedly synnes · whan shrifte of mouth
failleth. 88
Confession is yet
worthier, ¶ Ac shrifte of mouth more worthy is · if man be
i[n]liche contrit ;
and slays sins. For shrifte of mouth sleeth synne · be it neuere so dedly ;
Per confessionem to a prest · *peccata occiduntur*,
þere contricioun doth but dryueth it down · in-to a
venial synne, 92
Ps. xxvi. 1
(Vulg.). As dauid seith in þe sauter · *et quorum tecta sunt*
peccata.

78. *Diden*] Thei didn W.
79. *So*] And B. *fel*] fil W.
synnes] synne B.

80. *þo*] þe WRÖB. *rchone*] Ilcone
C.

81. *scheltoun*] sheltron WO ;
shyltron C ; sheltron B.

82. *wote*] woot it O.

84. CB omit.

85. *by*] for W ; COB om. *here*] om.
heer O.

86. *in*] COB om. *þe*] CO om.

88. *surgienes*] surgyanes R ; surgien
O. *synnes*] synne RB. *failleth*]
faylede O.

89. *Ac*] And C. *is*] C om. *þe*] C
R om. *inliche*] in-lich R ; inlich O ;
y-liche WC ; iliche L ; ilich B.

90. *synne*] synnes CB. *it*] þei CB.

92. *dryueth*] dryues C. *down*] CB

93. *As*] And COB.

Ac satisfaccioun seketh oute þe rote · and bothe sleeth
and voideth,

Satisfaction
uproots sin."

And, as it neuere had ybe · to nouȝt bryngeth dedly
synne,

þat it neuere eft is seen, ne sore · but semeth a wounde
yheled."

96

¶ "Where woneth charite?" quod haukyn · "I wiste
neuere in my lyue

"Where is
charity?" said
Haukyn.

Man þat with hym spake · as wyde as I haue passed!"

¶ "þere parfit treuthe and pouere herte is · and
pacience of tonge,

"Where truth
and humility
are."

þere is charitee, þe chief chaumbrere · for god hym-
selue!"

100

¶ "Whether paciente pouerte," quod haukyn · "be
more plesaunte to owre driȝte

"Is patient
poverty better
than well-spent
wealth?"

þan richesse riȝtfulliche ywonne · and resonablelich
yspended?"

¶ "Ȝe, *quis est ille?*" quod pacience · "quik *laudabi-*
mus eum.

þough men rede of richesse · riȝt to þe worldes ende,

I wist neuere renke þat riche was · þat whan he rekne
sholde,

105

"What rich man
is out of dread
for spending ill?"

Whan it drow to his deth-day · þat he ne dred hym sore,

And þat atte rekenyng in arrerage fel · rather þan oute
of dette.

94. *Ac*] And C.

95. *And*] And (*printed* An) W.
ybe] be R.

96. *it*] it is COB. *is*] COB *om.*
ne] COB *om.* *semeth*] semees C; as
B. *yheled*] heled CB.

97. *Where*] ȝe where R. *woneth*] wonyeth W; wonnes C. *In margin*
of O—Where is charite. *neuere*] nere R.

99. *and*] & þanne O.

100. *þe*] B *om.* *chaumbrere*] chamber C; chaumbre R; chaumber B.

101. *paciente*] pacience and R; OB.

pacience or B; pacience C. *driȝte*] lord R; sight C; siȝt B.

102. *ywonne*] I-wonne R; wonne WCB; wonnen O. *yspended*] despended W; spende C; spendid OB.

103. *ȝe*] ȝhe O; ȝee B.

104. *þough*] Thouȝt C. *rede*] reden O.

105. *renke*] freik B. *þat* (2)] þan B.

106. *it*] he WCOB. *drow*] drogh W; droue C; drouȝ B. *dred*] dredde WOB; dradde R.

107. *þat*] R *om.* *atte*] at þe WRC

The poor claim
joy hereafter.
[Fol. 59 b.]

¶ There þe pore dar plede · and preue by pure resoun,
To haue allowaunce of his lorde · by þe lawe he it
cleymeth, 109

Peasts and birds
are grieved by
the winter,

Ioye þat neuere ioye hadde · of riȝtful iugge he axeth,
And seiȝh, 'lo ! briddes and bestes · þat no blisse ne
knoweth,

And wile wormes in wodes · þorw wyntres þow hem
greues, 112

And makest hem welnyegh meke · and mylde for
defaute,

but have
summer after-
wards.

And after þow sendest hem somer · þat is her souereigne
Ioye,

And blisse to alle þat ben · bothe wilde and tame.
þanne may beggeres, as bestes · after bote waiten, 116
þat al her lyf han lyued · in langour and in defaute.

Beggars will
have bliss
some time.

But god sent hem some tyme · some manere ioye,
Other here or elles where · kynde wolde it neuere ;
For to wrotherhele was he wrouȝte · þat neuere was
ioye shaped. 120

¶ Angeles þat in helle now ben · hadden ioye some
tyme,

Dives had joy
once.

And diues in deyntees lyued · and in *douce vye* ;
Riȝte so resoun sheweth · þat þo men þat were riche,
And her makes also lyued · her lyf in murthe. 124

¶ Ac god is of a wonder wille · by þat kynde witte
sheweth,

To ȝiue many men his mercymonye · ar he it haue de-
serued.

Riȝt so fareth god by some riche · reuthe me it þinketh,

111. *knoweth*] couthe COB.

112. *hem*] hym B.

114. *hem*] hym CB. *her*] B om.

116. *as*] and RCOB. *bestes*] bid-
ders (*corrected to beestes*) O. *bote*]
bothe C.

117. *langour*] hungur B. *in* (2)]
B om.

118. *hem*] hym CB.

120. *wrotherhele*] wo other wel C ;

woo oþer wele B ; ouer myche woo O.
was ioye] ioye was R.

122. *in* (1)] *in* (*printed in the*) W.
douce vye] doute vrie (*sic*) B.

123. *þo*] þe W ; þoo O. *þat*—
riche] R om.

125. *Ac*] And C. *a*] W om.

126. *men—mercymonye*] man his
mede W.

For þei han her hyre here · an heuene as it were,
 And is gret lykyng to lyue · with-oute laboure of body;
 And whan he deyeth, ben disalowed · as dauid seith in
 þe sauter,

God gives some
 rich men their
 reward here.

130

Dormierunt, & nichil inuenerunt;

Ps. lxxv. 6
 (Vulg.).

And in an other stede also · *velut sompnum surgencium,*
domine, in ciuitate tua, & ad nichilum rediges.

Ps. lxxii. 20.

Allas! þat riches shal reue · and robbe mannes soule
 Fram þe loue of owre lord · at his laste ende!

Alas! that riches
 should rob man's
 soul of God's
 love!

133

¶ Hewen þat han her hyre afore · aren euermore nedy,
 And selden deieth he out of dette · þat dyneth ar he
 deserue it,

And til he haue done his deuor · and his dayes iourne.
 For whan a werkman hath wrouzte · þanne may men
 se þe sothe,

137

What he were worthi for his werke · and what he hath
 deserved;

Workmen are
 not paid before-
 hand.

And nouzt to fonge bifore · for drede of disalowynge.

¶ So I segge by þow riche · it semeth nouzt þat ȝe shulle
 Haue heuene in þowre here-beyng · and heuene her-after;
 Riȝt as a seruaunt taketh his salarye bifore · & sitth
 wolde clayme more,

A servant, if
 paid beforehand,
 claims no more.

142

As he þat none hadde · and hath huyre atte laste.

It may nouzt be, ȝe riche men · or mathen on god lyeth;

De delicijs ad delicias, [difficile] est transire.

Cf. Mat. xix. 23.

¶ Ac if [ȝe] riche haue reuthe · and rewarde wel þe pore,

128. *her—here*] here her *salarium*
 B. *an*] and WCO; her B.

129. *is*] his B; eke O; W *om.*
lyue] þe lif R.

131. *&*] RO *om.* *rediges*] eorum
rediges R. See Note.

134. *Hewen*] þay B. *hyre afore*] *huyre*
 to-fore R.

135. *he* (1)] R *om.* *ar he*] or þei R.

136. *deuor*] deuoir WC; deuor RB.
dayes] C *om.*

137. *may*] mowen O; may (*printed*
 many) W. *may men*] men may B.

138. *he were*] were he B.

140. *nouzt*] R *om.*

141. *heuene in*] to heuenes for R.
here] hiȝe B; hee C. *beyng*] beryng
 CB; dwellyng W. *heuene* (2)] heuene
 also W. *her-after*] þer-after WR.

142. *as*] so as W. *salarye*] hire C.
sith] after C. *more*] huyre R.

143. *none*] non ne R. *huyre*] *huyre*
 heuene R. *atte*] at þe WROB.

144. *god*] yow (B. *Dr*) De (*printed*
Væ) W. [*difficile* WCROB] *deficile*
 L. *transire*] ascendere R.

145. *Ac*] And C. [*ȝe* WCROB]
 þe L.

Yet *good* rich
men may win
heaven,

And lyuen as lawe techeth · done leute to alle, 146
Criste of his curteysie · shal conforte þow atte laste,
And rewarde alle dowble richesse · þat reuful hertes
habbeth. 148

[Fol. 60.]
as when a paid
servant receives
a bounty.

And as an hyne þat hadde his hyre · ar he bygonne,
And whan he hath done his deuor wel · men doth hym
other bounte,

þyueth hym a cote aboute his couenaunte · riȝte so cryst
ȝineth heuene

Bothe to riche and to nouȝte riche · þat rewfullich
lybbeth ; 152

The righteous
have a double
reward.

And alle þat done her deuor wel · han dowble hyre for
her trauaille,

Here forȝyuenesse of her synnes · and heuene blisse after.
¶ Ac it nys but selde yseyn · as by holy seyntes bokes,
þat god rewarded double reste · to any riche wye. 156
For moche murthe is amonges riche · as in mete and
clothyng,

Even wild beasts
enjoy the
summer, but
beggars suffer in
winter.

And moche murthe in Maye is · amonges wilde bestes,
And so forth whil somer lasteth · her solace dureth.

Ac beggeres aboute Midsomer · bredlees þei soupe, 160
And ȝit is wynter for hem worse · for wete-shodde þei
gange,

A-fyrst sore and afyngred · and foule yrebuked,
And arated of riche men · þat reuthe is to here. 163

146. *lawe*] þe lawe CB. *done*] and
doon WB. *leute*] leaute WCB; lewte
O. *to*] to hem WCOB.

147. *atte*] at þe WOB; att þe R.

148. *habbeth*] hases (*sic*) C.

149. *þat*] O *om.*

151. *ȝyueth*] Gyfe C. *cote*] Cite
C; citee B.

152. *to nouȝte*] noȝt to B. *rew-
fullich*] riȝtfullich R.

153. *deuor*] conmande C. *hyre*] B
om.

154. *Here*] CB *om.*

155—159. R *omits.*

155. *Ac*] And C. *nys*] is W.

selde] seldom B. *yseyn*] so seyn C;
so seien B. *bokes*] lyues O.

158. *moche*] mykyl C.

160. *Ac*] And C; R *om.* *Mid-
somer*] myssomer CR. *soupe*] soupem
O; slepe W.

161. *wete-shodde*] watschod R.
gange] gangen O; gone W.

162. *A-fyrst*] A-first CO; A-furst
WR; a-frust B. *A-fyrst sore*] Sore
a-frust B. *afyngred*] affyngred CR;
an-hungrid B. *foule yrebuked*] foul-
liche rebuked COB.

163. *men*] O *om.*

Now, lorde, sende hem somer · and some manere ioye, The Lord send them summer hereafter,
 Heuene after her hennes goynge · þat here han suche
 defaute!

For alle myztest þow haue made · none mener þan other,
 And yliche witty & wyse · if þe wel hadde lyked.

And haue reuthe on þise riche men · þat rewarde nouzte
 þi prisoneres; 168

Of þe good þat þow hem gyuest · *ingrati* ben manye;
 Ac, god, of þi goodnesse · gyue hem grace to amende.
 For may no derth ben hem dere · drouth, ne weet,
 Ne noyther hete ne haille · haue þei here hele, 172
 Of þat þei wilne and wolde · wanteth hem nouzt here.

¶ Ac pore peple, þi prisoneres · lorde, in þe put of
 myschief,

Conforte þo creatures · þat moche care suffren
 þorw derth, þorw drouth · alle her dayes here, 176 and give the
poor that here
suffer so much.

Wo in wynter tymes · for wantyng of clothes,
 And in somer tyme selde · soupen to þe fulle;

Conforte þi careful · cryst, in þi ryche,

For how þow confortest alle creatures · clerkes bereth
 witnesse, 180

Conuertimini ad me, & salui eritis:

Cf. Isa. xxx. 15.

¶ þus, *in genere* of his [gentrice] · Ihesu cryst seyde,
 To robberes and to reueres · to riche and to pore.

þow tauztest hem in þe Trinitee · to take baptesme, Baptism cleans
us first of all.

And be clene þorw þat crystennyng · of alle kynnes
 [synnes]; 184

167. *þe wel*] thy wille COB.

168. *And*] But lord W. *on*] of CB.
*prisoner*es] prisoners R.

169. *ingrati*] vnkynde O.

170. *Ac*] And C. *hem*] vs O.

171. *ben*] O om. *weet*] weet hem
 greue W.

172. *Ne*] B om. *ne*] nor C.

174. *Ac*] And C. *þi*] þei B. *prison*eres] prisoners R.

176. *þorw* (2)] and CO; of B.
drouth] drouzþe OB.

177. *wynter tymes*] wyntres tyme R.

178. *selde*] seldom C.

179. *þi* (2)] B om. *ryche*] *richesse*
 W.

181. *his*] alle his R; WCOB om.
 [*gentrice* O] gentries W; gentrise CB;
 genitricie LR.

182. *and*] R om. *reueres*] reueris
 WCOB. After l. 182, R adds—To
 hores, to harlotes · to alle maner
 poeple.

184. *be*] to be W. [*synnes* RCO]
 synne WB; L om.; *but the line is
 marked.*

Confession
amen-is us
afterwards.

And [if] vs fel þorw folye · to falle in synne after,
Confessioun, and [knowlechyng] · & crauyng þi mercy
Shulde amende vs as many sithes · as man wolde desire.
Ac if þe [pouke] wolde plede here-azeine · and punyssh
vs in conscience, 188

He shulde take þe acquittance as quik · and to þe qued
schewe it,

Pateat, &c., per passionem domini,

The parchment
of our patent
of pardon is made
of pouerte and
[Fol. 60 b.]
patience.

And putten of so þe pouke · and preuen vs vnder borwe.
Ac þe perchemyn of þis patent · of pouerte be moste,
And of pure pacience · and parfit bileue. 192

Of pompe and of pruyde · þe parchemyn decorreth,
[And principaliche of alle peple · but þei be pore of herte.

Ellis is al an ydel · al þat euere we writen,

Pater-nostres and penaunce · and pilgrimage to Rome.

But owre spences and spendyng · spryng of a trewe
[wille], 197

Elles is al owre laboure loste ; · lo ! how men writeth

In fenestres atte freres · if fals be þe foundement ;

Christians should
have wealth in
common.

For-þi crystene sholde ben in comune riche · none
coueitouse for hym-selue. 200

¶ For seuene synnes þat þere ben · assaillen vs euere,
þe fende folweth hem alle · and fondeth hem to helpe,
Ac wiþ ricchesse þat Ribaude · rathest men bigyleth.

185. [if WR] LCOB *om.* *fel*] fille
W. *synne*] som C ; somer (!) B.

186. [knowlechyng CORB] *mis-*
written knelechyng in L ; *but the line*
is marked ; knowlichyng W. *Con-*
fessioun—knowlechyng] Knowlech-
yng and confession R. &] in W.

187. *as* (2)] B *om.*

188. *Ac*] And WCR. [*pouke* R]
pope (!!!) LWCOB ; *see* l. 190. *here-*
azeine] þere-azeine RB ; her-aycin
(*printed* ayein) W. *punyssh*] pun-
ischen on R.

189. *He*] Ho R. *to*] do R.

190. *so*] COB *om.*

191. *Ac*] And C. *moste*] muste O.

192. *pure*] pouere C ; pore B.

193. *decorreth*] decourreþ WR.

194. *alle*] al þe W.

195. *we*] W *om.* *writen*] written C.

196. *Pater-nostres*] Pater noster
CROB. *penaunce*] penaunces R. *pil-*
grimage] Pilgrimages W.

197. *But*] And R. *spences*] spence
C. *and*] and oure RB. [*wille* WCO]
welle LRB.

199. *atte*] at þe WCROB.

200. *ben*] O *om.* *coueitouse*]
coueite COB.

201. *þat*] WCOB *om.* *ben*] ben þat
W. *vs*] þee O.

203. *Ac*] And C. *þat*] þo R.
Ribaude] ribalde C ; ribaudes R.
rathest] he raþest W.

- For þere þat richesse regneth · reuerence folweth, 204 Where wealth
And þat is plesaunte to pryde · in pore and in riche. reigus, reverence
And þe riche is reuerenced · by resoun of his richchesse, follows.
þere þe pore is put bihynde · and *par* auenture can more
Of witte and of wysdom · þat fer away is better 208
þan ricchesse or reaute · and rather yherde in heuene.
For þe riche hath moche to rekene · and riȝte softe Riches hinder
walketh, men on their
þe heigh waye to-heuene-ward · oft ricchesse letteth, way to heaven.
Itu [in] possibile diuiti, &c.,
¶ þere þe pore preseth bifor þe riche · with a pakke at
his rugge, 212
Opera enim illorum sequuntur illos. Rev. xiv. 13.
Batauntliche as beggeres done · and baldeliche he
craueth,
For his pouerte and his pacience · a perpetuel blisse ;
Beati pauperes, quoniam ipsorum est regnum Mat. v. 3.
celorum.
¶ And pryde in richchesse regneth · rather þan in pouerte, Pride reigns
Arst in þe Maister þan in þe man · some mansioun he in riches,
hath. 216
Ac in pouerte þere pacyence is · pryde hath no myȝte, but patience in
Ne none of þe seuene synnes · sitten ne mowe þere poverty.
longe,
Ne haue powere in pouerte · if pacyence it folwe.
For þe pore is ay prest · to plesse þe riche, 220 The poor man
And buxome at his hyddyng · for his broke loues ; has no pride ;

204. *reuerence*] reuerences R.
205. *pore*] pouerte C ; pouert B.
206. *And*] Ac R. *reuerenced*] reuerenced C.

207. *þere*] That C.
208. *fer*] B *om.* *away*] wei R.
209. *reaute*] realte O ; rente B.
yherde] herde C ; herd OB.
210. *riȝte softe*] many tyme hym þat W.

211. *heigh*] riȝt R. *oft*] W *om.*
richesse] riche R ; Richesse hym W.
[*impossible* W] possibile LCROB.

212. *preseth*] preetheth R. *rugge*] rygge CO. *sequuntur*] sequuntur LCRB.
213. *Batauntliche*] Batanlich C.

214. *his* (2)] COB *om.*
215. *And*] Ac R. *pouerte*] pouert RB.

216. *Arst*] Or R. *þan*] or R.
þe] O *om.* *he*] R *om.* *hath*] haueþ WR ; has C.

217. *Ac*] And C.
219. *it*] W *om.*
221. *hyddyng*] biddynges W. *loues*] looues O.

- And buxomenesse and boste · aren euer-more at werre,
 And ayther hateth other · in alle manere werkes.
 If wratthe wrastel with þe pore · he hath þe worse
 ende; 224
- For if þey bothe pleyne · þe pore is but fieble,
 And if he chyde or chatre · hym chieueþ þe worse;
 [For loulich he loketh · and loueliche is his speche,
 þat mete or mone · of other men mote asken. 228
- And if glotonie greue pouerte · he gadereth þe lasse,
 For his rentes ne wol nauzte reche · no riche metes to
 bugge;
 And þou; his glotonye be to gode ale · he goth to cold
 beddyngē,
 And his heued vn-heled · vn-esiliche I-wrye; 232
- For whan he streyneth hym to streche · þe strawe is
 his schetes;
 So for his glotonie and his grete sleuthe · he hath a
 greuous penaunce,
 þat is welawo whan he waketh · and wepeth for colde,
 And sum tyme for his synnes · so he is neuere murie,
 Withoute mornynge amonge · and mischief to bote.]
- ¶ And if coueitise wolde cacche þe pore · þei may
 nouzt come togideres, 238
- And by þe nekke namely · her none may hente other.
 For men knoweth wel þat coueitise · is of a kene wille,
 And hath hondes and armes · of a longe lengthe,
 And pouerte nis but a petit þinge · appereth nouzt to
 his naule, 242
- And louely layke was it neuere · bitwene þe longe and
 þe shorte.

222. *more*] C^B om.
 223. *ayther*] eiper WOB.
 224. *wrastel*] wrystel C.
 225. *For*] And WO.
 227—237. *In* R only. Cf. C-Text.
 238. *if*] þou; R. *wolde*] walde R;
 WCOB om.
 239. *her*] for B. *hente*] henten R.

240. *wel*] O om. a] W om.
 241. *a longe*] longe R; ful greet
 W.
 242. *nis*] ne is R; is O. a] O om.
petit] pety R. *naule*] nauele WCR;
 name (!) B; in margin of L—vmbili-
 cns.
 243. *it*] COB om.

And þough auarice wolde angre þe pore · he hath but [Fol. 61.]
litel myzte, 244

For pouerte hath but pokes · to putten in his godis, What is a
þere auarice hath almaries · and yren-bounde coffres; beggar's bag to
an iron coffer?

And whether be liȝter to breke? · lasse boste it maketh,
A beggeres bagge · þan an yren-bounde coffre! 248

¶ Lecherye loueth hym nouȝt · for he ȝeueþ but lytel Lechery loves
syluer, not the poor.

Ne doth hym nouȝte dyne delycatly · ne drynke wyn oft.

A strawe for þe stuwes! · it stode nouȝt, I trowe,

Had þei [no þyng] but of pore men · her houses were
vntyled! 252

¶ And þough sleuthe suwe pouerte · and serue nouȝt He is saved
god to paye, from sloth by
adversity.

Mischief is his maister · and maketh hym to thynke,

þat god is his grettest helpe · and no gome elles,

And his seruauȝt, as he seith · and of his sute bothe.

And where he be or be nouȝte · he bereth þe signe of
pouerte, 257

And in þat secte owre saueoure · saued al mankynde.

For-thi al pore þat paciente is · may claymen and asken Well may the
After her endyng here · heuene-riche blisse. patient poor
claim heaven!

¶ Moche hardier may he axen · þat here myzte haue
his wille

In londe and in lordship · and likyng of bodye, 262 Much more may
And for goddis loue leueth al · an lyueth as a beggere; he that forsakes
his wealth,

244. *angre*] C *om.* but] but a B.

245. *godis*] soddess C; soddiss B.

247. *lasse*—it] so in LCROB; and
lasse boost W.

248. *beggeres*] begger C. *coffre*] *coffres* (sic) C.

250. *nouȝte*] B *om.*

251, 252. R *omits.* *stuwes*] styue-
hous B. *it*] hit ne B; þei W. [no
þyng WCROB] none L. *pore men*] a
pore man B. *were*] stode W; stood
C; stoden O; stonden B; *probably*
owing to stode in l. 251. *vntyled*]
vnhyled O; *which is perhaps right.*

253. *god*] C *om.*

255. *his*] RB *om.* *gome*] man C;
with i. *gome* above it.

256. *Follows l. 257 in B.* *his* (1)]
so in LOB; is C; he his (*printed* he
is) W; he is R. *sute bothe*] suyte
bethe C; suyte boþe B.

257. *where*] wheiþer WC; wheþer
OB. *be* (2)] C *omits.*

259. *al pore*] alle pore R; euery
poore W; al pouerte COB. *paciente*]
paciens C.

262. *londe*] lorde R.

263. *an*] and WCROB.

as a betrothed
maid forsakes
her kindred.

And as a mayde for mannes loue · her moder forsaketh,
Hir fader and alle her frendes · and folweth hir make,
Moche is suche a mayde to louie · of hym þat such one
taketh, 266

For so is he
who forsakes
wealth."

More þan a mayden is · þat is married þerw brokage,
As bi assent of sondry partyes · and syluer to bote,
More for coueitise of good · þan kynde loue of bothe ;—
¶ So it fareth bi eche a persone · þat possessioun for-
saketh, 270

"What is
poverty?" said
Haukyn.

And put hym to be pacient · and pouerte weddeth,
þe which is sybbe to god hym-self · and so to his
seyntes."

¶ "Haue god my trouthe," quod Haukyn · "ȝe preyse
faste pouerte ;

What is pouerte with pacience," quod he · "proprely
to mene?" 274

See Vincent of
Beauvais,
*Speculum
Historiale*, l. x.
c. 71.

¶ "*Paupertas*," quod pacience · "*est odibile bonum,*
Remocio curarum, possessio sine calumpnia,
donum dei, sanitatis mater ;
Absque solitudine semita, sapientie temperatrix,
negocium sine dampno ;
Incerta fortuna, absque solitudine felicitas."

"What is this
in English?"

¶ "I can nouȝt construe al þis," quod Haukyn · "ȝe
moste kenne [me] þis on englisch." 276

"In englisch," quod pacyence, "it is wel harde · wel
to expounen ;

Ac somdel I shal seyne it · by so þow vnderstonde.

264. *for*] for a R.

265. *Hir*] And O. *folweth*] folowes
C; folwed R.

266. *suche a*] þat R. *Moche—
louie*] Muche moore is to loue W.

267. *More—is*] Than is þat maiden
W. *is* (2)] C om.

268. *As*] And COB.

271. *put*] puttes C; puttiþ OB.

272. *þe*] R om. *to—seyntes*] neȝ
is pouerte R.

273. *ȝe—faste*] þat huyre faste B.

preyse R.

274. *wit*] R om. *quod he*] O om.

275. *sanitatis*] sanitas CB (*also
sanitas in MS. W*); semita R. *so-
litudine*] solitudine R (*once*); B
(*twice*).

276. *al*] COB om. *ȝe*] þe R. *kenne
me þis*] so in WR; kenne þis L; seye
it O; seyn hit B; sayn C.

277. *wel* (1)] ful B.

278. *Ac*] And CR. *þan*] ye C; ȝe

Pouerte is þe first poynte · þat pryde moste hateth,
 Thanne is it good by good skil · al þat agasteth pryde.

1. "Poverty is
 hateful to pride,

Rijte as contricioun is comfortable þinge · conscience
 wote wel, 281

And a sorwe of hym-self · and a solace to þe sowle,

[Fol. 61 b]

So pouerte propreliche · penaunce, and ioie,

and health to the
 body.

Is to þe body · pure spiritual helthe, 284

Ergo paupertas est odibile bonum,

And contricioun confort · & *cura animarum.*

¶ Selde [sit] pouerte · þe sothe to declare,

2. It has few re-
 sponsibilities.

Or as iustyce to iugge men · enioined is no pore,

Ne to be a Maire aboue men · ne mynystre vnder kynges;

Selden is any pore yput · to punysshyn any peple; 289

Remocio curarum.

Ergo pouerte and pore men · perforen þe comaunde-
 ment,

Nolite iudicare quemquam. þe þridde:—

¶ Selde is any pore riche · but of riȝtful heritage;

Wynneth he nauȝt with weȝhtes fals · ne with vnseled

3. The poor do
 not win wealth
 falsely.

mesures, 292

Ne borweth of his neȝbores · but þat he may wel paye,

Possessio sine calumpnia.

¶ þe fierthe is a fortune · þat florissbeth þe soule

4. Poverty is the
 gift of God.

Wyth sobrete fram al synne · and also ȝit more;

It affaiteth þe flesshe · fram folyes ful manye, 296

A collateral conforte · crystes owne ȝifte,

280. *it*] C *om.*

281. *wote*] it woot O.

282. *a* (2)] COB *om.*

284. *spiritual*] perpetuel O.

285. *animarum*] COB *add the words the secounde, which is really only a title to the paragraph following.* Cf. l. 290.

286. [*sit* WR] sitte (*which is inferior spelling*) LCO; sytteþ B.

287. *Or*] For W. *as*] a B. *en-
 ioined—pore*] R *om.*

288. *to*] for to R. *a*] W *om.*
aboue] ouere R. *kynges*] kyng O.

289. *any*] enemye (!) R. *yput*] putte CB.

290. *The words þe þridde are really only a title to the paragraph following.* Cf. l. 294.

291. *any pore*] pore riȝt R. *of*] of his R.

292. *weȝhtes*] wȝtes W; weightes C; weȝtis OB; wites R. *with* (2)] COB *om.*

294. *fierthe*] ferþe WROB; ferde C. *is*] it is R. *a*] B *om.*

295. *synne*] synnes O.

Donum dei.

5. It is the
mother of
health.

¶ þe fyfte is moder of helthe · a frende in alle fondynges,
And for þe land euere a leche · a lemman of al clennesses,

Sanitatis mater.

6. The poor may
walk unrobbed
through the pass
of Alton;

¶ þe sexte is a path of pees · 3e, þorw þe pas of altoun
Pouerte myȝte passe · with-oute peril of robbynge, 301
For þere þat pouerte passeth · pees folweth after,
And euere þe lasse þat he bereth · þe hardyer he is of
herte ;

so poverty is a
safe path.

For-þi seith seneca · *paupertas est absque solitudine*
semita, 304

And an hardy man of herte · amonge an hepe of þeues ;

Juvenal, Sat. x.
22.

Cantabit [pauper] coram latrone viator.

7. It is a source
of wisdom.

¶ þe seueneth is welle of wisdome · and fewe wordes
sheweth,

For lordes alloweth hym litel · or lysteneth to his reson,
He tempreth þe tonge to-treuthe-ward · and no tresore
coueiteth ; 308

Sapiencie temperatrix.

8. It deals fairly
with others.

¶ The eigeteth is a lele laborere · and loth to take more
þan he may wel deserue · in somer or in wynter,
And if [he] chaffareth, he chargeth no losse · mowe he
charite wyne ;

Negocium sine dampno.

9. It is an uncer-
tain fortune,
[Fol. 62.]

¶ The nyneth is swete to þe soule · no sugre is swettere ;
For pacyence is payn · for pouerte hym-selue, 313
And sobrete swete drynke · and good leche in sykenesse,

298. *is*] it is þe R. *helthe*] hele R.

299. *land*] *so in* W; *lawde* RC;
Ieweðe O; lewid B. *Sanitatis*] Sani-
tas CB (and in MS. W).

300. *scete*] *sixte* it R. *path*] *pathe* O; *paap* B. *pas of*] *pa (sic)* R. *altoun*] Aultone WC; aultoun O; altone RB.

303. *þat*] O om. *he* (2)] R om.

304. *solitudine*] *solitudine* ROB.

305. [*pauper* O] *paupertas* LWCR
B; see Note. *viator*] *viatore* W.

306. *is*] it is R. *welle*] *wille* CB.

307. *For*] *Ther-fore* W. *litel*] *lite* R.

308. *He*] *For he* W. *and*] *þat* R. *Sapiencie, &c.*] R om.

309. *eigeteth*] *eighte* CB. *is*] it is R. *a*] B om. *laborere*] *labour* WCOB.

311. [*he* WCROB] L om.; but the line is marked. *chaffareth*] *chaffare* COB. *wynne*] *wynte* R.

312. *nyneth*] *nythe* it (*sic*) R; *ny-
gnte* B. *to*] *for* O. *is* (2)] COB om.

þus lered me a lettred man · for owre lordes loue,
 Seynt austyn, a blissed lyf · with-uten bysynesse, 316 and a blessing
without care."
 For body and for soule · *absque solitudine felicitas*.
 Now god, þat al good gyueth · graunt his soule reste,
 þat þus fyrst wrote to wyssen men · what pouerte was
 to mene!"

¶ "Allas!" quod haukyn þe actyf man þo · "þat, after
 my crystendome, 320 "Alas!" said
Haukyn, "how
sore it is to live
and sin!"

I ne hadde ben ded and doluen · for doweles sake!
 So harde it is," quod haukyn · "to lyue and to do synne.
 Synne suweth vs euere," quod he · and sori gan wexe,
 And wepte water with his eyghen · and weyled þe tyme,
 þat euere he dede dede · þat dere god displeyd; 325 Then he wept
for his sins,

Swowed and sobbed · and syked ful ofte,
 þat euere he hadde londe or lordship · lasse other more,
 Or maystrye ouer any man · mo þan of hym-self. 328
 "I were nouȝt worthy, wote god," quod haukyn · "to declaring him-
self unworthy to
wear more
clothes than a
shirt,
 were any clothes,

Ne noyther sherte ne shone · saue for shame one,
 To keure my caroigne," quod he · and cryde mercye faste,
 And wepte and weyled · and þere-with I awaked. 332 The dreamer
awakes.

315. *lettred*] lered R. *loue*] loue *dede*] dide dede WCO.
 of heuene W.

316. *a*] CB *om.* *bysynesse*] bisyn-
 nesse ladde W. Cf. C-Text.

317. *for* (2)] COB *om.* *absque*] R
om. *solitudine*] solitudine B.

319. *þus*] þis WCO.

320. *þe—þo*] R *om.*

321. *doweles*] dowel C.

322. *do*] do (*printed* do no) W.
 See Note.

323. *suweth*] scheweth R.

324. *tyme*] thyme C.

325. *euere he*] he euere WO. *dede*

326. *Swowed*] Swouned (*printed*
 Swound) W; Swonde C; He swowned
 B.

327. *or*] ouȝer W. *lordship*] larde
 (*corrected to lord*) O.

329. *wote god*] wite god R; COB
om. *were*] werien W; werie CR.

330. *Ne*] B *om.* *noyther*] nouth-
 er C; neiȝer WOB.

331. *caroigne*] cariogne C; careyne
 W; caroyne R; caroyne wiȝ B.

mercye faste] fast mercye COB.

332. *awaked*] waked C.

PASSUS XV (PROLOGUE TO DO-BET).

Passus xv^{us}: finit dowel, & incipit dobet.

It took me long
to make out what
Do-well was,

Many thought
me a fool,

because I
reverenced not
lords.

Again I slept.

I saw one
without tongue
or teeth,

A c after my wakyng · it was wonder longe,
 Ar I couth kyndely · knowe what was dowel.
 And so my witte wex and wanyed · til I a fole were,
 And somme lakked my lyf · allowed it fewe, 4
 And leten [me] for a lorel · and loth to reuerencen
 Lordes or ladyes · or any lyf elles,
 As persones in pellure · with pendauntes of syluer ;
 To seriauntz ne to suche · seyde nouzte ones, 8
 ‘God loke þow, lordes !’ · ne louted faire ;
 þat folke helden me a fole · and in þat folye I rauen,
 Tyl resoun hadde reuthe on me · and rokked me aslepe,
 Tyl I seigh, as it sorcerye were · a sotyl þinge with-al,
 One with-uten tonge and teeth · tolde me whyder I
 shulde, 13
 And wher-of I cam and of what kynde ; · I conjured
 hym atte laste,

TITLE. *So in W* ; Passus xiiij^{us}
de visionē, vt supra R ; Passus xv^{us}.
Explicit de do-wel, & Incipit primus
de do-bet C ; Passus xv^{us} de dowel.
Et incipit primus de dobet B ; Passus
quintodecimus O.

1. *Ac*] As B ; An C. *wakyng*]
walkyng R B. *wonder*] C om.

2. *couth*] koude WC ; coude RB.

3. *a*] B om.

5. [*me* WRB] LCO om.

7. *with*] and with COB.

8. *ne*] and R. *seyde*] and seide
R ; seide I W.

10. *me*] C om.

12. *it*] it of R. *a*] & O.

13. *whyder*] wonder R.

14. *of*] COB om. *of—kynde*]
whider I schulde R.

If he were crystes creature · for crystes loue me to
tellen.

¶ “I am crystes creature,” quod he · “and crystene in who said he was
Christ's creature,
many a place, 16

In crystes courte I-knowe wel · and of his kynne a
partye.

Is noyther peter þe porter · ne poule with his fauchoune, and known to
Peter and Paul.
þa[t] wil defende me þe dore · dyngge ich neure so
late.

At mydnyzt, at mydday · my voice so is yknowe, 20
þat eche a creature of his courte · welcometh me fayre.”

¶ “What ar ze called,” quod I, “in þat courte · I asked him his
name.
amonges crystes peple?”

“þe whiles I quykke þe corps,” quod he · “called am [Fol. 62 b.]
“Anima,” he
said,
I *anima*;

And whan I wilne and wolde · *animus* ich hatte; 24 “also animus,

And for þat I can and knowe · called am I *mens*; mens,

And whan I make mone to god · *memoria* is my name; memoria,

And whan I deme domes · and do as treuthe techeth,

þanne is *racio* my riȝt name · resoun an englisshe; 28 ratio.

And whan I fele þat folke telleth · my firste name is

sensus, sensus,

And þat is wytte and wisdom · þe welle of alle craftes;

And whan I chalange or chalange nouȝte · chepe or
refuse,

þanne am I conscience yealde · goddis clerke and his conscientia,

notarie; 32

15. *creature*] creature quod he B.
for—loue] anoon W.

16. *crystes*] criste C. a] R om.

17. *crystes*] crist C. his] CB om.

18. *ne*] ne (*printed* Nor) W. his]
þe R.

19. *þat*] so in WCOB; þa L; but
marked for correction.

20. *so is*] is so R. *yknowe*] knowe
W; knowen O.

21. *eche*] Ich R; Ilke C.

22. *quod I*] follows courte in COB.

23. *quykke*] quykne (*printed* quikne)
W; quikye R; quik was in COB.

corps] body C. *called*] I-cald R.

24. *and*] or O. *animus*] anima B.

25. *and*] W om. *mens*] mens.
thouȝte R.

28. *resoun*] & resoun O. *an*] on
WCOB.

29. *firste*] CB om.

31. *I*] O om. *chepe*] clepe O.

32. *conscience*] C om.

And whan I loue lelly · owre lorde and alle other,
amor. þanne is lele loue my name · and in latyn *amor* ;
 And whan I flye fro þe flesshe · and forsake þe caroigne,
and spiritus." þanne am I spirit specheles · and *spiritus* þanne ich
 hatte. 36
 Austyn and ysodorus · ayther of hem bothe
 Nempned me þus to name ; · now þow myȝte chese,
 How þow coueitest to calle me · now þow knowest alle
 my names.

See Isidore,
 Etymol. lib. xi.
 c. 1.

*Anima pro diuersis actionibus diuersa nomina
 sortitur: dum viuificat corpus, anima est ;
 dum vult, animus est ; dum scit, mens est ;
 dum recolit, memoria est. Dum iudicat, ratio
 est ; dum sentit, sensus est ; dum amat, amor
 est ; dum negat vel consentit, consciencia est ;
 dum spirat, spiritus est."*

"You have as
 many names as a
 bishop," said I.

¶ "Ȝe ben as a bisshop," quod I · al bourdyng þat
 tyme, 40

"For bisshopes yblessed · þei bereth many names,
Presul and pontifex · and metropolitanus,
 And other names an hepe · *episcopus & pastor."*

"I suppose you
 would fain know
 what they
 mean ?" said he.

¶ "þat is soth," seyde he · "now I se þi wille ! 44
 þow woldest knowe and kunne · þe cause of alle her
 names,

And of myne, if þow myȝtest · me þinketh by þi
 speche !"

"Yes," said I.

¶ "Ȝe, syre," I seyde · "by so no man were greued.
 Alle þe sciences vnder sonne · and alle þe sotyle
 craftes 48

34. *and*] C om.

35. *flye*] fle R.

36. *I*] I a W. *and*] WCOB om.

37. *ayther*] oþer B.

38. *now*] and now W. *myȝte*
 myȝtist O.

39. *now*] for now W. þow know-
 est] knawestow C ; knowest þow B.
alle] W om. *vult*] wlt (*vlt*) R. C.
scit] B om. ; sit R.

40. *as*] B om.

41. *þei*] COB om.

42. *metropolitanus*] metropolanus
 R.

45. *her*] my W.

46. *myne*] me W.

47. *so*] so þat B.

48. *sciences*] science ROB ; sciens

I wolde I knewe and couth · kyndely in myne herte !”

¶ “þanne artow inparfit,” quod he · “and one of prydes knyȝtes ; “Then you are too proud,” said he.

For such a luste and lykyng · lucifer fel fram heuene :

Ponam pedem meum in aquilone, & similis ero altissimo. Isaiah xiv. 14.

¶ It were aȝeynes kynde,” quod he · “and alkynnes resoun, 52 “No one can expect to know everything.

þat any creature shulde kunne al · excepte cryste one.

Aȝein such salomon speketh · and dispiseth her wittes,

And seith, *sicut qui mel comedit multum, non est ei bonum : Sic qui scrutator est maiestatis, opprimitur a gloria.* Prov. xxv. 27.

To englich men þis is to mene · þat mowen speke & here, Too much honey cloyeth the maw.

þe man þat moche hony eteth · his mawe it engleymeth ;

And þe more þat a man · of good mater hereth, 57

But he do þer-after · it doth hym double scathe :

Beatus est, seith seynt Bernard · *qui scripturas legit*, [Fol. 63.]

Et verba vertit in opera · fullich to his powere. 60 Cf. John xiii. 17.

Coueytise to kunne · and to knowe science

Pulte out of paradys · Adam and Eue,

Sciencie appetitus hominem immortalitatis [gloria] spoliavit. Lust of knowledge caused the fall.

And riȝte as hony is yuel to defye · and engleymeth þe mawe,

Riȝt so þat þorw resoun · wolde þe rote knowe 64

49. *I* (2)] OB om. *kneue*] knowe
COB. *couth*] kunne O.

50. *inparfit*] vnparfit CB. *prydes*] pride C.

52. *alkynnes*] alle kynnes W; alle kyne R; al kyns O; alkyn B.

53. *one*] R om.

54. *opprimitur*] opprimatur R.

56. *eteth*] eet R; eteis C. *it engleymeth*] it englaimes C; is englaymed R; is engleymed B.

59. *est*] B om.

60. *verba vertit*] vertit verba R.

fullich] follich R.

61, 62. C omits.

61. *science*] sciences W.

62. *Pulte*] so in R; Putte WB;

Pullede O. [*gloria* WO] gloriam LCRB.

63. *riȝte*] ȝet R.

64. *þat*] he þat W.

Of god and of his grete myztes · his graces it letteth.
For in þe lykyng lith a pryde · and a lycames
coueitise,

Azein crystes conseille · and alle clerkes techyng,

Rom. xii. 3.

That is, *non plus sapere quam oportet sapere.*

Freres and fele other maistres · þat to þe lewed men
prechen, 68

þe moeuen materes inmesurables · to tellen of þe
Trinite,

þat ofte tymes þe lewed peple · of hir bileue douten.

Doctors should
leave hard
matters, and
talk of the seven
sins,

Bettere byleue were mony · doctoures such techyng,
And tellen men of þe ten comaundementz · and touchen
þe seuene synnes, 72

And of þe braunches þat burgeouneth of hem · and
bryngeth men to helle,

And how þat folke in folyes · myspenden her fyue
wittes,

As wel freres as other folke · folilich spenen

and foolish
spending of
money.

In housyng, in haterynge · and in-to hiegh clergie
shewynge, 76

More for pompe þan for pure charite · þe poeple wote
þe sothe

þat I lye nouzt, loo ! · for lordes 3e plesen,

And reuerencen þe riche · þe rather for her syluer ;

Ps. xvi. 7
(Vulg.).

*Confundantur omnes qui adorant scul[p]tilia ;
& alibi :*

65. of] C om. grete] COB om. *graces*] grace COB.

66. þe] þat B. lith] lyges C. a (2)]
in a CB ; W om.

68. fele] R om. þe] WO om.

69. 3e] COB om. *inmesurables*]
so in CB ; *inmesurables* O ; *inmesur-*
able W ; *inmesurables* R.

70. R omits.

71. Better it were to manye doc-
tours · to leuen swich techyng W ;
Betere by-leue by mone · doctoures
techyng R ; Better to leue wer many ·
doctours swich techyng CB ; O like L,

with to bileue for byleue.

72. And] To C. þe (1)] C om.

73. CB om. *burgeouneth*] burioneþ
W ; bourgeleth R.

75. *spenen*] *so in* RC ; spenden W ;
þei spenden O ; spoken B. *In margin*
of O—Pride of Freris.

76. and] R om. *in-to*] COB om.

77. *poeple*] pople R ; peple W ; pe-
pile C.

78. lye] ne lye O.

79. þe (2)] R om. *sylyer*] goodis
O. [*sculptilia* WCROB] *scultilia* L.
mendacium] &c. R.

Ut quid diligitis vanitatem, & queritis mendacium? Ps. iv. 3 (Vulg.).

Go to þe glose of þe verse · 3e grete clerkes ; 80 Ye clerks, cringe
 If I lye on 3ow to my lewed witte · ledeth me to
 brennyng!

For as it semeth, 3e forsaketh · no mannes almesse, *Nota: de fratribus [margin of L.]*

Of vsureres, of hores · of auarous chapmen,
 And louten to þis lordes · þat mowen lene 3ow nobles,
 A3eine 3owre reule and Religoun · I take recorde at
 Ihesus, 85

þat seide to his disciples · *ne sitis personarum acceptores.* Cf. Deut. i. 17;
 ¶ Of þis matere I my3te · make a longe bible, xvi. 19.

Ac of curatoures of crystene peple · as clerkes bereth
 witnesse, 88

I shal tellen it for treuth sake · take hede who so
 lyketh!

¶ As holynesse and [honeste] · oute of holicherche
 spreadeth *As good teachers spread holiness,
 so evil teachers spread sin.*

þorw lele libbyng men · þat goddes lawe techen,
 Ri3t so out of holicherche · alle yueles spreadeth, 92

There inparfyt presthod is · prechoures and techeres.

And se it by ensample · in somer tyme on trowes,
 þere somme bowes ben leued · and somme bereth none ;

*Some boughs have leaves,
 some are bare.*

þere is a myschief in þe more · of suche manere bowes.
 Ri3t so persones and prestes · and prechoures of holy
 cherche, 97

þat aren rote of þe ri3te faith · to reule þe peple ;
 Ac þere þe rote is roten · reson wote þe sothe,

80. þe] þise W.

83. of (3)] and R.

85. and] & 3oure R. at] of COB.

86. *personarum acceptores*] R
transposes.

88. of (2)] ouer R. *In margin of*
O—Curatis.

89. *treuth*] truþes WCOB. *hede*]
 he (!) C. *lyketh*] lokes C.

90. *As*] And B. [*honeste* WCRO
 B] honestete L.

91. *lawe*] lawes R.

92. *yueles*] euel B. *spreadeth*]
 spreades C; spreaden O; spryngþ W.

93. *prechoures*] and prechoures R.

94. *And*] I W. *trowes*] trewes R.

96. *more*] more (*printed morre*)
 W; moore O.

97. *so*] so bi W. *cherche*] cherches
 R.

98. *þat aren*] Is þe R.

99. *Ac*] And WC.

[Fol. 63 b.]
If ye clerkes
would leave
rich clothing,

Shal neuere floure ne frute · ne faire leef be grene. 100
For-þi, wolde ȝe lettred leue · þe leecherye of clothyng,
And be kynde, as bifel for clerkes · and curteise of
crystes goodes,

unlearned men
would amend,

Trewe of ȝowre tonge · and of ȝowre taille bothe,
And hatien to here harlotrye · and nouȝt to vnderfonge
Tythes of vntrewe þinge · ytilied or chaffared, 105
¶ Lothe were lewed men · but þei ȝowre lore folwed,
And amenden hem þat mysdon · more for ȝowre en-
samples,

þan forto prechen & preue it nouȝt · ypocrysie it
semeth. 108

Hypocrisy is a
snow-hidden
dunghill, or a
whited wall.

For ypocrysie in latyn · is lykned to a dongehul,
þat were bysnewed with snowe · and snakes wyth-
inne;

¶ Or to a wal þat were whitlymed · and were foule
wyth-inne.

"Fairer words"
[in margin of C].

Riȝt so many prestes · prechoures and prelates, 112
ȝe aren enblaunched with *bele paroles* · and with
clothes also,

Ac ȝowre werkes and ȝowre wordes þere-vnder · aren
ful vnloulich.

¶ *Iohannes crysostomus* · of clerkes speketh and prestes,
Sicut de templo omne bonum progreditur, sic de
templo omne malum procedit.

101. ȝe] þe RB. *lettred*] lettred
men O.

102. *bifel*] fel O. *curteise*] cur-
tesie C.

103. *taille*] taile R; tail WCOB.

104. *hatien*] haue (!) C. *nouȝt*]
auȝt R.

105. *Tythes*] Tethes C. *of vntrewe*]
of trewe R; but of trewe W. *ytilied*
—*chaffared*] I-tyled or I-chafared R.

107. *amenden*] amenden W.
þat] þat þei R.

109. *For ypocrysie*] The which W.
is lykned] likned is CB. *dongehul*]
dunghou R.

111. CB omit. *whitlymed*] whyȝt-
lymed wifout O. *were*] O om.

113. ȝe] CB om. *aren*] Er C.
also] R om.

114. *Ac*] And RC. *ȝowre* (2)]
COB om. *þere*] B om. *ful*] B om.
vnloulich] whueliche (*sic*) R.

115. *crysostomus*] criostomus R.
progreditur] egreditur COB; *procedit*
R. *floret*] *floreret* O. *corruptum*] *co-*
rupta R. *omnium*] *omnium* (*printed*
omnis) W. *sacerdocium*] *sacerdos* R.
peccandum] *peccatum* R. *pallidum*
—*marcidum*] *marcidum* & *pallidum*
OCB. *intelligis*] *intellis* R.

*Si sacerdotium integrum fuerit, tota floret
ecclesia; si autem corruptum fuerit, omnium
fides marcida est.*

A sound
priesthood makes
a flourishing
church,

*Si sacerdotium fuerit in peccatis, totus populus
co[n]uertitur ad peccandum.*

*Sicut cum videris arborem pallidam & mar-
cibum, intelligis quod viciū habet in radice,
Ita cum videris populum indisciplinatum & ir-
religiosum, sine dubio sacerdotium eius non
est sanum.*

but, as a
withered tree
has an evil root,
so a wicked
people shews
an unsound
priesthood.

¶ If lewed men wist · what þis latyn meneth, 116

And who was myn auctor · moche wonder me þinketh,

But if many a prest bere · for here baselardes and here

broches,

A peyre bedes in her hande · and a boke vnder her
arme.

Sire Iohan & sire Geffray · hath a gerdel of syluer, 120

A basellarde, or a ballokknif · with botones ouergylte.

Ac a portous þat shulde be his plow · *placebo* to

segge,

Sir John and
Sir Geoffrey
have a silver
girdle.

Hadde he neure seruyse to saue syluer þer-to · seith it

with yvel wille!

Allas! 3e lewed men · moche lese 3e on prestes, 124

Ac þinge þat wykkedlich is wonne · and with false

sleigthes,

Things wickedly
won go to wicked
men.

Wolde neuere witte of witty god · but wykked men it

hadde;

116. *In margin of O*—Prestis.

117. *who*] B om.

118. *a*] R om. *bere*] heer O.
here (2)] B om. *for*—*broches*] for
here broches and for here baselardes ·
R.

119. *peyre*] peire of W. MS. O
(*which in l. 118 has heer for bere*)
has a totally different line here, viz.
Schulden go synge seruyseles · wip
sire philip þe sparwe.

120. *hath*—*gerdel*] han gyrdles O.

121. *or a*] and a CB; & O. *with*

botones] & barres O.

122. *Ac*] And C. *portous*] port-
hors WB; porthous C; porthos O;
portos R. *segge*] saye C.

123. *saue*] haue R. *seith*] sayes
C. *it*] B om. *seith*—*wille*] for
spendyng at ale O. *yvel*] euel R;
ydel WCOB.

125. *Ac*] And C.

126. *witte*] þe wit WCOB. *witte*
—*god*] of witty god þe wit COB.
hadde] maked R.

- þe which aren prestes inparfit · and prechoures after
syluer, 127
Sectoures and sudenes · somnoures and her lemmannes.
Evil got is evil spent. þis þat with gyle was geten · vngraciouslich is spended ;
So harlotes and hores · ar hulpen with such goodis,
And goddes folke for defaute þer-of · forfaren and
spillen.
Covetous clerks die intestate, ¶ Curatoures of holykirke · as clerkes þat ben auerouse,
Liztlich þat þey leuen · loselles it habbeth, 133
Or dyeth intestate · and þanne þe bisshop entreth,
And maketh murthe þere-with · and his men bothe,
and are blamed after death. And seggen, ‘he was a nygarde · þat no good myzte
[aspere] 136
To frende ne to fremmed · þe fende haue his soule !
For a wrecched hous he helde · al his lyf tyme ;
[Fol. 64.] And þat he spared and bispered · spene we in murthe.’
¶ By lered, by lewed · þat loth is to spende, 140
þus gone her godes · be þe goste faren.
Good men are lamented.” Ac for good men, god wote · gret dole men maken,
And bymeneth good mete-zyueres · and in mynde
haueth,
In prayers and in penaunces · and in parfyt charite.”
“What is charity ?” said I. ¶ “What is charite ?” quod I þo · “a childissh pinge,”
he seide ; 145
128. *Sectoures*] Seketoures R; Exe-
cutours W. *sudenes*] Sodenes WRB;
suddenes CO. *somnoures*] Somonours
W.
129. *þis*] That W. *spended*] spented
R; despended W.
130. *hulpen*] *so in* R; holpe WO;
holpen C. *with*] þoruþ O. *goodis*]
godeth (!) R.
131. *And*] Ac R.
133. *habbeth*] hase C; haþ B.
134. *þanne*] þer B.
135. *þere-with*] þer-myd W.
136. *[aspere*] WCRB] spare O; as-
spare L.
137. *fremmed*] fremde C; frem B.
138. *he helde*] held he W.
139. *bispered*] bi-spered R; bi-
sperde O; bispered CB. *spene*] *so in*
R; spende COB; dispende W. *we*]
we hit B; C *om.*
140. *By—lewed*] Be þei lered he
þei lewde O; Be he lewid be he lerid
B. *spende*] spene R; despense W.
141. *gone*] goon WC; goen R. *be*]
by C.
142. *dole*] deel O; del B; deel WC.
143. *in*] C *om.* *haueth*] hem
haueth RB.
144. *penaunces*] penaunce COB.
145. *childissh*] childist B. *sicut*]
sicut W (*but not printed*). *in—velo-*
rum] &c O. *In margin of L—*quid
est caritas.

"*Nisi efficiamini sicut parvuli, non intrabitis* Mat. xviii. 3.
in regnum celorum;

With-uten fauntelte or foly · a fre liberal wille."

¶ "Where shulde men fynde such a frende · with so
 fre an herte?

I haue lyued in londe," *quod* I · "my name is longe
 wille, 148

"My name,"
 said I, "is Long
 Will; I haue
 never found
 charity.

And fonde I neuere ful charite · bfore ne bihynde!

Men beth mercyable · to mendynantz & to pore,

And wolen lene *pere* þei leue · lelly to ben payed.

¶ Ac charite þat poule preyseth best · and most
 plesaunte to owre saueoure, 152

As *non* [*inflatur*,] *non* [*est*] *ambiciosa, non querit* 1 Cor. xiii. 4, 5.

que sua sunt,

I seigh neuere such a man · so me god helpe,

That he ne wolde aske after his · and otherwhile coueyte
 þinge þat neded hym nouȝt · and nyme it if he myȝte! All whom I haue
 covetous."

¶ Clerkis kenne me þat cryst · is in alle places; 156

Ac I seygh hym neuere sothly · but as my-self in a
 miroure,

It[a] in enigmatē, tunc facie ad faciem.

1 Cor. xiii. 12.

And so I trowe trewly · by þat men telleth of charite,

It is nouȝt championes fyȝte · ne chaffare, as I trowe."

¶ "Charite," *quod* he, "ne chaffareth nouȝte · ne
 chalengeth, ne craueth. 160

"Charity," said
 he, "is no
 trader.

As proude of a peny · as of a pounce of golde,

146. *fauntelte*] fauntee O.

147. *fynde*] CB om.

148. *I* (1)] B om. *lyued*] CB om.
I (2)] he W. *longe*] lange C. *In*
margin of L—nota. the name of
 thauctour (in a later hand). *In*
margin of R and O—Longe Wylle.

150. *pore*] þe pore O.

151. *leue*] loue C. *payed*] apayed
 R.

152. *Ac*] And C. *preyseth*] pre-
 cheþ O. *plesaunte to*] pleses C;
 pleseþ OB. *owre saueoure*] oure lord

W; god R. *As*] Is W; CB om.
 [*inflatur* WCROB] *inflatus* L. [*est*
 WCROB] L om.

155. *neded hym*] nedeth hym CO;
 hym neded R. *nyne*] take C. *he*
 thay C.

156. *kenne*] tellen O.

157. *Ac*] And C. *neuere*] O om. (!)
a] R om. [*Ita* COB] It L; Hic R;
 W om.

158. *And so*] Also B.

160. *ne* (2)] noþer R.

161. *of* (1)] as CB.

And is as gladde of a gounce · of a graye russet
As of a tunicle of tarse · or of trye scarlet.

He is ever glad. He is gladde with alle gladde · and good ty[1] alle
wykked, 164

And leueth and loueth alle · þat owre lorde made.

He curses no one. Curseth he no creature · ne he can bere no wratthe,
Ne no lykyng hath to lye · ne laughe men to scorne.
Al þat men seith, he let it soth · and in solace taketh,
And alle manere meschiefs · in myldenesse he suffreth ;

He covets not. Couciteth he none erthly good · but heuene-riche
blisse."

¶ "Hath he any rentes or ricchesse · or any riche
frendes?"

¶ "Of rentes ne of ricchesse · ne reccheth he neuere. 172
For a frende þat fyndeth hym · failed hym neuere at
nede ;

Mat. vi. 10. *Fiat-voluntas-tua* · fynt hym euer more.

Ps. xli. 6 (Vulg.). And if he soupeth, ette but a soppe · of *spera-in-deo*.

[Fol. 61 b.] He can purtreye wel þe *pater-noster* · and peynte it
with *aves*, 176

And other-while is his wone · to wende in pilgrymage,

He visits men in prison. þere pore men and prisoners liggeth · her pardoun to haue.
þough he bere hem no bred · he bereth hem swetter
lyfode,

Loueth hem as owre lorde biddeth · and loketh how
þei fare. 180

163. *tarse*] Carse C; say B. *trye*] tried CO; fyn B.

164. *tyl*] til WCRO; to B; *mis-written ty in L*; but marked for correction.

165. *And*] He R.

166. *Curseth*] Corseeþ W; Cursees C.

167. *hath to*] haue R. *men*] me R.

168. *let*] leet W; lat O.

170. *good*] godes R.

172. *ne* (1)] nor W. *ne* (2)] COB *om.* *reccheth*] rekkeþ W.

173. *fyndeth*] fynt R. *failled*] failles C. *hym* (2)] hy R.

174. *fynt*] fyndes C; fyndiþ OB.

175. *soupeth*] soupe CO. *ette*] eet R; eteþ W; he ete C; he etiþ OB.

176. *wel*] O *om.* *aves*] aue R; C *om.*

177. *is his wone*] is wone R; he is woned WB; he is wonte C; he is wone O. *in*] on W; o R; C *om.* *pilgrymage*] pilgrimages WCOB.

178. *prisoners*] prisoners COB. *liggeth*] lygges C; been O.

179. *hem* (1)] hym C. *lyfode*] O *om.*

180. *biddeth*] bit R.

¶ And whan he is wery of þat werke · þanne wil he
some tyme

Labory in a laundrye · wel þe lengthe of a myle,

He works in the
laundry,

And ȝerne in-to ȝouthie · and ȝepliche speke

Pryde with al þe appurtenaunce · and pakken hem to-
gyderes, 184

And bouken hem at his brest · and beten hem clene,

washing clean
all proud things;
Ps. vi. 7 (Vulg.).

And leggen on longe · with *laboravi in gemitu meo*,

And with warme water at his eyghen · wasshen hem
after.

And þanne he syngeth whan he doth so · & some tyme
seith wepyng, 188

Cor contritum & humiliatum, deus, non de- Ps. l. 19 (Vulg.).
spicies."

¶ "By cryst, I wolde þat I knewe hym," quod I · "no
creature leuere!"

¶ "With-uten helpe of Piers plowman," quod he · "his
persone seestow neuere."

Only Piers
Plowman can
shew him to you.

¶ "Where clerkes knowen hym," quod I · "þat kepen
holýkirke?"

¶ "Clerkes haue no knowyng," quod he · "but by
werkes and bi wordes. 192

Ac piers þe plowman · parceyueth more depper

What is þe wille and wherfore · þat many wyȝte suffreth,

Et vidit deus cogitaciones eorum.

Mat. ix. 4; Luke
xi. 17.

For þere ar ful proude-herted men · paciente of tonge,

181. *tyme*] B *om.*

182. *Labory*] *so* in R; Labouren
WCOB. a (1)] WCOB *om. wel*] O
om.

183. *ȝouthie*] þouȝt B. *speke*] seche
R (*which seems better*).

184. *appurtenaunce*] appurten-
aunces W; appurtenantz C; purten-
aunce R.

186. *leggen*] lyggen C. *on*] a B.

187. *eyghen*] eyȝes R; yen O.

188. *And*] R *om.*

189. *quod I*] COB *om.*

190. *Piers*] peres þe R. *seestow*]

seest þow ROB.

191. *Where*] Wheiþer W. *clerkes*
knowen] clergie knew CB. *þat*] þa
R. *kirke*] chereche RCB.

192. *knowyng*] knowlechyng R.
bi] COB *om.*

193. *Ac*] An C. *parceyueth*] per-
ceyued CO.

194. [*What* W] þat LR (*marked in*
L) Wher COB. *þe*] R *om. wille*]
welle CB. *wyȝte*] wit R; a wiȝt O.
Et] And R. *vidit*] vidis C.

195. *ar*] er C; arn O; is B:
herted] herte R.

Some proud men
are servile.

And boxome as of berynge · to burgeys and to lordes,
And to pore peple · han peper in þe nose, 197
And as a lyoun he loketh · þere men lakketh his werkes.
¶ For þere ar beggeres and bidderes · bed[e]men as it
were,

Some beggars
feign innocence.

Loketh as lambren · and semen lyf-holy, 200
Ac it is more to haue her mete · with such an esy
manere,
þan for penaunce and parfitnesse · þe pouerte þat such
taketh.

Man is known
only by his will.

¶ þere-fore by coloure ne by clergie · knowe shaltow
hym neuere,

Noyther þorw wordes ne werkes · but þorw wille one.
And þat knoweth no clerke · ne creature in erthe, 205

Piers is Christ;
1 Cor. x. 4.

But piers þe plowman · *petrus, id est, christus.*
For he ne is nouȝte in lolleres · ne in lande-leperes
hermytes,

Ne at aneres, þere a box hangeth · alle suche þei faiten.
Fy on faitoures · and *in fautores suos!* 209

Charity is God's
champion.

For charyte is goddis champioun · and as A good chylde
hende,

And þe meryest of mouth · at mete where he sitteth.
þe loue þat lith in his herte · maketh hym lyȝte of
speche, 212

And is [companable] and confortatyf · as cryst bit hym-
selue,

196. *burgeys*] burgeises W.

199. *ar*] aren R; arn O; er C.
[*bedemen* WROB] bedmen LC.

200. *lambren*] lambroun R; lam-
bern C. *semen*] semed R. *lyf*] ful
W.

201. *Ac*] And C. *with*] on R; in
COB. *an*] COB om.

202. *and*] or COB.

203. *coloure*] colon B. *hym*] hem
C; W om. Cf. l. 189.

205. *ne*] in (!) C. *in*] on W; an
R.

206. *id est*] i. W; hit is B.

207. *ne is*] nys WR; is COB.
lolleres] losellis O; freris B. *lande-
leperes*] land-lepynge B.

208. *at*] in B.

209. *faitoures*] a faytour B. *in*]
on C.

211. *meryest*] merþe B. *mouth*]
muthe R.

212. *þe*] To R.

213. [*companable* RCO] compaign-
able WB; compenable L. *confort-
atyf*] confortif C. *fieri—&c.*] tristes
fieri sicut yporerite (sic) R.

Nolite fieri sicut ypocrite, tristes, &c.

Mat. vi. 16.

For I haue seyn hym in sylke · and somme tyme in
russet,

[Fol. 65.]
He wears both
silk and russet.

Bothe in grey and in grys · and in gulte herneys,
And as gladlich he it gaf · to gomes þat it neded. 216

¶ Edmonde and Edward · eyther were kynges,
And seyntes ysette · tyl charite hem folwed.

Edmund and
Edward were
kings and
saints.

¶ I haue seyne charite also · syngen and reden,
Ryden and rennen · in ragged wedes, 220

Ac bidding as beggeres · bihelde I hym neuere.

Ac in riche robes · rathest he walketh,

Ycalled and ycrimiled · and his crowne shaue,

[And elenlich yeloped · in cipres & in tartaryne.] 224 He once wore a
friar's frock,
long ago.

And in a freres frokke · he was yfounde ones,

Ac it is ferre agoo · in seynt Fraunceys tyme ;

In þat secte sitthe · to selde hath he be knowen. 227

¶ Riche men he recomendeth · and of her robes
taketh,

þat with-uten wyles · leden her lyues,

Beatus est diues, qui, &c.

Eccclus. xxxi. 8.

¶ In kynges courte he cometh ofte · þere þe conseil is
trewe,

Ac if coueityse be of þe conseil · he wil nouȝt come
þer-inne.

In courte amonge iaperes · he cometh but selde, 232 He seldom
comes amongst
scoffers.

214. *seyn*] seyen W ; seen O.

215. *gulte*] gilt WCOB. *herneys*
hernes C.

216. *as*] also B.

217. *eyther*] ayther C ; eyþer of
hem B ; þope W.

218. *tyl*] so R ; for W.

219. *seyne*] yseyen WR. *reden*
redend (*altered to redAnd*) C.

221. *Ac*] And C. *beggeres*] a
begger B. *bihelde*] biholde C. I]
CB om.

222. *Ac*] And C.

223. *and*] O om. *ycrimiled*] I-
crymeled R ; y-crymyled W ; yery-
maylid O ; crymailed C. *shaue*] y-

shaue WR ; schauen O.

224. *From* O ; also in CB ; LWR
omit. cipres] cipyrs C ; purple B.
in (2)] B om. *tartaryne*] tarterine
C. *Possibly a spurious line ; not in*
Crowley.

225. *freres*] frere R.

226. *Ac*] And C. *ferre*] so in R ;
fer COB ; fern W.

227. *In*] And in COB. *he*] O om.
knownen] knowe R ; founde W.

228. *of*] B om.

229. *est*] B om.

231. *Ac*] And C. *nouȝt*] C om.

232. *but*] nouȝt but WOB ; nouȝt be
C.

For braulyng and bakbytyng · and beryng of fals
witnesses.

He is seldom in
the consistory.

¶ In þe constorie bifor þe comissarie · he cometh nouȝt
ful ofte,

For her lawe dureth ouer-longe · but if þei lacchen
syluer ;

And matrimoigne for monye · maken & vrmaken, 236

And þat conscience and cryst · hath yknitte faste,

þei vndon it vnworthily · þo doctours of lawe.

Once he lived
with bishops,

¶ Amonges erchebischopes and oper bischopes · And
prelates of holy cherche,

For to wonye with hem · his wone was sum tyme, 240

And cristes patrimonye to þe pore · parcel-mel dele.

but now avarice
bears the keys.

Ac auerice hath þe keyes now · and kepeth for his
kynnesmen,

And for his seketoours & his seruants · & somme for
here children.]

¶ Ac I ne lakke no lyf · but lorde, amende vs alle, 244
And gyue vs grace, good god · charite to folwe !

For who so myȝte mete with hym · such maneres hym
eyleth,

He neither
blames nor bans,
nor craves more.

Noyther he blameth ne banneth · bosteth, ne prayseth,
Lakketh, ne loseth · ne loketh vp sterne ; 248

Craueth, ne coueiteth · ne crieth after more,

Ps. iv. 9.

In pace in id-ipsam dormiam, &c.

þe moste lyfode þat he lyueth by · is loue in goddis
passioun,

Noyther he biddeth, ne beggeth · ne borweth to
ȝelde ;

233. *braulyng*] braggyn B.

234. *þe*] B *om.* *constorie*] *so in*
RB; Consistories WCO. *ful*] *ful*
(*printed* but) W.

236. *monye*] *monie* R.

237. *yknitte*] *knyt* C.

238. *þei*] *þat* C. *þo*] *the* C.

239—243. *In* R *only*. Cf. C-Text.

244. CB *omit*.

245. *And*] But B. *god*] C *om.*

246. *with*] *myd* W. *eyleth*] *aylip*
OB; C *om.*

247. *blameth ne banneth*] *bannes*
ne blamed C; *banneþ ne blameþ* O;
blanneþ ne blameþ B.

248, 249. *Transposed in* COB. *In*
pace—&c.] R *om.* *id*] C *om.*

250. *þat*] COB *om.* *by*] R *om.*

251. *he*] *he ne* R. *ne* (1)] *ne he* C.

Misdoth he no man · ne with his mouth greueth. 252

¶ Amonges cristene men · þis myldnesse shulde laste ;

In alle manere angres · haue þis at herte—

þat þough þei suffred al þis · god suffred for vs more,

God suffered yet
more for us.

In ensample we shulde do so · and take no veniaunce

Of owre foes þat doth vs falsenesse · þat is owre fadres

wille.

257

For wel may euery man wite · if god hadde wolde hym-
selue,

All was by God's
permission.

Sholde neuere Iudas ne iuwe · haue Ihesu don on

Rode,

Ne han martired peter ne Poule · ne in prisoun holden.

[Fol. 65 b.]

Ac he suffred in ensample · þat we shulde suffre also,

And seide to suche þat suffre wolde · þat *pacientes*

vincunt.

¶ *Verbi gratia,*” quod he · “and verrey ensamples

manye,

In *legenda sanctorum* · þe lyf of holy seyntes,

264

Read the Lives
of the Saints,

What penaunce and pouerte · and passioun þei suffred,

In hunger, in hete · in al manere angres.

Antony and Egidie · and other holi fadres

of Anthony
and Egidius,

Woneden in wildernesse · amonge wilde bestes ; 268

Monkes and mendynauntz · men bi hem-selue,

In spekes an in spelonkes · selden spoken togideres.

Ac noyther antony ne Egidy · ne hermite þat tyme

Of liouns ne of leoperdes · no lyfode ne toke,

272

who were fed
chiefly by birds.

But of foules þat fleeth · þus fynt men in bokes.

Excepte þat Egydie · after an hynde cryede,

254. *at*] *atte* R.

255. *god*] *go* R.

256. *shulde*] *schul* C. *no*] R *om.*

257. *owre*] O *om.*

258. *wel—man*] euery man may
wel R. *hadde*] R *om.* *wolde*] wold
W ; walde C. *selue*] sulue R.

259. *Sholde*] *Shul* C. *ne*] þe B.

260. *han*] haue RB.

261. *Ac*] And C. *shulde*] CB *o v.*

266. *in* (2)] and in COB. *manere*]

maneres C.

268. *wildernesse*] wildernesses R.
amonge] amonges R.

270. *an*] and WCROB. *in*] RCOB
om. *spelonkes*] spekelonkes CB.

271. *Ac*] And C.

272. *liouns*] leons W ; lyons R ;
lyouns COB. *ne* (2)] þei B.

273. *foules*] þe foules R ; foloughes (!)
C. *fleeth*] fleigh C ; flyen O. *þus*]
þat B. *fynt*] fyndeþ W ; fyndes C.

Egidius was
sustained by
a hind,

And þorw þe mylke of þat mylde best · þe man was
susteyned ;

And day by day had he hir nouzt · his hunger forto
slake, 276

But selden and sondrie tymes · as seith þe boke and
techeth.

Anthony by a
bird.

¶ Antony a dayes · aboute none tyme,

Had a bridde þat brouȝte hym bred · þat he by
lyued ;

And þough þe gome hadde a geste · god fonde hem
bothe. 280

Paul the first
hermit founded
the Augustine
friars.

¶ Poule *primus heremita* · had parroked hym-selue,

þat no man miȝte hym se · for mosse and for leues ;

Foules hym fedde · fele wynteres with alle,

Til he founded freres · of austines ordre. 284

St Paul made
baskets.

Poule, after his prechyng · panyers he made,

And wan with his hondes · þat his wombe neded.

St Peter fished.

Peter fished for his fode · and his felawe andrewē ;

Some þei solde and some þei sothe · and so þei lyued
bothe. 288

Mary Magdalen
lived in desert
places.

And also Marie Magdeleyne · by mores lyued and
dewes,

Ac moste þorw deuocioun · and mynde of god almiȝty.

I shulde nouzt þis seuene dayes · seggen hem alle,

þat lyueden þus for owre lordes loue · manye longe
ȝeres. 292

275. *mylde*] meke R; *hynde* B. *susteyned*] ysusteyned R.

276. *And*] Ac R (*which seems better*).

277. *tymes*] tyme R. *seith*] sayes C. *techeth*] teches C.

278. *a dayes*] on a day R. *none*] þe noon O.

279. *bred*] his brede R.

281. *had parroked*] and parroke (!) C; hadde parroked in R.

284. *ordre*] ordre or ellis freris Iyen B.

285. *Poule*] An-o-fer poule O.

panyers] payneres R.

286. *his* (1)] R *om*.

288. *solde*] shalde C. *sothe*] soȝen O; seþ B; sethed C; soden W; ceten R.

289. *Magdalcyne*] Maudeleyne W RO. *lyued*] R *om*. *and*] and by R.

290. *Ac*] And C.

291. *shulde*] shol C. *seggen*] tellen C.

292. *manye — ȝeres*] amonges wilde bestes R.

Ac þere ne was lyoun ne leopart · þat on laundes
wenten, No lion, leopard,
nor wild beast
harm'd them.

Noyther bere, ne bor · ne other best wilde,
þat ne fel to her feet · and fauned with þe tailles.
And if þei couth han yearped · by cryst, as I trowe,
þei wolde haue felde þat folke · bifor wilde foules. 297
[For alle þe curteisie þat bestes kunne · þei kidde þat
folke ofte

In likkyng and in lowynge · þere þei on laundes ȝede.]
Ac god sent hem fode bi foules · and by no fierse
bestes, God fed them
by birds, not by
beasts.

In menyng þat meke þinge · mylde þinge shulde fede ;
As who seith, religious · ryȝtful men shulde fynde, 302
And lawful men to lyf-holy men · lyfode brynge.

And þanne wolde lordes and ladyes · be loth to agulte,
And to take of her tenauntz · more þan treuth wolde,
Fonde þei þat Freres · wolde forsake her almesses, 306
And bidden hem bere it · þere it was yborwed.

For we ben goddes foules · and abiden alwey, 308 [Fol. 66.]

Tyl briddes brynge vs · þat we shulde lyue by.

For had ȝe potage and payn ynough · and peny-ale to
drynke, Pottage and
bread and penny-
ale should
suffice you.

And a messe þere-mydde · of o manere kynde,

ȝe had riȝt ynough, ȝe Religious · and so ȝowre reule me
tolde : 312

293. *lyoun*] leon W. *leopart*] leopard W; leopartz R; lyberde C.

295. *ne*] hit ne B. *fel*] fil WB. þe] hir C; here B. *tailles*] taile R.

298, 299. *In* R only.

300. *Ac*] And C. *foules*] fowle C. *no*] none B.

301. *shulde*] schul C.

302. *As*] As (*printed* Ac) W. *religious*] Religiouses WO. *shulde*] schul C. *fynde*] fede W.

303. *brynge*] sholde brynge W.

306. *Fonde*] so in R; Founde (*printed* Foulde) W; Founde CB; Founden O. *almesses*] almesse CR;

almyssse B.

307. *hem*] hym B. *yborwed*] borwed R.

308. *In margin of O*—Dietying of religious.

309. *vs*] vs meet C; vs mete OB.

310. *had*] haue O. *ynough*] O om.

311. *a messe*] a mees W; on messe R. *þere-mydde*] therwith C; þe mydde B. *o*] on R; any COB.

312. *had*] han O. *rugiet*] so in R; rugit WCOB. [*onager* WCROB] onerger L. *herbam habuerit*] habuerit herbam R. *brutorum—sufficiat*] R om. *quia*] O om.

Job vi. 5.

*Nunquam, dicit Iob, rugi[e]t [onager] cum herbam
habuerit? aut mugiet bos cum ante plenum
presepe steterit?*

*brutorum animalium natura te condempnat, quia
cum eis pabulum commune sufficiat; et aliunde
prodijt iniquitas tua.*

Unlearned men
might hence
learn to give less.

¶ If lewed men knewe þis latyn · þei wolde loke whom
þei ȝeue,

And auyse hem bifore · a fyue dayes or sexe,
Or þei amorgesed to monkes · or chanouns her rentes.

Why should
lords leave lands
away from their
heirs?

Allas! lordes and ladyes · lewed conseilliche haue ȝe 316
To ȝyue fram ȝowre eyres · þat ȝowre ayeles ȝow lefte,
And ȝiue to bidde for ȝow · to such þat ben riche,
And ben founded and feffed eke · to bidde for other.

¶ Who perfourneth þis prophecie · of the peple þat
now lybbeth, 320

Ps. cxi. 9 (Vulg.).

Dispersit, dedit pauperibus, &c.?

Truly, 'tis the
friars that give
to the poor!

If any peple perfourme þat texte · it ar þis pore
freres!

For þat þei beggen abouten · in buildynge þei spene,
And on hem-self sum · and such as ben her laboreres,
And of hem þat habbeth þei taken · and ȝyue hem þat
ne habbeth! 324

Rich men add
trees to a forest.

¶ Ac clerkes & knyȝtes · and comuneres þat ben riche,
Fele of ȝow fareth · as if I a forest hadde,
þat were ful of faire trees · and I fonded and caste

313. *whom*] wham R. *ȝeue*] gyfue C.

314. *a*] RO om.

315. *Or*] Er WOB; Ar RC.
amorgesed] amortiseden C; mortise-
den O; enmorteysed B. *rentes*]
rente W.

317. *ȝowre* (2)] C om. *ayeles*]
Ailes C. *ȝow lefte*] hadde CB.

318. *ȝiue*] ȝyueþ it WB. *to* (2)]
to (*misprinted* fo) W. *þat*] as R.

319. *founded*] I-founded R.

320. *þis*] the COB. *dedit*] deus B.

321. *þat*] this COB. *ar*] er C.

þis] þe B. *In margin of O*—Deri-
dendo.

322. *spene*] spenen O; spende RB;
spende it WC.

323. *such as*] on hym þat B. *as*]
R om.

324. *hem* (1)] CB om. *þei taken*]
y-take B. *and*] B om. *ȝyue*] ȝyueþ
W; ȝeuen B; gyfes C. *ne*] na C;
nede B; W om.

325. *Ac*] And C; As B.

327. *I*] B om. *fonded and*] fond
and B; foondand C.

How I myȝte mo þer-inne · amonges hem sette. 328

Riȝt so, ȝe riche · ȝe robeth þat ben riche,

Ye rich clothe
the rich,

And helpeth hem þat helpeth ȝow · and ȝiueth þere no
nede is.

As who so filled a tonne · of a fresshe ryuer,

and add water
to the Thames.

And went forth with þat water · to woke with themese,

Riȝt so, ȝe riche · ȝe robeth and fedeth 333

Hem þat han as ȝe han ; · hem ȝe make at ese.

¶ Ac Religious þat riche ben · shulde rather feste
beggeres

þan burgeys þat riche ben · as þe boke techeth ; 336

*Quia sacrilegium est res pauperum non pauperi-
bus dare.*

Peter Cantor,
cap. 47.

Item, peccatoribus dare, est demonibus immolare.

S. Hieron.

*Item, monache, si indiges et accipis, potius das
quam accipis. Si autem non eges, & accipis,
rapis.*

Epist. 66. 8.
Peter Cantor,
cap. 47.
Id. cap. 48.

*Porro, non indiget Monachus, si habeat quod
nature sufficit.*

For-þi I conseilte alle cristene · to confourmen hem to
charite ;

For charite with-oute chalengynge · vnchargeth þe
soule,

Charity delivers
souls from
purgatory.

And many a prisone fram purgatorie · þorw his preyeres
he delyu[e]reth.

Ac þere is a defaute in þe folke · þat þe faith kepeth ;

Wherfore folke is þe feblere · and nouȝt ferme of
bilieue. 341

329. ȝe (1)] þe B. *robeth*] so in W ;
robet C ; robbeth R ; robben O ; rob-
biþ B. See l. 333.

331. *tonne*] *tonne or tonne* W ; *tonne*
ful R ; *tunne* OB. *fresshe*] ful R.

332. *woke—themese*] *wooke wiþ þe*
temse O. In margin of O—*Quid est*
dare impijs.

333. *robeth*] so in WC ; robbeth R ;
robben O ; robbiþ B.

335. *Ac*] And C. *feste*] *fede* R.

336. *burgeys*] *burgeises* W. *I-
tem* (1)] *Item idem* R. *Item* (2)—
rapis] R *om.*

337. *confourmen*] *conforte* B.

338. *þe soule*] R *om.*

339. *his*] is B. *he*] COB *om.* ; is
R. *delyuereth*] so in WOB ; *deliueres*
C ; *deliuered* R ; *delyureth* L.

341. *Wherfore*] *Where* R. *is*] been
O. *feblere*] *fibler* C.

Of counterfeit
coin.

As in lussheborwes is a lyther alay · and ȝet loketh he
lyke a *sterlynge*,

þe merke of þat mone is good · ac þe metal is fieble ;

[Fol. 66 b.]

And so it fareth by some folke now · þei han a faire
speche, 344

Croune and crystendome · þe kynges merke of heuene,

Man's soul is
alloyed with sin.

Ac þe metal, þat is mannes soule · with synne is foule
alayed ;

Bothe lettred and lewede · beth allayed now with
synne,

That no lyf loueth other · ne owre lorde, as it semeth.

For þorw werre and wykked werkes · and wederes vn-
reasonable 349

Weatherwise
men are now-a-
days at fault.

Wederwise shipmen · and witti clerkes also

Han no bilieue to þe lifte · ne to þe lore of filosofres.

¶ Astrymyanes alday · in her arte faillen, 352

þat whilum warned bifore · what shulde falle after.

Shipmen and shep[h]erdes · þat with shipp & shepe
wenten,

Wisten by þe walkene · what shulde bityde ;

As of wederes and wyndes · þei warned men ofte. 356

Tillers could once
calculate the
yield of the soil ;

Tilieres þat tiled þe erthe · tolden her maistres,

By þe sede þat þei sewe · what þei selle miȝte,

And what to lene and [what] to lyue by · þe londe was
so trewe. 359

Now failleth þe folke of þe flode · and of þe londe bothe,

342. *As*] And COB. *lyther*] lufer
¶.

343. *mone*] moneie C ; monee W.
ue] and C.

346. *Ac þe*] And þat C. *mannes*]
man C. *alayed*] allaied C.

347. CB *omit*.

348. *it semeth*] I leue O.

349. *For*] For what R.

350. *witti*] O *om*.

351. *lifte*] lif B. *philosofres*] phi-
losophie B.

352. *Astrymyanes*] Astrimyanes R ;
Astromyens OB ; Astronomiens WC.

353. *falle*] byfalle R.

354. *Shipmen*] Chapmen CB.
shepherd] so in W ; shepherdes R ;
sheperdes L ; sheperdis B ; shiperdes
C ; heerdis O. *shepe*] shipmen CB.

355. *walkene*] walkne W ; wolken
C ; welken OB ; wakkne R.

356. *As*] And B. *and*] and of RB.

357. *tiled*] tilien B.

358. *By*] Whi B.

359. [*what* WCOB] LR *om*. *lyue*]
leue RB.

360. *þe* (2)] O *om*.

Shep[h]erdes and shipmen · and so do þis tilieres ; 361

Noither þei kunneth ne knoweth · one cours bi-for an-
other. but are now at
a loss,

Astrymyanes also · aren at her wittes ende ;

Of þat was calculed of þe element · þe contrarie þei
fynde. 364

Gramer, þe grounde of al · bigyleth now children ;

For is none of þis newe clerkes · who so nymeth hede,
þat can versifye faire · ne formalich enditen ; None of these
new clerks
can versify,

Ne nouȝt on amonge an hundreth · þat an auctour can
construe, 368

Ne rede a *lettre* in any langage · but in latyn or in
englissh. nor read more
than Latin or
English,

Go now to any degre · and but if gyle be mayster,

And flaterere his felawe · vnder hym to fourmen,

Moche wonder me thynketh · amonges vs alle. 372

Doctoures of decrees · and of diuinite Maistres,

þat shulde konne and knowe · alkynnes clergye,
And answeere to argumentz · and also to a *quodlibet*, Masters of
divinity know
no logic,

(I dar nouȝt seggen it for shame) · if suche weren
apposed, 376

þei shulde failen in her filosofye · and in phisyk
bothe.

Wher-fore I am afered · of folke of holikirke,

Lest þei ouerhuppen as other don · in offices & in
houres. Even churchmen,
perhaps, skip the
services.

361. *Shepherd*] *so* in WO ; Shep-
erdes L ; Schipherdes C ; Scheperdes
R ; sheepperdis B.

362. *kunneth*—*knoweth*] *kanne* ne
knaues C.

363. *Astrymyanes*] *Astrimyanes* R ;
Astromyens B ; *Astronomyens* WCO.

364. *þe element*] *þe* elementz C ;
þe elementis OB ; *element* (*sic*) R.

365. *bigyleth*] *bigles* (*sic*) C.

366. *nene*] now CB. *nymeth*] *nymeth*]
takes C.

367. W *omits. enditen*] *endenten*
R.

368. *Ne nouȝt*] *Nauȝt* W ; Is not
O.

369. *in* (2)] COB *om. or in*] and
COB.

370. *if*] B *om. be*] me (!) C.

371. *flaterere*] *flatre* R.

372. *Moche*] And muche R.

374. *alkynnes*] *alkynne* R ; alle
kynnes WCB ; *alkyns* OB.

377. *in* (1)] of WCOB. *in* (2)]
in her O ; B *om.*

379. *ouerhuppen*] *ouer-hippen* RCB,
offices] office W.

Ac if þei ouerhuppe, as I hope nouȝte · owre bylene
suffiseth ; 380

Mere faith, they
say, suffices.

As clerkes in *corpus-christi* feste · singen & reden,

þat *sola fides sufficit* · to saue with lewed peple.

¶ And so may sarasenes be saued · scribes and iewes ;

Allas þanne ! but owre loresmen · lyuen as þei leren vs,

And, for her lyuyng, þat lewed men · be þe lother god
agulten.

Saracens too
believe in one
God.

For sarasenes han somwhat · semyng to owre bileue,

For þei loue and bileue · in o persone almyȝty ;

And we, lered and lewede · in on god bileueth. 388

Ac one Makometh, a man · in mysbileue

Brouȝte sarasenes of Surre · and se in what manere.

[Fol. 67.]
Mahomet went
to Syria, and
tamed a dove.

þis Makometh was a crystene man · and for he moste
nouȝte be a pope,

In-to Surre he souȝt · and þorw his sotil wittes 392

Daunted a dowue · and day and nyȝte hir fedde ;

þe corne þat she cropped · he caste it in his ere.

And if he amonge þe poeple preched · or in places
come,

The dove pecked
at his ear for
corn.

þanne wolde þe coluer come · to þe clerkes ere, 396

Menynge as after meet · þus Makometh hir enchaunted,

A[nd] dide folke þanne falle on knees · for he swore in
his prechyng,

þat þe coluer þat come so · come fram god of heuene

380. *Ac if*] And if WC ; Ac þouȝ R.
ouerhuppe] oue-hippe (*sic*) R ; ouer-
huppe CB. *suffiseth*] suffise C ; suffi-
cit R.

381. *singen—reden*] syngynge and
redynge C.

383. *may*] many B.

384. *lyuen*] leuen CB.

385. *agulten*] agylte C ; to agulten
O ; a-gilten B.

387. *o*] on R ; oo B.

388. *bileueth*] bileues C ; beleuen
O ; almyȝty W ; Crowley *has* beleue.
Here R *adds a line, which seems*
superfluous—Cristene and vncristene ·
on one god bileueth.

389. *Ac*] And WO ; An C. *in*
of (1) O.

390. *Brouȝte*] *at the end of l.* 389
in W.

391. *a*] RCOB *om.* *crystene*]
cristend C. *man*] WCOB *om.*

393. *Daunted*] He daunted W.

394. *ere*] here R.

395, 396. R *omits*.

395. *places*] place CB. *come*]
commue (*sic*) B.

396. *þe* (1)] C *om.* *to*] in-to O.

397. *as*] B *om.* *enchanted*]
chaunted R.

398. *And* WCROB] A L.

399. *coluer*] culuer RB.

As messenger to Makometh · men forto teche. 400

And þus þow wyles of his witte · and a whyte dounue,
Makometh in mysbileue · men and wommen brouzte,
þat lered þere and lewed ȝit · lyuen on his lawes.

Thus he misled
many.

¶ And sitth owre saucoure suffred · þe sarasenes so
bigiled, 404

þow a crystene clerke · acursed in his soule ;

Ac for drede of þe deth · I dar nouȝt telle treuthe,
How englissh clerkes a coluer feden · þat coucittyse
hatte,

But Englishmen
nourish a dove
named Avarice.

And ben manered after Makometh · þat no man vseth
treuth. 408

¶ Ancres and hermytes · and monkes and freres

Peren to apostles · þow her parfit lyuynge.

Wolde neuere þe faithful fader · þat his min[i]stres
sholde 411

God's ministers
should take no
ahns,

Of tyrauntz þat teneth trewe men · taken any almesse,

But done as Antony did · Dominik and Fraunceys,

but live like St
Francis.

Benet & Bernarde · þe which hem firste tauȝte

To lyue bi litel & in lowe houses · by lele mennes
almesse. 415

Grace sholde growe & be grene · þow her good lyuynge,

And folkes sholde fynde · þat ben in dyuerse sykenesse,

þe better for her byddynges · in body and in soule.

Her preyes and her penaunces · to pees shulde brynge

Their prayers
should bestow
peace;

Alle þat ben at debate · and bedemen were trewe ; 420

400. *As*] And R.

401. *a*] B *om.*

403. *lered—lewed*] lyued þo þere
and lyue W. *þere*] CB *om.* *lyuen*]
leuen RCO; leuen W; lieuen B. Cf.
I. 576.

404. *so*] þus B.

406. *Ac*] *so in* R; And COB; W
om.

407. *hatte*] *hiȝte* W; *hatteþ* B.

408. *vseth*] vsed C.

410. *Peren*] Peeren W; Peres R.
to] to þe W.

411. *fader*] *fadiþ* B. *ministres*

WC] *mynystres* O; *mynystris* B;
minstres LR; Crowley *has* ministers.

412. *teneth*] *tenees* C.

413. *Antony*] *domynyk* O. *Do-*
minik] *antony* O. *and*] or R.

415. *ȝ*] O *om.* *almesse*] *fyndynge*
R.

416. *Grace*] *Grasse* R. *good*] *lele*
R.

417. *folkes*] *folke* RC. *fynde*] *fare*
W (*which seems better, but lacks*
authority); Crowley *has* find.

419. *shulde*] *schuld* hem R.

Mat. vii. 7.

Petite & accipietis, &c.

Salt preserveth.

Salt saueth catel · seggen þis wyues ; 421

Mat. v. 13.

Vos estis sal terre, &c.

þe heuedes of holicherche · and þei holy were,

Cryst calleth hem salt · for crystene soules ;

*Et si sal euanuerit, in quo salietur.*Unsalted flesh
is unsavoury.

Ac fresshe flesshe other fisshe · whan it salt failleth,

It is vnsauory, for soth · ysothe or ybake. 425

So is mannes soule sothly · þat seeth no good ensauple

Of hem of holycherche · þat þe heigh weye shulde teche,

And be gyde, and go bifore · as a good baneoure, 428

And hardy hem þat bihynde ben · and ȝiue hem good
euydence.Eleven men
converted the
world; we have
more preachers
now.

¶ Elleuene holy men · al þe worlde torned

In-to lele byleue ; · þe liztloker, me thynketh,

Shulde al maner men · we han so manye Maistres, 432

Prestes and prechoures · and a pope aboue,

þat goddes salt shulde be · to saue mannes soule.

[Fol. 67 b.]

¶ Al was hethenesse some tyme · Ingelond and Wales,

Til Gregory gerte clerkes · to go here and preche. 436

St Augustine
converted the
king of Kent.

Austyn at Caunterbury · crystened þe kynge,

And þorw myracles, as men may rede · al þat marche
he torned

To cryst and to crystendome · and crosse to honoure,

And fulled folke faste · and þe faith tauȝte 440

More þorw miracles · þan þorw moche prechyng,

421. *catel*] þe catel WP. *seggen*] saynge C.422. *heuedes*] heedis O.423. *crystene*] cristynes C; cristned B.424. *Ac*] For W; And C.425. *ysothe*] so in O; y-sothen B; ysoothe C; sothen R; ysoden W; Crowley *has* sodden. *ybake*] baken R.426. *seeth*] sayes C. *ensauple*] ensamples W; sauple B.428. *baneoure*] banner C; *but in margin of C* is *baneour*; Banyer W.429. *bihynde ben*] been bihynde O.430. *Elleuene*] Enleuene B.431. *liztloker*] liztliker O. *thynketh*] thynke C.435. *Ingelond*] Engeland WC; Eng-land O; englong B; england R.436. *gerte*] so in CO; garte W; and gerte RB. *to—and*] to go and to RCO; gunnen go and B.437. *kynge*] kynge þere R.438. *may*] so in R; mowe C; mowen O; mown B; mow (*printed now*) W.440. *fulled*] follede W. *faste*] f-om.

As wel þorw his werkes · as with his holy wordes,
And seyde hem what fullynge · and faith was to mene.

¶ Cloth þat cometh fro þe weuyng · is nouzt comly to
were, 444 Cloth new-woven
is not fit for wear.

Tyl it is fulled vnder fote · or in fullyng stokkes,
Wasshen wel with water · and with taseles cracched,
Ytoked, and ytented · & vnder tailloures hande.

And so it fareth by a barne · þat borne is of wombe,
Til it be crystened in crystes name · and confermed of
A child new-born
is not fit for
heaven.

þe bisshop, 449

It is hethene as to heueneward · and helpeles to þe
soule.

¶ Hethene is to mene after heth · and vntiled erthe ;
As in wilde wilderness · wexeth wilde bestes, 452 The word
heathen is from
heath.

Rude and vnresonable · rennenge with-out [croperes].

¶ 3e [mynnen] wel how matheu seith · how a man
made a feste ;

He fedde hem with no venysoun · ne fesauntes ybake,
But with foules þat fram hym nolde · but folwed his
whistellynge ; 456

Ecce altitua mea & omnia parata sunt, &c. ;

Mat. xxii. 4.

And wyth calues flesshe he fedde · þe folke þat he
loued.

þe calfe bytokeneth clenness · in hem þat kepeth lawes. A calf betokens
cleanness.

¶ For as þe cow þorw kynde mylke · þe calf norissbeth
til an oxe,

So loue and lewte · lele men susteyneth, 460

443. *what*] wat was B.

445. *is*] *so in R and Crowley* ; be
WCOB. *fulled*] fouled (!) C.
stokkes] stoke B.

446. *Wasshen*] I-waschen R.
taseles] taselles C ; taslis B.

447. *Ytoked*] Ywalked C. *ytented*]
so in C ; tentted R ; y-teynted WOB.
hande] handes R.

448. *And*] Riȝt W. *of*] of a W.

453. [*croperes* C] *croperis* B ;
croperes (*and ciphers in margin*) O ;
cropiers W ; *keperes* R ; *miswritten*

creperes in L ; Crowley *has ciphers*.

454. [*mynnen* W] *menen* O (*and
Crowley*) ; *miswritten* *nymmen in L* ;
nemen B ; take CR ; *observe the al-
literation*. *how*] hede whate R.

455. *hem*] hem (*printed him*) W.

456. *folwed*] folowen C ; folwe B.
altitua] *volatilia* B.

457. *And*] O *om*.

459. *norissbeth*] *nerisshe* C.

460. *So*] So doth R. *and*] & and
L (*by mistake*). *lele*] and lele R.
susteyneth] *sustened* CB.

As a calf desires
milk, so just men
desire mercy.

And maydenes and mylde men · mercy desiren ;

Riȝt as þe cow-calf · coueyteth swete mylke,

So don riȝtful men · mercy & treuthe.

[And by þe hande-fedde foules · his folk vnderstonde,

þat loth ben to louye · with-outen lernynge of en-
saamples. 465

As fowls come
when whistled
to, so rude men
follow clerks.

Riȝt as capones in a court · cometh to mennes whist-
lynge,

In menyngge after mete · folweth men þat whistlen,

Riȝt so rude men · þat litel reson cummeth, 468

Louen and by-leuen · by lettred mennes doynge,

And by here wordes and werkes · wenen and trowen.

And, as tho foules to fynde · fode after whistlynge,

So hope þei to haue · heuene þoruȝ her whistlynge. 472

The maker of the
feast is God.

And by þe man þat made þe feste · þe mageste hymeneth ;

þat is, god of his grace · gyueth al men blisse ;

With wederes and with wondres · he warneth vs with
a whistlere,

Where þat his wille is · to worschipe[n] vs alle, 476

And feden vs and festen vs · for euere-more at ones.]

Parsons and
priests will be
wroth with me ;

¶ Ac who beth þat excuseth hem · þat aren persounes
and prestes,

þat heuedes of holycherche ben · þat han her wille here,

With-oute trauaille, þe tithe del · þat trewemen

biswynkyn, 480

þei wil be wroth for I write þus · ac to witnesse I take

Bothe Mathew and Marke · and *Memento-domine-*
dauid ;

but see Ps.
cxxx. 1, 6
(Vulg.).

[*Ecce audiuius eam in effrata, &c.*]

What Pope or prelate now · perfourneth þat cryst
hiȝte,

462. *as*] so O. *swete mylke*] melk
swete W.

464—477. *In R only. A very
curious passage. Cf. l. 455 above.*

465. *louye*] written like *loufe*.

478. *Ac*] And C. *beth*] ben C.
þat (2)] R om. *aren*] so in RC ; *arn*

OB ; ben W.

479. *heuedes*] hedes CB. *cherche*]
cherches R.

481. *wil*] wol W ; wole R ; welen
O ; wiln B. *ac to*] ac OB ; and C.

482. [*Ecce—&c.*] in R only ; *eam*
is miswritten cum ; see Pass. X. 68.

Ite in uniuersum mundum & predicate, &c. ?

Mark xvi. 15.

¶ Allas! þat men so longe · on Makometh shulde
byleue, 484

So many prelates to preche · as þe Pope maketh,
Of Nazareth, of Nynyue · of Neptalim, and damaske, See how many
þat þei ne went as cryst wisseth · sithen þei wil[ne] a bishops the pope
name, makes!

¶ To be pastours and preche · þe passioun of Ihesus, [Fol. 68.]
And as hym-self seyde · so to lyue and deye; 489

Bonus pastor animam suam ponit, &c. ; John x. 11.

And seyde it in sauacioun · of sarasenes & other.
For crystene & vncristene · cryst seide to prechoures,

Ite vos in vineam meam Mat. xx. 4.

And sith þat þis sarasenes · scribes, & Iuwes 492
Han a lippe of owre byleue · þe liztloker, me thynketh,
þei shulde torne, who so trauaille wolde · to teche hem
of þe Trinite,

Querite & inuenietis, &c. Mat. vii. 7.

¶ It is reuth to rede · how riȝtwis men lyued,
How þei defouled her flessch · forsoke her owne wille, Good men of
Fer fro kitth and fro kynne · yuel yclothed ȝeden, 497 old suffered
Badly ybedded · no boke but conscience, many things.
Ne no richchesse but þe Rode · to reioyse hem Inne;

Absit nobis gloriari, nisi in cruce dominici nostri, &c. Gal. vi. 14.

¶ And þo was plente & pees · amonges pore & riche;
And now is routhe to rede · how þe red noble 501 The noble is
Is reuerenced or þe Rode · receyued for þe worthier preferred to the
cross.

484. *shulde*] schullen R. *byleue*
so beleue O.

487. *wisseth*] wissed C. [*wilne a*
R] wil a L; wille haue W; wol haue
C; wolen haue OB; but R is right.

488, 489. *þe passioun—seyde*] re-
tained in MS. W, but omitted in
printed copy. so] W om. *deye*] to
dye W. *ponit*] B om.

490. *it*] it is B.

491. *For*] To R. *&*] and to R.

492. *sith*¹ sitthen R.

493. *Han*] Hand (!) C. *liztloker*
liztliker O; lightlier WC. *me thynk-*
eth] it semeth R.

494. *trauaille wolde*] trauailed W.
to] & R.

495—531. R omits.

496. *forsoke*] & forsoken B.

498. *Badly*] ful baddeli B.

501. *red*] reed C; rede B.

502. *or*] er WCOB. *receyued*] and
receyued WB. *þe* (2)] W om.

þan crystes crosse, þat ouer-cam · deþ and dedly synne.

¶ And now is werre and wo · and who so why axeth,
For coueityse after crosse · þe crowne stant in golde.

All men honour
the cross that is
engraved upon
coins.

Bothe riche and religious · þat Rode þei honoure, 506
þat in grotis is ygraue · and in golde nobles.

For coueityse of þat crosse · men of holykirke
Shul tourne as templeres did · þe tyme approacheth faste.

The fall of
the Templars.

¶ Wyte 3e nouȝt, wyse men · how þo men honoured
More tresore þan treuthe? · I dar nouȝt telle þe sothe;
Resoun & riȝtful dome · þo Religious demed. 512

Riȝt so, 3e clerkes · for ȝowre coueityse, ar longe,
Shal þei demen *dos ecclesie* · and ȝowre pryde depose,

Luke i. 52.

Deposuit potentes de sede, &c.

¶ Ȝif knyȝthod & kynde wytte · and comune con-
science

Bishops shall
live like
Leuites.

Togideres loue lelly · leueth it wel, 3e bisshopes, 516
þe lordship of londes · for euere shal 3e lese,
And lyuen as *leuitici* · as owre lorde ȝow techeth,

Per primicias & decimas.

Constantine's
gift condemned
by an angel.

¶ Whan costantyn of curteysye · holykirke dowed
With londes and ledes · lordeshipes and rentes, 520

An Angel men herde · an heigh at Rome crye,
'*Dos ecclesie* þis day · hath ydronke venym,
And þo þat han petres powere · arn apoysoned alle.'
A medecyne mote þer-to · þat may amende prelates,

[Fol. 68 b.]

þat sholden preye for þe pees; · possessioun hem letteth,
Take her landes, 3e lordes · and let hem lyue by dymes.

504. *axeth*] askep W.

505. *stant*] standes C.

507. *in* (2)] C om. *nobles*] nobiles C.

509. *tourne*] ouerturne B.

510. *wyse*] ye wise WO. *In margin of* L—the fall of the church through covitoursnes (*in a later hand*).

512. *þo*] þoo O; þe W. *demed*] danneden B.

514. *þei*] *glossed* i. resoun &c. *in* L.

515. *comune*] þe commune by W; comune & B. *Crowley has*—& com-

mune by conscience.

517. *londes*] youre londes W. *shal 3e*] ȝe schul O; ye schul CB.

518. *lyuen*] leuen C. *ȝow*] W om. *decimas*] diuicias CB.

521. *an heigh*] on hyȝ O; on heiȝ B.

522. *In margin of* O—Hodie venenum est effusum in ecclesia domini.

524. *mote*] moot W; mot C; mo B; muste O.

526. *let hem*] leteth hym C. *dymes*] dismes CB.

If possessioun be poysoun · & inparfit hem make,
 Good were to dischargen hem · for holicherche sake,
 And purgen hem of poysoun · or more perile falle. 529

It were well to
 free churchmen
 from such poison.

¶ 3if presthod were parfit · þe peple s[h]olde amende,
 þat contrarien crystes lawe · and crystendome dispise.
 For al paynym[es] prayeth · and parfitly bileueth 532
 In þe holy grete god · and his grace þei asken,
 And make her mone to makometh · her message to
 shewe.

Paynyms pray
 to God and
 Mahomet,

þus in a faith lyueth þat folke · and in a false mene,
 And þat is routhe for riȝtful men · þat in þe Rewme
 wonyen, 536

And a peril to þe pope · and prelatis þat he maketh,
 þat bere bisshopes names · of Bedleem & babiloigne;
 [¶ Whan þe heye kynge of heuene · sent his sone to
 erthe,

which is a peril
 to the pope.

Many miracles he wrouȝte · man for to turne; 540
 In ensauple þat men schulde se · þat by sadde resoun
 Men miȝt nouȝt be saued · but þoruȝ mercy and grace,
 And thorouȝ penaunce and passion · and parfit byle[f];
 And by-cam man of a mayde · and *metropolitanus*,

Christ wrought
 many miracles,

And baptised and [bishoped] · with þe blode of his
 herte 545

baptized men,
 and confirmed
 them with his
 blood.

Alle þat wilned, and [wolde] · with inne-wit by-leue it.

527. *In margin of L (in a late hand)*—a medycyne to emende prelates, &c.

528. *were*] it were B. *cherche*] so in CB; *chirches* WO.

529. *of*] of þat B. *or*] er WCOB.

530. *presthod*] prested C. *sholde*] solde L, but marked; schul C.

532. *paynymes*] so in WCOB; *paynym* L. *prayeth*] preire B. and *—bileueth*] to on persone to helpe R.

533. *In—god*] On o god þei greden R. *þei*] R om.

535. *in* (2)] B om.

536. *for*] for þe R.

537. *a*] in a CB; in O. *and* (2)] and to R.

538. *berre*] bereth R. *Bedleem*] Bethleem WRCOB. *ȝ*] and of RCOB.

539—556. *In R only. Properly, this passage belongs to the C-text, as, in the other MSS., l. 538 is closely joined to the line following it. Thus we find in L—of Bedleem & babiloigne, þat hippe aboute in Engelonde, &c. See l. 557.*

543. *bylef*] *miswritten* byle in R; cf. C-text.

545. *[bishoped]* *written* bischiued in R; cf. C-text.

546. *[wolde]* *wolod* R; cf. C-text. *inne-wit*] *a better spelling would be* inwit.

Many a seint sytthen · hath soffred to deye,
 Al for to enforme þe faith · in fele contreyes deyeden,
 In ynde and in alisaundre · in ermonyne and in Spayne,
 In delfol deth deyeden · for there faith sake ; 550
 In sauacion of þe fayth · seynt thomas was ymartired,
 Amonges vn-kende cristene · for cristes loue he deyede,
 And for þe riȝt of al þis reume · and al reumes cristene.
 Holy cherche is honoured · heȝȝliche þoruȝ his deȝnge,
 He is a forbysene to alle bishopes · and a briȝt myroure,
 And souereyneliche to suche · þat of surrye bereth þe
 name,] 556
 þat hippe aboute in Englonde · to halwe mennes
 auteres,
 And crepe amonges curatoures · [and] confessen ageyne
 þe lawe,
Nolite mittere falcem in nassem alienam, &c.
 Many man for crystes loue · was martired in Romanye,
 Er any crystendome was knowe þere · or any crosse
 honoured. 560
 ¶ Euery bisshop þat bereth crosse · by þat he is holden,
 Thorw his prouynce to passe · and to his peple to shewe
 hym,
 Tellen hem and techen hem · on þe Trinite to bileue,
 And feden hem with gostly fode · [and nedy folke to
 fynden. 564
 Ac ysaie of ȝow speketh · and osyas bothe,
 þat no man schuld be bischope · but if he hadde bothe,

551. *thomas*] nearly erased in R; cf. C-text.

557. *hippe*] huppe WO. in] O om. *Englonde*] Englong B. In R the line is—And nauȝt to huppe aboute here in englande · for to halwe autres.

558. *crepe*] crepe in R. *curatoures*] creatouris (1) B. [and WR] LCOB om. *confessen*] confesse men R; confessioun B. *alienam*] R om.

559. *Many*] Many a R. in *Romanye*] in Romyne WCOB; in Ro-

maigne C; amonges romaynes R.

560. *Er*] Er ar LC (by mistake); Er W; Ar R; er þat B; Er þan O. any] R om. was] were R. crosse] cros þere R.

561. *he*] R om.

563. *techen*] schewen R. on] of OB.

564—567. [and nedy.—fode] In R only. Not in C-text. Omitted in LWCOD, probably owing to the repetition of gostly fode.

Bodily fode and gostly fode] · and gyue þere it nedeth ;

In domo mea non est panis neque vestimentum, Isa. iii. 7.

et ideo nolite constituere me regem.

Ozias seith for such · þat syke ben and fieble, 568

Inferte omnes decimas in oreum meum, et [sit] Malachi iii. 10.

cibus in domo mea.

¶ Ac we crystene creatures · þat on þe crosse byleuen,

Aren ferme as in þe faith · goddes forbode elles !

And han clerkes to kepen vs þer-Inne · and hem þat
shal come after vs.

¶ And iewes lyuen in lele lawe · owre lord wrote it Jews trust to
the law.
hym-selue, 572

In stone, for it stydfast was · and stonde sholde eure—

Dilige deum & proximum · is parfit iewen lawe—

And toke it moyses to teche men · til Messye come ;

And on þat lawe þei [lyuen] zit · and leten it þe beste.

¶ And zit knewe þei cryst · þat crystendome tauzte, They knew Christ
to be a prophet
For a parfit prophete · þat moche peple saued 578

Of selcouth sores · þei [seyen] it ofte,

Bothe of myracles & meruailles · and how he men by His many
miracles.
fested

With two fisshes an fyve lounes · fyue thousande peple ;

And bi þat maungerye men mihte wel se · þat Messye
he seme l. 582

And whan he luft vp lazarus · þat layde was in graue, He raised
Lazarus.

567. *and* (2)] to R. *nedeth*] nedede
R. *me*] me in CB. *After regem*
both L and R *add—yz: meaning*
yzaias (Isaiah). Cf. l. 565.

568. *oreum*] so in LCRB; *orreum*
W. [*sit* O] LWCRB *om. me*] CB
om.

569. *Ac*] And C.

570. *ferme*] for me (!) R.

571. *es* (2)] COB *om.*

572. *it*] OB *om.*

573. *was*] is COB. *sholde*] schal O.

574. *proximum*] *proximum tuum*
O. *iewen*] Iues O.

575. *And*] And he C; Ac he B.

men] it hem R. *Messye*] messias B.

576. *on*] O *om. lyuen*] lyue WO;
leuen CB; leue R. Cf. ll. 403, 576.
3it] R *om.*

577. *knewe*] knowen O; knowe B;
knew C.

578. *For*] And for R.

579. [*seyen* RB] seyn C; seizen WO;
seyne L (*but see* Pass. xvi, 116, 117).

580. *meruailles*] miruaille C. &]
and of B. *he*] R *om.*

581. *an*] and WCRB.

582. *men*] þei R.

583. *luft*] lufte R; lifte WCOB.

And vnder stone ded & stanke · with styf voys hym
called, 584

John xi. 43.

Lazare, veni foras,

[Fol. 69.]

Dede hym rise and rowme · riȝt biȝor þe iuwes.

Ac þei seiden and sworn · with sorcerye he wrouȝte,

They sought to
slay Him.

And studyeden to stroyen hym · and stroyden hem-
self;

And þorw his pacyence her powere · to pure nouȝt he
brouȝte, 588

Pacientes vincunt.

Cf. Dan. ix.
21, 26.

¶ Danyel of her vndoynge · deuyned and seyde,

*Cum sanctus sanctorum veniat, cessabit curia
vestra.*

Jews still think
Christ a false
prophet.

And ȝet wenen þo wrecches · þat he were *pseudo-pro-*
pheta, 590

And þat his lore be lesynges · and lakken it alle,

And hopen þat he be to come · þat shal hem releue,

Moyses eft, or Messye · here maisteres ȝet deuyneth.

¶ Ac pharasewes and sarasenes · Scribes & Grekis 594

Aren folke of on faith · þe fader god þei honouren;

Since they know
the first clause
of the creed,

And sitthen þat þe sarasenes · and also þe iewes

Konne þe firste clause of owre bileue · *credo in deum
patrem omnipotentem,*

Prelates of crystene prouynces · shulde preue, if þei
myȝte, 598

they should be
taught the
second,

Lere hem lithum & lytlum · & *in ihesum christum
filium,*

584. *ded—stanke*] stanke and dede
R. *hym*] he COB.

586. *Ac*] And C.

587. *studyeden*] stoded C. *stroyen*
struyen WR. *hym*] C om. *stroyden*
struyden W; struyeden R.

589. *vndoynge*] vndirstondyng (!)
B. *sanctus—vestra*] veniat sanctus
sanctorum, &c. R.

590. *ȝet*] W om. *þo*] the CB.

591. CB om.

593. *here—ȝet*] ȝet here maystries

R.

594. *Ac—sarasenes*] Ac farisewes
and sarasines R; And sarazens and
pharasees COB. *Grekis*] so in OB;
grekes CR; Iewes W. Crowley has
Grekes.

595. *of*] B om.

597. *Konne*] Kunnen R. *omnipo-*
tentem] COB om.

598. *prouynces*] prouince R.

599. *Lere*] To lere WB. *filium*
filium eius, &c. COB.

Tyl þei couthe speke and spelle · *et in spiritum sanctum*, till they know
it all."
And rendren it & recorden it · with *remissionem*
peccatorum, 601

Carnis resurreccionem, et vitam eternam ; amen."

600. *et*] and R.

Crowley *has* reade.

Yet rendren

601. *rendren*] reden WCROB ; *seems right.*

PASSUS XVI. (DO-BET I.)

Passus xvj^{us}, & primus de dobet.

"I thank you,"
said I, "but what
is Charity?"

"Now faire falle 3ow!" quod I þo · "for 3owre faire
shewynge,

For haukynnes loue þe actyf man · euere I shal 3ow
louye ;

Ac 3et I am in a were · what charite is to mene."

"There is a tree
named Patience,

¶ "It is a ful trye tree," quod he · "trewly to telle. 4

Mercy is þe more þer-of · þe myddel stokke is reuthe,

þe leues ben lele wordes · þe lawe of holycherche,

þe blosmes beth boxome speche · and benygne lokynge ;

Pacience hatte þe pure tre · and pore symple of herte, 8

of which Charity
is the fruit."

And so, þorw god and þorw good men · groweth þe
frute charite."

¶ "I wolde traualle," quod I, "þis tree to se · twenty
hundreth myle,

And forto haue my fylle of þat frute · forsake al other
edulium.
saulee.

"Where grows
it?" said I.

Lorde," quod I, "if any wizte wyte · whider-oute it
groweth?"

12

TITLE. *So in* LW ; Passus xvius
OC ; Passus xvus de visione vi *supra*
R ; Passus septodecimus et secundus
de dobet B.

4. *trye*] tried O. *trewly*] treuthe
R.

5. *more*] moore O. *reuthe*] ryethe
(*sic*) C.

8. *and pore*] *so in* R ; and pouere

C ; and pure WO ; pore and B.

9. *forre* (2)] RCB *om.* þe] þat B.
charite] caritas B.

10. *wolde*] wole B.

11. *forto*] to CROB. *fylle*] fulle
WB. *saulee*] *so in* C ; saule OB ; soule

R ; saules W. *In margin of* B —
Agite penitenciam. Cf. Pass. xiii. 48.

12. *oute*] out þat R.

- ¶ “It groweth in [a] gardyne,” quod he · “þat god made hym-seluen,
 Amyddes mannes body · þe more is of þat stokke ;
 Herte hatte þe [h]erber · þat it in groweth,
 And *liberum arbitrium* · hath þe londe to ferme, 16
 Vnder Piers þe plowman · to pyken it and to weden it.”
 “Piers þe plowman !” quod I þo · and al for pure ioye
 þat I herde nempne his name · anone I swouned after,
 And laye longe in a lone dreme · and atte laste me þouzte, 20
 þat Pieres þe plowman · al þe place me shewed,
 And bad me toten on þe tree · on toppe and on rote.
 With þre pyles was it vnder-pizte · I perceyued it sone.
 “Pieres,” quod I, “I preye þe · whi stonde þise piles here ?” 24
 ¶ “For wyndes, wiltow wyte,” quod he · to witen it fram fallynge ;
Cum ceciderit iustus, non collidetur ; quia dominus supponit manum suam ; Ps. xxxvi. 24 (Vulg.).
 And, in blowyng-tyme, abite þe floures · but if þis piles helpe.
 þe worlde is a wykked wynde · to hem þat wolden treuthe,
 Coueityse cometh of þat wynde · and crepeth amonge þe lues, 28
 And forfret neigh þe frute · þorw many faire siztes.
 þanne with þe firste pyle I palle hym down · þat is, *potencia dei patris.* The first prop is the Father's might.

13. [a WCROB] L om.
 14. more] moore O.
 15. hatte] hat B; highte W. herber WCO] erber LR; herbergh B.
 16. to] þe W.
 17. Vnder] And vnder R. to (2)] COB om.
 18. I] he B.
 20. lone dreme] loue derne C.
 22. me] me to WC.
 24. I (2)] R om. piles] pikes C.

25. witen] weten B; kepen R.
 26. piles] floures (!) CB.
 27, 28. to hem — wynde] R om. hem] hym C. wolden] willen WCOB.
 29. forfret] fofrete (sic) C; forfretþ WOB.
 30. þanne] And R; That CB. palle] so in WR; pulle COB; Crowley has pale. Cf. l. 51. patris] W om.

The flesh is also
a fell wind. þe flesshe is a fel wynde · and in flouryng-tyme
þorw lykyng and lustes · so loude he gynneth blowe,
þat it norissbeth nice siztes · and some tyme wordes,
And wikked werkes þer-of · wormes of synne, 34
And forbiteth þe blosmes · ȓzt to þe bare leues.

The second prop
is the Son, or the
Father's Wisdom. ¶ þanne sette I to þe secounde pile · *sapientia dei patris*,
þat is, þe passioun and þe power · of owre prynce
Ihesu. 37

þorw preyeres and þorw penaunces · and goddes passioun
in mynde,

I sauc it til I se it rypen · & somdel y-fruited.

The third enemy
is the devil, And þanne fondeth þe fende · my fruit to destruye, 40
With alle þe wyles þat he can · and waggeth þe rote,
And casteth vp to þe croppe · vnkynde neighbores,
Bakbiteres breke-cheste · brawleres and chideres,

who steals my
flowers, And leith a laddre þere-to · of lesynges aren þe ronges,
And fecbeth away my floures sumtyme · afor bothe
myn eyhen. 45

Ac *liberum arbitrium* · letteth hym some tyme,

þat is lieutenant to loken it wel · by leue of my-selue ;

Mat. xii. 32.

*Videatis qui peccat in spiritum sanctum, nun-
quam remittetur, &c. ;*

*Hoc est idem, qui peccat per liberum arbitrium
non repugnat.*

Against the
world, the flesh,
and the devil, Ac whan þe fende and þe flesshe · forth with þe
worlde 48

Manasen byhynde me · my fruit for to fecche,

þanne *liberum arbitrium* · lacbeth þe thridde plante,

31. *fel*] feble B.

32. *lykyng*] libyng C. and] of O.
loude *he*] lowe be B.

35. *forbiteth*] forbetes C.

38. *þorw* (1)] With R. *þorw* (2)]
COB om. *penaunces*] penaunce O.

40. *þe*] R om. *fende*] fynde C.

41. *waggeth*] wagged CO.

43. *breke*] brewe R. *cheste*] þe
cheste W ; chestes C.

44. *ronges*] longes (!) B.

45. *afor*] by-fore CR ; to-fore B.

46. *Ac*] And C. *letteth*] lacches
C ; lacchij B. *hym*] hem R.

47. *repugnat*] written repug^t or
repug^t in all the MSS. Crowley has
repurgatur, which reading Mr Wright
follows. See Critical Note.

48. *Ac*] And C. *whan*] what R.

50. *lacbeth*] takes C. *thridde*]
firte WCOB ; but cf. ll. 30, 36 above.
plante] planke R.

And palleth adown þe pouke · purelich þorw *grace* the third prop is
the Holy Ghost."
And helpe of þe holy goste · and þus haue I þe
maystrie." 52

¶ "Now faire falle ȝow, Pieres," quod I · "so faire ȝe
discreyuen

þe powere of þis postes · and her propre myzte.

Ac I have þouȝtes a threve · of þis þre piles, "Tell me," said
I, "where these
props grew?"

In what wode thei woxen · and where þat þei growed ;
For alle ar þei aliche longe · none lasse þan other, 57

And to my mynde, as me þinketh · on o More þei
growed,

And of o gretnesse · and grene of greyne þei semen."

¶ "þat is soth," seide Pieres · "so it may bifalle ; 60
I shal telle þe as tite · what þis tree hatte.

þe grounde þere it groweth · goodnesse it hiȝte, "They denote the
Trinity."
And I haue tolde þe what hiȝte þe tree · þe trinite it
meneth"—

And egrelich he loked on me · & þerfore I spared 64
To asken hym any more ther-of · and badde hym ful
fayre [Fol. 70.]
"What is the
fruit?"

To discreue þe fruit · þat so faire hangeth.

¶ "Here now bineth," quod he þo · "if I nede hadde,
Matrymonye I may nyme · a moiste fruit with-alle. 68
þanne contenance is nerre þe croppe · as cal[e]wey "Beneath, is the
fruit of
Matrimony."
bastarde,

þanne bereth þe croppe kynde fruite · and clenreste of alle,

51. *purelich*] priuelich R.

54. *postes*] postles C. *myzte*] myȝtes W.

55. *Ac*] And CB. *þouȝtes*] toughes (!) B. *threve*] thrane (*for* thraue) R; trewe B.

56—91. CB omit. See Preface. *This passage is collated with MS. Y (Mr Yates Thompson's MS.).*

56. *woxen*] waxen O; wexen Y. *þat*] Y om. *growed*] groweden O.

57. *ar—longe*] yliche longe þei ben Y; yliche been þei longe O.

58. *growed*] groweth Y; growen O.

59. *of* (1)] R om. o] oon Y. *greyne*] oo greyn O.

60. *seide*] quod YWO. *so—may*] it myght so Y; so it myȝte O; so may R.

61. *tite*] stit Y; tid W; tyt R; tyte O. *hatte*] highte W.

62. *hiȝte*] hatte W.

68. *may nyme*] myȝte neuen Y.

69. *þanne*] That YO. *contenance*] continnace Y. *nerre*] near W; ner Y; nere R. *calwey*] *so in* O; caylewey R; kaylewey W; calawey Y; calwey L.

Maydenhode, angeles peres · and rathest wole be ripe,
And swete with-oute swellyng · soure worth it neuere."

I prayed him to
pull down an
apple.

¶ I prayed pieres to pulle adown · an apple, and he
wolde, 73

And suffre me to assaye · what sauoure it hadde.

¶ And pieres caste to þe croppe · and þanne comsed it
to crye,

And wagged wydwehode · and it wepte after. 76

A sad noise
issued from the
tree.

And whan it meued Matrimoine · it made a foule
noyse,

þat I had reuth whan Piers rogged · it gradde so
reufulliche.

The devil
gathered up all
that fell,

For euere as þei dropped adown · þe deuyl was redy,
And gadred hem alle togideres · bothe grete and smale,
Adam & abraham · and ysay þe prophete, 81

Sampson and samuel · and seynt Iohan þe baptiste ;

Bar hem forth boldely · no body hym letted,

and placed his
prey in *limbo*.

And made of holy men his horde · in *lymbo inferni*, 84

There is derkenesse and drede · and þe deuyl Maister.

¶ And Pieres for pure tene · þat o pile he lauzte,

And hitte after hym · happe how it myzte,

Piers strives to
regain the fruit.

Filius, bi þe fader wille · and frenesse of *spiritus*
sancti, 88

To go robbe þat raggeman · and reue þe fruit fro hym.

¶ And þanne spakke *spiritus sanctus* · in Gabrieles
mouthe,

The Annuncia-
tion.

To a mayde þat hihte Marye · a meke þinge with-alle,

71. *rathest*] *rapest* Y. *wole*] *wolde*
O.

73. *pieres*] *Piers* fo W.

77. *it* (1)] *he* R. *noyse*] *nose* (!) Y.

78. *þat I*] *And I* W; *þat* R.
rogged] *rused* R.

81. *abraham*] *Eue* Y. *ysay*] *ysaac*
O.

83. *boldely*] *baldely* R; *bodily* WY.
hym] *hem* RY. *letted*] *lette* R.

84. *men*] *O om*.

85. *There—drede*] *Ther as derk-*

nesse & drede is Y.

86. *o*] *oo* O; *oon* Y. *þat—lauzte*
of *þat a pil he rauzte* W.

87. *And*] *He* W. *happe*] *hitte* W.
it] *he* O; *happe* Y.

88. *fader*] *faderes* R. *spiritus*
sancti] *Y om. (by mistake)*.

89. *raggeman*] *Rageman* WRO;
ragman Y. *reue*] *reuend* R.

90. *Gabrieles*] *gabriel* R.

91. *mayde*] *maiden* Y.

"þat one Ihesus, a iustice sone · moste iouke in her
chambre, 92 Gabriel's address
to Mary.

Tyl *plenitudo temporis* · fully comen were,

þat Pieres fruit floured · and fel to be ripe.

And þanne shulde Ihesus iuste þere-fore · bi iuggement
of armes,

Whether shulde [fonge] þe fruit · þe fende or hym-
selue." 96

¶ þe mayde myldeliche þo · þe messenger graunted, Mary assents.

And seyde hendelich to hym · "lo me, his hande-
mayden,

For to worchen his wille · with-uten any synne ;"

Ecce ancilla domini ; fiat michi [secundum Luke i. 38.
verbum tuum], &c.

And in þe wombe of þat wenche · was he fourty wokes,

Tyl he wex a faunt þorw her flesshe · and of fiztyng The Incarnation.
couthe, 101

To haue y-fouzte with þe fende · ar ful tyme come.

And Pieres þe plowman · parceyued plenere tyme, Piers learns kech-
craft,

And lered hym lechecrafte · his lyf for to saue, 104

þat þowgh he were wounded with his enemye · to
warisshe hym-self ;

And did him assaye his surgerye · on hem þat syke essays to cure the
sick,
were,

Til he was parfit practisoure · [if] any peril [felle], [Fol. 70 b.]

And souzte oute þe syke · and synful bothe, 108

92. OBS : Henceforward only a few readings are given from Y. See note to l. 56.

92. *iustice*] Iustices WO. *iouke*] iouken R.

93. *fully comen*] tyme I-come R. In margin of O—Annis quingentis decies rursumque ducentis, vnus defuerat cum deus ortus erat.

95. *shulde*] schul C. *bi*] & by R.

96. [*fonge*] WO] fonde LCRB; foonde Y. *þe fende*] the fynde C; to fynde B.

99. [*secundum—tuum*] in B only.

100. *wokes*] woukes W; wookes C; wekes R; wikes B.

101. *wex*] weex W.

102. *y-fouzte*] fouzten OB; foughte C.

103. *plenere*] þe plener R.

104. *hym*] hym a B.

105. *þongh*] þouzt B. *his*] CB om. *warisshe*] warschen R; warsche B.

106. *surgerye*] surgenrie WB.

107. [*if* WCROBY] of L. [*felle* CBY] fel O; fille W; fulle LR.

108. *oute*] out of CB. *and*] and þe O.

and heals many. And salued syke and synful · bothe blynde & crokede,

And comune wommen conuerted · and to good turned ;

Mat. ix. 12.

Non est sanis opus medicus, set [infirmis], &c.

Bothe meseles & mute · and in þe menysoun blody,

Ofte he heled suche · he ne helde [it] for no maistrye,

112

He restores life to Lazarus ;

Saue þo he leched lazar · þat hadde yleye in graue,

Quatriduannus quelt ; · quykke did hym walke.

John xi. 55.

Ac as he made þe maistrye · *mestus cepit esse*,

And wepte water with his eyghen · þere seyen it manye.

116

Some þat þe sizte [seyen] · saide þat tyme,

þat he was leche of lyf · and lorde of heigh heuene.

The Jews said He was a wizard.

Iewes iangeled þere-azeyne · and iugged lawes,

And seide he wrouzte þorw wiccheerafte · & with þe deuces miȝte,

120

John x. 20.

Demonium habes, &c.

¶ “þanne ar ȝe cherles,” *quod [ihesus]* · “and ȝowre children bothe,

Mat. xii. 27.

And sathan ȝowre saucoure · ȝow-selue now ȝe wittenen.

He reminds the Jews of His miracles.

For I haue saued ȝow-self,” seith cryst · “and ȝowre sones after,

ȝowre bodyes, ȝowre bestes · and blynde men holpen,

And fedde ȝow with fisshes · and with fyue loues,

125

110. *And*] R *om.* [*infirmis*] so in O; LWCB *have in*; R *has in*. h. See Critical Note.

111. *mute*] dome C.

112. *Ofte*] Of C. *he* (1)] W *om.* *heled*] heliþ B. *suche*] swiche W; swilke C. *ne*] nowth C. [*it* WROB] LC *om.*

113. *þo*] than C.

115. *Ac*] And C. *þe*] þat R.

116. *seyen*] seen C.

117. *Some*] And som CB. [*seyen* CB] seye R; seizen W; seyne L (*but see last line*). *saide*] sayed C.

119. *azeyne*] ayenis C; aȝeust B. *and*] þat R.

120. *þorw*] with COB. *with*] wit R. *habes*] habet W.

121. *cherles*] clerkis (!) B. [*ihesus*] only R has the right reading, viz. *ihc*; this is corrupted into *ich* in LWCY; B has I, partly erased; see l. 123.

122. *ȝow*] so in RY; ye W; youre COB. *ȝe*] O *om.*

123. *ȝow*] youre C. *self*] B *om.* *seith cryst*] R *om.*

125. *fišshes*] two fisshes W. *with* (2)] C *om.*

And left baskettes ful of broke mete · bere away who
so wolde ;— ”

And mysseide þe iewes manliche · and manaced hem to bete, He threatens to
beat them ;

And knocked on hem with a corle · and caste adown her stalles, John ii. 15. 128

þat in chereche chaffareden · or chaungeden any
moneye,

And seyde it in sizte of hem alle · so þat alle herden,

“ I shal ouertourne þis temple · and adown throwe, John ii. 19.

And in thre dayes after · edifye it newe, 132

And make it as moche other more · in alle manere
poyntes,

As euere it was, and as wyde · wherfore I hote 3ow,

Of preyeres and of parfinesse · þis place þat 3e callen ;

Domus mea domus oracionis vocabitur.”

Mat. xxi. 13.

Enuye and yuel wille · was in þe iewes ; 136

The Jews seek to
slay Him.

Thei casten & contreueden · to kulle hym whan þei
mizte,

Vche daye after other · þeire tyme þei awaited.

Til it bifel on a fryday · a litel bifor Paske,

þe þorsday byfore · þere he made his maundee, 140

On Maundy
Thursday He says
that He is
betrayed.

Sittyng atte sopere · he seide þise wordes—

“ I am solde þorw one of 3ow · he shal þe tyme rewe

þat euere he his saucoure solde · for syluer or elles.”

¶ Iudas iangeled þere-a3ein · ac Ihesus hym tolde, 144

It was hym[-self] sothely · and seide, “ *tu dicis.*”

Mat. xxvi. 25.

126. *broke mete*] broken brede CB ;
breed broken O.

129. *þat*] And C.

130. *it*] O om.

131. *throwe*] þrowe it W.

132. CB omit.

133. *other*] ouþer W ; or B.

135. *þis*] the C.

136. *was*] aren R.

138. *þeire*] thair C ; O om. ; hir W ;
here B. *awaited*] awaiteden W ;
waited CB.

139. *it*] C om. *Paske*] pasche R ;

the paske CB ; Pasqe W.

140. *þorsday*] thoresday CR ; þorus-
day O ; þursday WB. *maundee*] cene
R ; maunde COB.

141. *Sittyng*] Sittande R. *atte*] at
þe WCROB.

142. *solde*] salde C. *one*] summe
R.

143. *he*] R om. *solde*] salde C.

144. *ac*] and C.

145. *hym-self*] so in WCROB ; hym
L.

Ju las appoints
the token,

þanne went forth þat wikked man · and with þe iewes
mette,

And tolde hem a tokne · how to knowe with ihesus,
And which tokne to þis day · to moche is y-vsed, 148

viz. a kiss.

þat is, kysyng and faire contenaunce · & vnkynde
wille ;

And so was with iudas þo · þat Ihesus hytrayed.

[Fol. 71.]
Mat. xxvi. 49.

“*Aue raby,*” quod þat ribaude · and rȳt to hym he
ȝede,

And kiste hym, to be cauȝt þere-by · and kulled of þe
iewes. 152

¶ þanne Ihesus to Iudas · and to þe iewes seyde,

“I find gall in
thy laughter,”
said Jesus.

“Falsenesse I fynde · in þi faire speche,

And gyle in þi gladdle chere · and galle is in þi
lawghynge.

þow shalt be myroure to manye · men to deceyue, 156
Ac þe wors and þi wikkednesse · shal worth vpon þi-
selue ;

Mat. xviii. 7.

*Necesse est vt veniant scandala ; re homini illi
per quem scandalum venit !*

John xviii. 8.

þow I bi tresoun be ytake · at ȝowre owne wille,
Suffreth my postles in pays · & in pees gange.”

On a thoresday in thesternesesse · þus was he taken 160
þorw iudas and iewes · ihesus was his name ;

On the Friday
He jousted in
Jerusalem,

þat on þe fryday folwyng · for mankynde sake
Iusted in ierusalem · a ioye to vs alle.

146. þe] C om.

147. hem] hym C. knowe] C om.

148. And] þe R. y-vsed] vsed
RO. to—y-vsed] is to myche vsed O.

150. And so] As B ; And C. þat]
he COB.

151. ribaude] ribalde C. ȝede]
ȝode R.

152. of] þoruȝ R.

154. I] ich R.

156. be] be a OY. manye · men]
many man · hem B.

157. Ac] And C. fi] þe RO ;
þi (printed the) W. vpon] on O.

veniant] venient B ; veniat C. homi-
ni] B om. scandalum venit] COB
om.

158. þow] þouȝt B. ytake] take
WYRB ; taken CO. at] and R.

159. Suffreth] Suffyres C. postles]
so in R ; Apostles W ; apostyles C ;
apostelis O ; apostlis B. pays] so in
RYO ; pais B ; pees WC. pees] so in
RYCOB ; pays W.

160. On] In R. in] in þe O.
thesternesesse] Mirkenesse C.

162. mankynde] mankyndes WO ;
mankende R.

- On crosse vpon caluarye · cryst toke þe bataille, 164 and defeated
 Aȝeines deth and þe deucl · destroyed her botheres death on the
 myȝtes, cross,
- Deyde, and deth fordid · and daye of nyȝte made.
- ¶ And I awaked þere-with · & wyped myne eyghen, Then I awoke,
 And after piers þe plowman · pryed and stared. 168 and sought
 Estwarde and westwarde · I awayted after faste, everywhere for
 And ȝede forth as an ydiote · in contre to aspye Piers.
 After Pieres þe plowman ; · many a place I souȝte.
- And þanne mette I with a man · a myddenten son- On Midlent
 daye, 172 Sunday I met
 Abraham, or
 FAITH.
- As hore as an hawethorne · and Abraham he hiȝte.
- I frayned hym first · fram whennes he come,
- And of whennes he were · and whider þat he
 þouȝte.
- ¶ “I am feith,” quod þat freke · “it falleth nouȝte to
 lye, 176
- And of Abrahames hous · an heraud of armes.
- I seke after a segge · þat I seigh ones,
- A ful bolde bacheler · I knewe hym by his blasen.” Abraham is
 “What bereth þat buirn?” quod I þo · “so blisse þe seeking one
 bityde !” whose blazon is
 180 the Trinity,
- ¶ “þre leodes in o lith · non lenger þan other,
- Of one mochel & myȝte · in mesure and in lengthe ;
- þat one doth, alle doth · & eche doth by his one.
- þe firste hath miȝte and maiestee · maker of alle
 þinges ; 184
164. *On*] On a CB.
165. *deth*] þe deþ O. *her*] þere R.
botheres] so in W ; bother CYOB ;
 beire R.
166. *deth*] deed W.
168. *þe*] CB om.
169. *I*] and CB. *awayted*] waited
 WCROB.
171. O *omits*.
172. *a* (2)] on O.
173. *hore*] hoor W ; hoer R ; heor
 B. *an*] any CB.
174. *frayned*] frain C.
175. *þouȝte*] so in CROBY ; souȝte
 W.
176. *þat*] þis COB. *to*] me to R.
177. *an*] and CB.
178. *I* (1)] And W. *segge*] man C.
179. *knewe*] knawe C ; knowe O.
180. *bereth*] berþ W. *buirn*]
 barne CB.
181. *in*] on RCOB.
182. *myȝte*] oo mageste O ; oon
 myȝt and mageste CYB. *in* (2)]
 CB om.
184. *þinges*] thyng RCOB.

- the Father, the Son,
Pater is his propre name · a persone by hym-selue.
 þe secounde of þat sire is · sothfastnesse, *filius*,
 Wardeyne of þat witte hath · was euere with-out
 gynnyng.
- and the Holy Ghost.
 þe þridde hatte þe holygoost · a persone by hym-selue,
 þe lizte of alle þat lyf hath · a londe & a watre, 189
 Confortoure of creatures · of hym cometh al blisse.
 So þre bilongeth for a lorde · þat lordeship claymeth,
 Myzte, and a mene · to knowe his owne myzte, 192
 Of hym & of his seruauant · and what þei suffre bothe.
 So god þat gynnyng hadde neure · but þo hym good
 þouzte,
- [Fol. 71 b.] Sent forth his sone · as for seruaunt þat tyme,
 To occupien hym here · til issue were spronge, 196
 þat is, children of charite · & holicherche þe moder.
 Patriarkes & prophetes · and aposteles were þe chyldren,
 And cryst and crystenedome · and crystene holy-
 cherche.
- Wedlocke,
 widowhood, and
 virginity denote
 the Trinity.
 In menyng þat man moste · on o god bileue, 200
 And þere hym lyked & loued · in þre persones hym
 shewed.
- And þat it may be so & soth · manhode it sheweth,
 Wedloke and widwehode · with virgynyte ynempned,
 In toknyng of þe Trinite · was taken oute of o man.
 Adam owre aller fader · Eue was of hym-selue, 205
 And þe issue þat þei hadde · it was of hem bothe,
 And either is otheres ioye · in thre sondry persones,
185. *pprope*] COB *om.*
 186. *þat*] þa W. *of—is*] is of þat
 sire COB. *sothfastnesse*] stedfastnesse
 C; *stefast (sic)* B.
 187. *of*] of al O.
 188. *hatte*] highte W; has C; hap
 B; hat R.
 189. *þe—hath*] þat alle þe lizt of
 þe lif R. *a* (1)] on B. *a* (2)] on
 COB.
 191. *þre*] ther C; þer B. *claymeth*]
 laymes (!) C.
 192. *a*] WCO *om.* *knowe*] R *om.*
 193. *hym*] hym-selue R. *þei suffre*]
 soffret hem R.
 198. *chyldren*] barnes R.
 199. *and* (3)] and alle R.
 200. *on*] in R.
 202. *O omits.*
 204. *taken—man*] out of man taken
 W. *o*] a COB.
 205. *oure*] was oure W. *aller*]
 alþer OB. *Eue*] and Eue W.
 206. *þei*] he COB.

And in heuene & here · one syngulere name ; 208

And [þus] is mankynde or manhede · of matrimoigne
yspronge,

And bitokneth þe Trinite · and trewe bileue.

¶ Miȝte is matrimoigne · þat multiplieth þe erthe,

Matrimony
denotes the
Father of all.

And bitokneth trewly · telle if I dorste, 212

[Hym] þat firste fourmed al · þe fader of heuene.

þe sone, if I it durst seye · resembleth wel þe wydwe,

The Son
resembles a
widow (Ps. xxi.
1; Vulg.).

Deus meus, deus meus, ut quid dereliquisti me ?

þat is, creatour wex creature · to knowe what was
bothe ; 215

As widwe with-oute wedloke · was neure ȝete yseye,

Na more myȝte god be man · but if he moder hadde ;

So wydwe with-oute wedloke · may nouȝte wel stande,

There can be no
widow without
wedlock.

Ne matrimoigne with-oute moillerye · is nouȝt moche to
preyse ;

*Maledictus homo qui non reliquit semen in
israel, &c.*

þus in þre persones · is perfetliche manhede, 220

þat is, man & his make · & moillere her children,

Man and his wife
and children
form a Trinity.

And is nouȝt but gendre of o generacioun · bifor Ihesu
cryst in heuene,

So is þe fader forth with þe sone · and fre wille of
bothe ; 223

Spiritus procedens a patre & filio ;

Which is þe holygoste of alle · and alle is but o god.

þus in a somer I hym seigh · as I satte in my porche ; I Abraham saw

208. *here*] in erþe O.

209. [þus WCOBY] þis L ; þat R ;
the line is marked for correction.
or] and W. *yspronge*] C om.

210. COBY omit.

211. *Miȝte*] so in R ; Might COYB ;
Mighty W. *is*] is in R.

212. *if*] it if COBY.

213. [*Hym* WO] He LCRBY.

214. *if I it*] is if I CO ; if y B.
resembleth—þe] resemblaunt to COB.
wydwre] widuwes B.

215. *wex*] weex W ; wax R.

217. *Na*] Ne na R.

219. *moillerye*] moillerie YB ; moy-
lere R ; Muliere W ; mulerie O ; moil-
liere C.

220. *manhede*] pur manhode R.

221. *man*] a man CB. *moillere*]
moillerie Y ; moilliere C ; muliere
W ; moilre B ; mulerer O. *her*] here
R ; WCOBY om.

222. *gendre*] genderd C. o] a WC ;
OB om. *Ihesu*] B om.

224. *holy*] O om.

225. a] O om.

the three Persons
(Gen. xviii. 2).

I ros vp and reuerenced hym · & riȝt faire hym grette ;
Thre men to my syȝte · I made wel et ese, 227
Wesche her feet & wyped hem · and afterward þei eten
Calues flesshe & cakebrede · and knewe what I thouȝte ;
Ful trewe tokenes bitwene vs is · to telle whan me
lyketh.

God asked me if
I loved Him more
than Isaac.

Firste he fonded me · if I loued bettere 231
Hym, or ysaak myn ayre · þe which he hiȝte me kulle.
He wiste my wille by hym · he wil me it allowe,
I am ful syker in soule þer-of · and my sone bothe.
I circumeised my sone · sitthen for his sake ;
My-self and my meyne · and alle þat male were 236
Bledden blode for þat lordes loue · and hope to blisse
þe tyme.

God promised me
an inheritance.

[Fol. 72.]

Myn affiaunce & my faith · is ferme in þis bilieue ;
For hym-self bihiȝte to me · and to myne issue bothe
Londe and lordship · And lyf with-oute ende ; 240
To me and to myn issue · more ȝete he me *graunted*,
Mercy for owre myȝdedes · as many tyme as we asken ;
Quam olim abrahe promisisti, & semini eius.
And sith he sent me to seye · I sholde do sacrifice,
And done hym worshippe with bred · and with wyn
bothe, 244
And called me þe fote of his faith · his folke forto saue,
And defende hem fro þe fende · folke þat on me
leueden.

Thus have I ever
been God's
herald.

þus haue I ben his heraude · here and in helle,
And confortd many a careful · þat after his comynge
wayten. 248

226. *ros*] roos W ; raas C ; aros B ;
a roos O.
228. *ȝ*] in R. *hem*] hes R.
230. *is*] been O. *me*] we B.
232. *he hiȝte*] het B.
233. *he*] a R.
235. *sitthen*] sith RO ; siȝe B.
237. *loue*] sake O.
238. *faith*] fay R. *þis*] his CB ;

þis (*printed* his) W.
241. *ȝete*] if (!) B. *me*] men B ;
W om.
242. *Mercy*] More CB.
245. *þe fote*] þe forþ O ; stot CB.
246. *hem*] hym C. *leueden*]
bileueden B.
248. *a*] COB om. *wayten*] wait-
eden W.

And þus I seke hym," he seide · "for I [herde] seyne
late

I seek Him
whom John
lately baptized,

Of a barne þat baptised hym · Iohan Baptiste was his
name,

þat to patriarkes and to prophetes · and to other peple
in derknesse

Seyde þat he seigh here · þat sholde saue vs alle ; 252

Ece agnus dei, &c."

and of whom He
prophesied" (Jo.
i. 29).

¶ I hadde wonder of his wordes · and of his wyde
clothes ;

For in his bosome he bar a thyng · þat he blissed
euere.

And I loked on his lappe · a lazar lay þere-Inne

I saw a leper in
Abraham's lap,

Amonges patriarkes and profetes · pleyande togyderes.

"What awaytestow?" quod he · "and what woldestow
haue?" 257

"I wolde wyte," quod I þo · "what is in þowre lappe?"

which I asked
him to shew me.

¶ "Loo!" quod he, and lete me se · "lorde, mercy!"
I seide,

"þis is [a] present of moche prys · what Prynce shal
it haue?" 260

"It is a precieuse present," quod he · "ac þe pouke
it hath attached,

"The devil," said
he, "has claimed
this leper and
me:

And me þere-myde," quod þat man · "may no wedde vs
quite,

Ne no buyrn be owre borwgh · ne bryng vs fram his
daungere ;

Oute of þe poukes pondfold : · no meynprise may vs
fecche, 264

no one can
ransom us

249. [herde WCROB] L omits, but
the line is marked.

251. to (2)] CB om. to (3)]
COB om.

252. seigh] seyde R. here] hir C ;
hym O. sholdc] shul C. vs] hem R.

254. For] And R. þat] and þat R.

255. on] in W.

256. CB om. pleyandc] pleyinge
WYO ; pleyede R.

257. awaytestow] art þou B.

258. is] is þis O.

260. [a WCROB] L om.

261. ac] and C.

262. þere-myde] þere-with RC. man]
weye R.

263. buyrn] barne CO.

264. R omits. pondfoldc] ponfold
CY ; pynfold OB. no] ne no CB.
may] O om.

till Christ comes, Tyl he come þat I carpe of · cryst is his name, 265
 þat shal delyure vs some daye · out of þe deueles
 powere,
 And bettere wedde for vs legge · þan we ben alle
 worthy,
 and offers life for þat is, lyf for lyf · or ligge þus euere 268
 life." Lollynge in my lappe · tyl such a lorde vs fecche."
 ¶ "Allas !" I seyde, "þat synne · so longe shal lette
 þe myzte of goddes mercy · þat myzt vs alle amende !"
 Then I wept, but I wepte for his wordes · with þat sawe I an other 272
 soon beheld another, Rapelich renne forth ; · þe rizte waye he went.
 I affrayned hym fyrste · fram whennes he come,
 whose name I And what he hiȝte & whider he wolde · and wightlich
 asked, he tolde. 275

266. *some daye*] O *om.*

270—273. R *has*—Allas, thouȝte I
 þo · þat is a longe a-bydyngē,
 And sued hym · for he softe ȝede,
 þat he toek vs as tit · ac, trewly

to telle.

274. *affrayned*] fraynede O.
 275. *And*] R *om.* *wightlich*]
 whitliche R.

PASSUS XVII. (DO-BET II.)

Passus xvij^{us}, et secundus de do-bet.

“**I** am *spes*,” quod he, “a spye · and spire after a
 knyȝte, “I am HOPE,”
 said he, “and
 bear a letter,

That toke me a maundement · vpon þe mounte of synay,
 To reule alle rewmes with ; · I bere þe writte here.”

“Is it asseled?” I seyde · “may men se þi *lettres*?” 4

“Nay,” he sayde, “I seke hym · þat hath þe sele to
 kepe ; and seek Him
 who shall seal
 it.”

¶ And þat is, crosse and crystenedome · And cryst [Fol. 72 b.]
 þere-on to hange.

And whan it is asseled so · I wote wel þe sothe,
 þat Lucyferes lordeship · laste shal no lenger.” 8

“Late se þi *lettres*,” quod I · “we miȝte þe lawe knowe.” “Shew me,” said
 I.

¶ þanne plokked he forth a patent · a pece of an harde
 roche,

Wher-on [were] writen two wordes · on þis wyse y- Then he shewed
 me a stone,
 glosed,

TITLE. *Passus xvijus* OCYB; *Passus xvjus* de visione vt supra R; W *adds* —et *ijus* de Do-bet; B *adds* —et *tercius* de dobet.

1. *quod—spye*] a spie, quod he R. and *spire*] spere R.

3. *with*] þere-with R. *þe writte*] it writen O; it write Y.

4. *asseled*] enseled W. *þi*] the COB.

5. *I*] W *om.* *þe sele*] þeal (!) C.

7. *asseled*] enseled W. *I—sothe*] R *om.*

8. R *has*—Sathanas power schal last no lenger, And þus my *lettre* meneth. See Critical Note.

9. *þi lettres*] þat *lettre* R.

10. *þanne—he*] A plucked R. *patent*] pauntelet B.

11. [*were* WCBY] weren O; was LR.

whereon were the
Commandments.

Dilige deum & proximum tuum, &c.

þis was þe tixte trewly · I toke ful gode ȝeme ; 12
þe glose was gloriously writen · with a gilte penne,

Mat. xxii. 40.

In hijs duobus mandatis tota lex pendet & prophetia.

¶ “[Ben] here alle þi lordes lawes?” quod I · “ȝe, leue
me wel,” he seyde,

“He that doeth
thus is safe.”

“And who so worcheth after þis writte · I wil vnder-
taken, 15

Shal neuere deuel hym dere · ne deth in soule greue.

For þough I seye it my-self · I haue saued with þis
charme

Of men & of wommen · many score þousandes.”

“Yes,” said the
herald; “behold
here are Joshua,
Judith, and
others.”

¶ “He seith soth,” seyde þis heraud · “I haue yfounde
it ofte ;

Lo here in my lappe · þat leued on þat charme, 20
Iosue and Iudith · and Iudas Macabeus,

ȝe, and sixty þousande bisyde forth · þat ben nouȝt
seyen here.”

“Which of you
must I believe?”
said I.

¶ “ȝowre wordes aren wonderful,” quod I tho ·
“which of ȝow is trewest,

And lelest to leue on · for lyf and for soule? 24

Abraham seith þat he seigh · holy þe Trinite,

Thre persones in parcelles · departable fro other,

And alle þre but o god · þus Abraham me tauȝte,

And hath saued þat bileued so · and sory for her
synnes, 28

12. ȝeme] gome R.

13. writen] I-write R. mandatis]
R om. tota—pendet] pendet tota
lex R. prophetia] prophete CB.

14. [Ben WCBY] Been O; Is LR.
leue] lef R. wel] wille C; R om.

15. And] COB om. þis writte] my
wit R.

16. deth] dette COB; deet Y.

18. of (2)] CB om. þousandes]
þousand W.

19. He seith] Ye seien W. seyde

þis] sayed þe C; seide þe B; seip þe
O. yfounde] founded CBY; founden
O.

20. on] of R.

22. ȝe] R om.

23. aren] be C; ben B; been O.
tho] CB om.

24. on] so W.

25. holy] hoolly W.

26. departable] despartable B.

28. þat] þat I CB. bileued] bi-
leueth R. synnes] synne COB.

He can nouȝte segge þe somme · and some aren in his
lappe.

What neded it þanne · a newe lawe to bigynne,

"What need of a
new law,

Sith þe fyrst sufficeth · to sauacioun & to blisse?

¶ And now cometh *spes*, and speketh · þat hath aspied
þe lawe, 32

And telleth nouȝte of þe Trinitee · þat toke hym his
lettres,

‘To byleue and louye · in o lord e almyȝty,

such as Hope
now proclaims?

And sitthe riȝt as my-self · so louye alle peple.’

¶ þe gome þat goth with o staf · he semeth in gretter
hele 36

To walk with one
staff is better
than walking
with two.

þan he þat goth with two staues · to syȝte of vs alle.

And riȝte so, by þe Rode! · resoun me sheweth,

It is lyȝter to lewed men · a lessoun to knowe,

þan for to techen hem two · and to harde to lerne þe
leest! 40

It is ful harde for any man · on abraham byleue,

Hope's law is
harder than
Abraham's.

And welaway worse ȝit · for to loue a shrewe!

It is liȝter to leue · in þre louely persones

þan for to louye and leue · as wel lorelles as lele. 44

Go þi gate,” quod I to *spes* · “so me god helpe!

Go thy way,
Spes!”

þo þat lerneth þi lawe · wil litel while vsen it!”

And as we wenten þus in þe weye · wordyng togyderes,

[Fol. 73.]

þanne seye we a samaritan · sittende on a mule, 48

Then we saw a
Samaritan, riding
on a mule,

Rydyng e ful rapely · þe riȝt weye we ȝeden,

29. *He*] I O. *and some*] of þo þat
B. *his*] my O.

30. *neded it*] nedib þee O; nedes
it C; nedib it B. *bigynne*] bringe R.

32. *cometh*] bigynneþ OY; bi-
cometh CB. *hath*] W om.

36—46. R omits.

36. *gome*] mane C. *goth*] gaes C.
o] a COB. *in*] in a B.

37. *goth*] gos C.

39. *It*] That it W. a] o W. *knowe*]
lere B.

40. *lerne*] lere C; here B. þe] þe

(printed to the) W.

42. *welaway*] waylawey C; wel
away W; weiloway B.

43. *liȝter*] written liȝtor; cf. l. 39.

44. *leue*] leue or lene (uncertain
in the MSS.) *lele*] lelles O; leles
CB.

45. *I*] erased in B. *to*] COB om.

46. *wil*] wol W; wel B; O om.

47. *wenten*] wente vs B.

48. *sittende*] so in R; sittynge
WCOB.

49. *Rydyng e*] Ryden R.

coming from
Jericho.

Comynge fro a cuntre · þat men called Ierico ;
To a iustes in iherusalem · he chaced away faste.

Faith, Hope, and
the Samaritan
find a wounded
man (Lu. x. 33).

Bothe þe heraud and hope · and he mette at ones 52
Where a man was wounded · and with þeues taken.

He myȝte neither steppe ne stonde · ne stere fote ne
handes,

Ne helpe hym-self sothely · for semiuyf he semed, 55
And as naked as a nedle · and none helpe aboute hym.

Faith passes by
him.

¶ Feith had first siȝte of hym · ac he flegh on syde,
And nolde nouȝt neighen hym · by nyne londes
lengthe.

Hope also passes
by him.

¶ Hope cam hippyng after · þat hadde so ybosted,
How he with Moyses maundement · hadde many men
y-holpe ; 60

Ac whan he hadde siȝte of þat segge · a-syde he gan
hym drawe,

Dredfully, by þis day ! as duk · doth fram þe faucoun.

But the
Samaritan
alights,

¶ Ac so sone so þe samaritan · hadde siȝte of þis lede,
He liȝte adown of lyard · and ladde hym in his hande,
And to þe wye he went · his woundes to biholde, 65
And parceyued bi his pous · he was in peril to deye,
And but if he hadde recouere þe rather · þat rise
shulde he neure ;

[And breyde to his boteles · and bothe he atamede ;] 68

and washes his
wounds with
wine and oil,

Wyth wyn & with oyle · his woundes he wasshed,
Enbawmed hym and bonde his hed · & in his lappe
hym layde,

50. *Comynge*] Com CB.

52. *þe*] CB *om.* and (2)] B *om.*
he] glossed by i. xpc. (meaning id est
Christus) in LWR.

53. *wounded*] I-wounded R.

54. *He*] A R. *stere*] stire C ;
sterie B. *handes*] hand B.

56. *hym*] R *om.*

57. *of*] on R. *ac*] and C. *flegh*] *W.*
fled C. *on*] a W.

58. *nolde*] walde C. *by*] B *om.*

59. *þat*] & O.

61. *segge*] grome C.

62. *Dredfully*] Dredful B. *duk*] *doke* WCRO ; a *doke* B.

64. *of*] B *om.* *ladde*] CB *om.*
hande] *handes* R.

65. *to þe*] with þat R.

66. *bi*] in R.

67. *if*] ȝif R ; WB *om.* *recouere*] *recouerer* WOY ; recovered B ; *socur* C. *rather*] *rapelier* W.

68. *In* R only ; but see C-text.

70. *hym* (2)] he CB.

And ladde hym so forth on lyard · to *lex christi*, a
 graunge, takes him to a
 grange called
lex christi,

Wel six myle or seuene · biside þe newe market ; 72

Herberwed hym at an hostrye · and to þe hostellere
 called, and tells the
 innkeeper to take
 care of him,

And sayde, “haue, kepe þis man · til I come fro þe
 iustes,

And lo here syluer,” he seyde · “for salue to his
 woundes.”

And he toke hym two pans · to lyfode as it were, 76 giving him two
 pence for his
 expenses.

And seide, “what he speneth more · I make þe good
 here-after ;

For I may nouȝt lette,” quod þat leode · & lyarde he
 bistrydeth,

And raped hym to-*iherusalem*-ward · þe riȝte waye to Then he rides on
 to Jerusalem.
 ryde.

¶ Faith folweth after faste · and fonded to mete Faith and Hope
 ride after him. 80
 hym,

And *spes* spaklich hym spedde · spede if he myȝte,

To ouertake hym and talke to hym · ar þei to toun
 come.

¶ And whan I seyȝ þis, I soiourned nouȝte · but shope Then ran I after
 the kind
 Samaritan, and
 offered to serve
 him.
 me to renne,

And suwed þat samaritan · þat was so ful of pite, 84

And graunted hym to ben his grome · “gramercy,” he
 seyde,

“Ac þi frende and þi felawe,” quod he · “þow fyndest
 me at nede.”

¶ And I thanked hym þo · and sith I hym tolde,

73. *hostrye*] ostrie COB. to] Rom.
hostellere] ostiler CB.

74. *haue*] there is a point after
 this word in C and O.

76. *pans*] pens WCO.

77. *speneth*] spendeþ WB ; spendes
 C.

78. *lette*] O om. (!) *bistrydeth*]
 bistroode C ; bistrode OB.

80. *folweth*] folwede WCOB.

81. *spaklich*] sparkliche R ;
 scharpli B.

82. *to* (2)] til COB.

83. *to*] C om.

84. *þat* (1)] þe R. *pite*] piete C.

85. *grome*] gome R. *gramercy*]

graunt mercy WCRO.

86. *quod he*] he saide CB ; O om.

I told him what
Faith and Hope
had done.

How þat feith fleigh away · and *spes* his felaw bothe,
For sizte of þe sorweful man · þat robbed was with
þeues. 89

[Fol. 73 b.]

“Haue hem excused,” *quod* he · “her help may litel
auaille ;

He told me that
nothing could
cure the wounded
man but the
blood of a child
born of a virgin.

May no medecyn on molde · þe man to hele brynge,
Neither feith ne fyn hope · so festred ben his woundis,
With-out þe blode of a barn · borne of a mayde. 93
And be he bathed in þat blode · baptised, as it were,
And þanne plastred with penaunce · and passioun of
þat babi,

He shulde stonde and steppe ; · ac stalworth worth he
neure, 96

Tyl he haue eten al þe barn · and his blode ydronke.

“Nearly all,” said
he, “who pass
through that
wilderness are
robbed.

For went neuere wy in þis worlde · þorw þat wilder-
nesse,

þat he ne was robbed or rifled · rode he þere or zede,
Saue faith, & his felaw · *spes*, and my-selue, 100
And þi-self now, and such · as suwen owre werkis.

Outlaws lie in
wait there.

¶ For outlawes in þe wode · and vnder banke lotyeth,
And may vch man se · and gode merke take, 103
Who is bihynde and who bifore · and who ben on hors,
For he halt hym hardyer on horse · þan he þat is a fote.

Their chief was
afraid of me.

For he seigh me, þat am samaritan · suwen feith & his
felaw 106

On my caple þat hatte *caro* · (of mankynde I toke it),

88. *fleigh*] fled C ; flez R.

89. *þe*] þat W.

91. *on*] vnder R.

93. *mayde*] mayden O.

94. *be he*] he be COB ; be he
(printed he be) W. *he*] R *em*.

95. *plastred*] pastrid B. *and*] and
þe R.

96—340. *Here MS. O has lost three
leaves ; this portion is collated with
MSS. C2 and Y.*

96. *ac*] and CC2.

97. *ydronke*] drünkyn C2.

99. *or* (1)] ne R.

101. *as*] þat RC2.

102. *outlawes*] outlawe is R. *loty-
eth*] lowted C.

103. *may*] mowen W ; mowe C ;
mown C2.

104. *who* (2)] wo is B.

105. *halt*] haldes C. *a*] on YBC2 ;
at C ; W *am*.

106. *seigh*] seith RC2. *feith*] forth
Y.

107. *hatte*] hattip B ; highte W.

He was vnhardy, þat harlot · and huddle hym *in inferno*. 108

Ac ar þis day þre dayes · I dar vndertaken,
þat he worth fettred, þat feloune · fast with cheynes,
And neure eft grene grome · þat goth þis ilke gate ;
[*O mors, ero mors tua, &c.*]

In three days' time he shall be bound.

Hosea xiii. 14.

¶ And þanne shal feith be forester here · and in þis
frith walke, 112

Then shall Faith be keeper of the forest here,

And kennen out comune men · þat knoweth nouȝte þe
contre,

Which is þe weye þat ich went · and wherforth to
iherusalem.

And hope þe hostelleres man shal be · þere þe man lith
an helynge ;

and Hope shall be the innkeeper's man,

And alle þat fieble and faynt be · þat faith may nouȝt
teche, 116

Hope shal lede hem forth with loue · as his lettre
telleth,

And hostel hem and hele · þow holicherche bileue,
Tyl I haue salue for alle syke · and þanne shal I re-
tourne, 119

and take care of the feeble ones.

And come aȝein bi þis contree · and confort alle syke
þat craueth it or coueiteth it · and cryeth þere-after.

For þe barne was born in bethleem · þat with his blode
shal saue

The child born in Bethleem shall save all."

108. *vnhardy*—*harlot*] vn harlot (by mistake) R. *huddle*] lud R ; hidde WYC₂B ; hid C.

109. *Ac*] And CC₂. *þis—dayes*] þise daies þre B ; thise dayes thre dayes C.

111. *grome*] gome WRC₂. [*O—tua*] in R only.

112—123. R omits.

112. *forester*] forster WCC₂Y. *walke*] C om.

113. *out*] CC₂BY om. *comune*] vn-kunmande (miswritten unkunmande) B.

115. *an*] in Y ; to CC₂B.

117. *telleth*] hem telles CB.

118. *hostel*] herber C. *hele*] hel hem C ; heele hem B. *holicherche*] holichirehis B.

119. *retourne*] turne W.

121. *it* (1)] C₂ om. *or*] and W. *and*] or W.

122, 123. For the barne was borne in Bethlem · of a clene mayde, That shal with his blood · saue alle þat lyuen in feith, And foloweth the techyng · of holpe þat is his felawe Y.

So also CC₂B ; but C omits borne, C₂ omits the first his, C the second his, and all three rightly have hope for holpe. LW are alike, and better.

Alle þat lyueth in faith and folweth · his felawes tech-
yngē.”

“Shall I believe
in the Trinity,
as Faith taught
me?” said I,

¶ “A! swete syre!” I seyde þo · “wher [shal I]
byleue, 124

As feith and his felawe · enfourmed me bothe?

In þre persones departable · þat perpetuel were euere,
And alle þre but o god · þus abraham me tauȝte;—

“or in the law of
Love, as Hope
taught me?”

And hope afterwarde · he bad me to louye 128

O god wyth al my good · and alle gomes after,
Louye hem lyke my-selue · ac owre lorde aboue alle.”

¶ “After abraham,” quod he · “þat heraud of armes,
Sette faste þi faith · and ferme bileue. 132

“Follow the
teaching of both.
[Fol. 74.]

And, as hope hiȝte þe · I hote þat þow louye

Thyn euene-crystene euermore · euene forth with þi-
self.

And if conscience carpe þere-aȝein · or kynde witte
oyther,

Shew to heretics
thy HAND.

Or heretykes with argumentz · þin honde þow [hem]
shewe; 136

For god is after an hande · yhere now and knowe it.

The Father is
like the folded
FIST;

¶ þe fader was fyrst, as a fyst · with o fynger fold-
yngē,

Tyl hym loued and lest · to vnlosen his fynger,

And profre it forth as with a paume · to what place it
sholde. 140

the PALM
betokens the
Holy Ghost;

þe paume is purely þe hande · and profreth forth þe
fyngrēs

To mynystre and to make · þat myȝte of hande knoweth,

124. *I seyde*] seide I B. *wher*] whether R. [*shal I* YCC₂B] I shal LWR.

125. *enfourmed*] enformen CBYC₂.

127. *þre*] this C; þis is B.

129. *C₂ omits*.

130. *my-selue*] my-suluen R. *ac*] and CC₂.

132. *faste*] fully W.

133. *hiȝte*] bihiȝt R.

136. [*hem* WR] hym LCC₂B.

138. *as*] CC₂Y *om.* *o*] a CYB. *foldyngē*] folden R.

139. *loued*] leued R. *lest*] liste WCC₂BY; luste R. *vnlosen*] vn-closen B.

140. *profre*] profered R.

141. *profreth*] profer C.

142. *mynystre*] miastre R; myns-tre Y.

And bitokneth trewly · telle who so liketh,
 þe holygost of heuene · he is as þe paume. 144
 þe fyngres þat fre ben · to folde and to serue,
 Bitokneth sothly þe sone · þat sent was til erthe,
 þat toched and tasted · atte techynge of þe paume
 Seynt Marie a Mayde · and mankynde lauȝte; 148

Qui conceptus est de spiritu sancto, [natus,] &c.

þe fader is þanne as a fust · with fynger to touche,

Quia omnia traham ad me ipsum, &c.,

Al þat þe paume parceyueth · profitable to fele.

Thus ar þei alle but one · as it an hande were,

And þre sondry siztes · in one shewynge. 152

þe paume, for he putteth forth fyngres · and þe fust
 bothe,

Riȝt so redily · reson it sheweth,

How he þat is holygoste · sire & sone preueth.

And as þe hande halt harde · and al þynge faste 156

þorw foure fyngres and a thombe · forth with þe paume,

Riȝte so þe fader and þe sone · & seynt spirit þe

þridde

Halt al þe wyde worlde · with-in hem thre,

Bothe welkne and þe wynde · water and erthe, 160

Heuene & helle · and al þat þere is Inne.

þus it is, nedeth no man · to trowe non other,

That thre þinges bilongeth · in owre lorde of heuene,

And aren [serelepes] by hem-self · asondry were neure,

the FINGERS
betoken the Son.

The FIST, PALM,
and FINGERS are
but ONE HAND.
(Jo. xii. 32).

The palm puts
forth both the
fingers and the
fist.

The hand holds
things by help
of the fingers and
palm.

The Trinity is a
Unity.

143. *liketh*] it liketh Y; it liked
CB.

144. *he*] Cz om.

145—147. CB om.

146. *til*] to Cz.

147. *atte*] and R.

148. [*natus* CBY] LWRCz om.

149. *þanne*] pawne W. a] R om.
toche] thouche R.

151. *an hande*] a fust R.

152. *in one*] in oen in R.

153. *he*] it W. *he putteth*] þe
paume put (!) R.

156. *halt*] haldes C.

157. a] B om.

159. *Halt*] Haldes C; W om.
with-in] with R. *thre*] þre holden W.

160. *welkne*] wolke WR; þe welk-
ene B; welken CCz.

161. *þere is Inne*] so in R; is þer-
Inne W; ther-Inne is CYCzB.

162. *is*] RCB om. *nedeth*] it
nedeþ Cz. *to*] WCB om.

164. [*serelepes*] so in Y; serelepes
W; surlepes R; sereples CCzB; ser-
clepes L (*but marked for correction*).
were] were þei WCYCzB.

Namore þan myn hande may · meue with-outen
fyngeres. 165

The folded fist is
like God the
Creator.

¶ And as my fust is ful honde · yfolde togideres,
So is þe fader a ful god · formeour and shepper,

Tu fabricator omnium, &c.,

And al þe myzte myd hym is · in makynge of þynges. 168

The fingers are
as the Son, who
is the Skill or
Science of the
Father.

¶ The fynGRES fourmen a ful hande · to purtreie or
peynten

Keruyng and compassynge · as crafte of þe fynGRES ;

Riȝt so is þe sone · þe science of þe fader,

And ful god, as is þe fader · no febler ne no better. 172

þe paume is purelich þe hande · hath power bi hymselfe,

Otherwyse þan þe wrythen fuste · or werkmanſchip of
fynGRES ;

The palm unfolds
the fist, and
[Fol. 74^b]
receives from the
fingers,

For þe paume hath powere · to put oute alle þe ioyntes,

And to vnfolde þe folden fuste · [for hym it bilongeth ;

And receyue þat þe fynGRES recheth · and refuse bothe,

Whan he feleth þe fust · and] þe fynGRES wille. 178

So is þe holygoste god · nother gretter ne lasse

þan is þe sire and þe sone · & in þe same myzte,

and fingers, fist,
and palm are but
one hand.

And alle ar þei but o god · as is myn hande & my
fynGRES,

Vnfolden or folden · my fuste & myn paume, 182

Al is but an hande · how so I torne it.

165. *myn—may*] may an hand R.
fynGRES] my fynGRES WCC²YB.

166. *And*] B *om.* *fust*] neef C.
yfolde] y-holden W.

167. *shepper*] ſchepere R ; ſhap-
pere WC² ; chappere B ; ſhapeour Y ;
ſchipper C.

168. *And*] CYC²B *om.* *myd*] with
C. *of*] of alle CYC²B.

169. *or*] or to CC²B.

170. *and*] or R. *as*] is R. *crafte*]
criſt C.

173. *hath*] and haþ WC².

174. *þe wrythen*] he writheþ þe C :
he wriþeþ þe B ; þe writen R.

175. *þe paume*] he W. *put*] pult
R. *alle*] R *om.* *After* l. 175 B in-

serts—and to ſtrecche out þe ſynwes ·
and weynes boþe.

176—178. [*for—and*] in R only :
but cf. C-text.

176. *folden*] R *om.* *fuste*] Neue
C.

178. *and*] atte L ; at WC² ; as
CYB.

179. *So*] To (!) C.

180. *and*] or R.

181. *my*] C *om.*

183. *is*] is it R. *an*] so in WR ;
on CC²B ; oon Y.

183, 184. *how so — þe hande*]
WCC²YB omit ; retained in R and
Crowley.

Ac who is herte in þe hande · euene in þe myddes, 184

He may receyue riȝt nouȝte · resoun it sheweth ;

For þe fynGRES, þat folde shulde · and þe fuste make,

For peyne of þe paume · powere hem failleth

To [clueche] or to clawe · to clyppe or to holde. 188

¶ Were þe myddel of myn honde · ymaymed or
ypersshed,

I shulde receyue riȝte nouȝte · of þat I reche myȝte.

Ac þough my thombe & my fynGRES · bothe were to-
shullen,

And þe myddel of myn hande · with-oute male ese, 192

In many kynnes maneres · I myȝte my-self helpe,

Bothe meue and amende · þough alle my fynGRES
oke.

Bi þis skil, me þynke[th] · I se an euydence,

þat who so synneth in þe seynt spirit · assoilled worth
he neure, 196

Noither here ne elles-where · as I herde telle,

Qui peccat in [spiritum sanctum, nunquam,] &c.,

For he prikketh god as in þe paume · þat *peccat in*
[*spiritum sanctum*].

(Mk. iii. 29),

For god þe fader is as a fuste · þe sone is as a fynger,

The holy goste of heuene · is, as it were, þe pawme.

So who so synneth in seynt spirit · it semeth þat he
greueth 201

for he grieues the
HAND in the
PALM.

185. CC₂YB omit.

186. *fuste*] Neeue C.

187. *paume*] loofe C.

188. [*clueche* WY] *cluche* RC₂; *cleuche* CB; *clieche* L. to (3)] or CB.

189. *ymaymed*] ymayheyed (*sic*) C. *ypersshed*] ypersed R; I-perissed Y; y-perissed WC; perished C₂B.

190. *of*] and of CB.

191. *Ac*] And C₂; As C. to-
shullen] to-schiruerd (*sic*) C; to-
swolle R.

192. *male ese*] ma layse (*sic*) B.

194. *meue*] moeue CY; meue
(*printed mene*) W; moue C₂. *oke*]

oken C₂.

195. *þynketh*] so in WCC₂YB;
þynke L; but see l. 278. *skil*—*þynk-*
eth] kile he seyde (*sic*) R.

196. *þe*] CC₂YB om.

197. *herde*] here C₂. [*spiritum sanctum*] most MSS. have *spiritu sancto*; but C₂ has the right reading here, though not in the next line. [*nunquam*] in R only.

198. *as*] C₂ om.

198, 199. *as in—fader*] C om. a
fynger] the fynger CC₂YB.

200. *þe*] C₂ om.

201. *so*] C₂ om. *in*] in þe WCB;
aȝeynes þe R.

He who is hurt in
the palm fails in
power over the
fingers and the
fist.

If the fingers
only are hurt, the
palm still retains
power.

Likewise he who
sins against the
Holy Ghost is
never forgiven,

The Trinity is
like a TORCH,
having WAX,
WICK, and FIRE.

God, þat he grypeth with · and wolde his grace quenche.

¶ And to a torche or a tapre · þe trinitee is lykned ;
As wax and a weke · were twyned togideres, 204

And þanne a fyre flaumende · forth oute of bothe ;
And as wax and weyke · and hote fyre togyderes
Fostren forth a flaumbe · and a feyre leye,
So doth þe sire & þe sone · & also *spiritus sanctus* 208
Fostren forth amonges folke · loue & bileue,
þat alkyn crystene · clenseth of synnes.

Like a smouldering
torch without
light,

And as þow seest some tyme · sodeynliche a torche,
The blase þere-of yblowe out · 3et brenneth þe weyke,
With-oute leye or lizte · þat þe macche brenneth, 213

so is the
quenching of the
Spirit.

So is þe holygost god · & grace with-oute mercy
To alle vnkynde creatures · þat coueite to destruye
Lele loue other lyf · þat owre lorde shapte. 216

Glowing coals
give no light
like a blazing
torch does ;

¶ And as glowande gledes · gladieth nouzte þis werk-
men,

þat worchen & waken · in wyntres niztes,
As doth a kex or a candel · þat cauzte hath fyre &
blaseth,

Namore doth sire ne sone · ne seynt spirit togyderes,
Graunteth no grace · ne forȝifnesse of synnes, 221

[Fol. 75.]

Til þe holi goste gynne · to glowe and to blase.

the Spirit, blown
upon by Love,
flames like FIRE.

So þat þe holygoste · gloweth but as a glede,
Tyl þat lele loue · ligge on hym & blowe, 224
And þanne flaumbeth he as fyre · on fader & on *filius*,

203. *And*] For R. *or*] or to R.
lykned] ylikned CYB.

205. *fyre*] fere R. *flaumende*] flaumende R ; flaumynge WB ; flaumynge CC2Y. *oute*] out R.

206. *hote fyre*] warme fere R.

207. *a* (2)] B *om.* *leye*] lowe C ; light C2.

209. W *omits.* *Fostren*] Brynges C. *bileue*] loiale bileue C2.

210. *þat*] C2 *om.* *clenseth*] clensede R.

213. *leye*] lowe C. *macche*] smacche C2Y. *brenneth*] swellith

C2.

216. *other*] or W ; eifer B. *shapte*] schupite R ; 3yf C2.

217—243. R *omits.*

217. *as*] as a CC2BY. *glowande*] glowynge WCC2B. *gleses*] glede CC2BY. *gladieth*] ne gladeth CC2BY.

219. *kex*] kyse C2 ; kixe B.

221. *Graunteth*] Graunte WCC2B.

223. *þat*] doth C2. *gloweth*] glowe B. *glede*] glade W.

225. *fader*] pater YC2.

And melteth her myzte in-to mercy · as men may se in
wyntre

Ysekeles in eueses · þorw hete of þe sonne,
Melteth in a mynut while · to myst & to watre ; 228
So grace of þe holygoste · þe grete myzte of þe trinite
Melteth in-to mercy · to mercyable, & to non other.

As iceles are
melted by the
Sun's heat, so the
Spirit inclines the
Trinity to mercy.

And as wax with-uten more · on a warme glede
Wil brennen & blasen · be þei to-gyderes, 232
And solacen hem þat may se · þat sitten in derkenesse,
So wole þe fader forʒif · folke of mylde hertes
þat reufulliche repenten · & restitucioun make,
In as moche as þei mowen · amenden & payen. 236
And if it suffice nouzte for assetz · þat in suche a wille
deyeth,

As wax laid on
an ember will
blaze,

so the Father
forgives
penitents.

Mercy for his mekenesse · wil make good þe reme-
naunte.

And as þe weyke and fyre · wil make a warme flaumbe
For to myrthe men with · þat in merke sitten, 240
So wil cryst of his curteisye · and men crye hym mercy,
Bothe forʒiue & forʒete · & ʒet bidde for vs
To þe fader of heuene · forʒyuenesse to haue.

As a wick, when
lighted, burns,

so Christ forgives
also.

¶ Ac hew fyre at a flynte · fowre hundreth wyntre, 244
Bot þow haue towe to take it with · tondre or broches,
Al þi laboure is loste · and al þi longe trauaille ;
For may no fyre flaumbe make · faille it his kynde.

But FIRE without
tow or tinder will
not be of service ;

So is þe holy gost god · & grace with-uten mercy 248
To alle vnkynde creatures · cryst hym-self witnesseth,

so is the Spirit
like Grace
without Mercy
(Mat. xxv. 12.)

Amen dico vobis, nescio vos, &c.

226. *in-to*] to C₂YB ; o C.

227. *Ysekeles*] Iseyokels C. *in*
and W. *eueses*] euesynges WCC₂B.
þe] CB *om.*

228. *Melteth*] Melte W.

230. *in-to*] to WCC₂BY. *non*] W
om.

236. *In*] þi B.

237. *assetz*] assetth C ; aseth C₂ ;
to a-seep B. *þat*] Y *om.* a] CC₂BY

om.

238. *wil*] & Y.

239. *warme*] faire Y.

240. *myrthe*] norische B. *with*
myd W. *merke*] þe derke W.

244. *Ac*] And C ; But C₂. *fyre*—
a] fuyr and R.

245. *towe*] tacche R. *tondre*]
tunder R.

247. *his*] is WC.

If thou art
unkind,

¶ Be vnkynde to þin euene-cristene · and al þat þow
canst bidden,

Delen & do penaunce · day & nyȝte euere, 251

then, for all the
pardons thou
canst buy, the
Spirit hears thee
not.

And purchace al þe pardoun · of Pampiloun & Rome,

And indulgences ynowe · & be *ingratus* to þi kynde,

þe holy goste hereth þe nouȝt · ne helpe may þe by
resoun ;

For vnkyndenesse quencheþ hym · þat he can nouȝte
shyne,

Ne brenne ne blase clere · for blowynge of vnkynde-
nesse. 256

Poule þe apostle · preueth wher I lye,

1 Cor. xiii. 1.

Si linguis hominum loquar, &c.

Beware, ye wise
men,

For-thy beth war, ȝe wyse men · þat with þe wo[r]lde
deleth,

That riche ben & resoun knoweth · reuleth wel ȝowre
soule.

of unkindness,

Beth nouȝte vnkynde, I conseilte ȝow · to ȝowre euene-
cristene. 260

For many of ȝow riche men · bi my soule, men telleth,

lest ye burn, but
blaze not.

ȝe brenne, but ȝe blaseth nouȝte · þat is a blynde be-
kene ;

Mat. vii. 21.

Non omnis qui dicit domine, domine, intrabit, &c.

¶ Diues deyed dampned · for his vnkyndenesse

[Fol. 75b.]

Of his mete & his moneye · to men that it neded. 264

Remember Diues.

Vch a riche I rede · rewarde at hym take,

And gyueth ȝowre good to þat god · þat grace of
ariseth.

250. þat] C2B om. þow] þau B.

251. & (1)] or CC2BY. & (2)] or B.

252. *Pampiloun*] paemploen R.

253. *ingratus*] ingratiss CY ; in-
grat R. *kynde*] kynne R.

255. *quencheþ hym*] qwenche hem
R.

256. *for*] but Y.

257. *wher*] wheiper W. *linguis*]
lingua B.

258. *worlde*] CWRC2YB ; *miswrit-*
ten wolde L (*but marked*).

259. *soule*] soulis B ; self C2.

262. þat] & þat R. *a blynde*] an
vnkynde CB. *intrabit*] CC2BY om.

263. *dampned*] Idampned R.

264. *his* (2)] of his WC2 ; RY om.
neded] nedes C ; nedip B.

265. *a riche*] riche man B.

266. *grace of ariseth*] alle grace of
riseth B.

For [þei] þat ben vnkynde to his · hope I none oþer,
But þei dwelle þere *diues* is · dayes with-outen ende.

þus is vnkyndenesse þe contrarie · þat quencheth, as it
were, 269

Unkindness
quenches the
Holy Spirit,

þe grace of þe holy gooste · goddes owne kynde.

For þat kynde dothe, vnkynde fordoth · as þese cursed
theues,

Vnkynde cristene men · for coueityse & enuye, 272
Sleeth a man for his moebles · wyth mouth or wyth
handes.

as thieves quench
a man's life.

For þat þe holygoste hath to kepe · þo harlotes de-
stroyeth,

þe which is lyf & loue · þe leye of mannes bodye.

For euery manere good man · may be likned to a torche,
Or elles to a tapre · to reuerence þe Trinitee; 277

Every good man
is like a torch;

And who morthereth a good man · me thynketh, by
myn Inwyte,

he who murders
him, quenches
the light.

He fordoth þe leuest lyzte · þat owre lorde loueth.

¶ Ac ȝut in many mo maneres · men offenden þe holy-
goste, 280

Ac þis is þe worste wyse · þat any wizte myzte

Synnen aȝein þe seynt spirit · assenten to destruye,

For coueityse of any kynnes þinge · þat cryst dere
bouzte. 283

How myzte he axe mercy · or any mercy hym helpe,
þat wykkedlich & willefullich · wolde mercy anynte ?

How shall the
merciless expect
mercy ?

Innocence is nexte god · & nyzte and day it crieth,

‘ Veniaunce, veniaunce · forȝiue be it neuere,

267. [þei WCC₂BY] LR om.

268. þei] thay schul CC₂Y; þat þei
shal B.

269. vnkyndenesse] kyndenesse (!)
B.

271. dothe] deth R. cursed] cor-
sede W.

272. &] of C₂.

274. þo] þe WC₂.

275. lyf] þe lif CB.

278. who] who-so CBC₂Y; ho-so R.

280. Ac] But C₂; And WC.

281. Ac] And C; But C₂.

282. Synnen] Synegen R. þe]
CBYC₂ om.

283. kynnes] CYC₂B om.

284. Also in R; WCYC₂B omit;
Crowley retains it.

285. anynte] so in R; aniente
WC; anientice YC₂B.

286. nexte] nex C.

That shent vs & shadde owre blode · forshapte vs, as
it were ; 288

Rev. vi. 10.

Vindica sanguinem iustorum !

Even Love cries
out for
vengeance."

Thus 'veniaunce, veniaunce' · verrey charite asketh ;
And sith holicherche & charite · chargeth þis so sore,
Leue I neure that owre lorde wil loue · þat charite
lakketh, 291

Ne haue pite for any preyere · þere þat he pleyneþ."

"But were I to
pray for the
Holy Ghost's
forgiveness," said
I, "should I be
saved?"

¶ "I pose I hadde synned so · and shulde now deye,
And now am sory, þat so · þe seint spirit agulte,
Confesse me, & crye his grace · god, þat al made,
And myldliche his mercy axe · myȝte I nouȝte be
saued?" 296

"Thou mightest ;

¶ "Ȝus," seide þe Samaritan · "so wel þow myȝte
repente,
þat riȝtwisnesse þorw repentance · to reuthe myȝte torne.
Ac it is but selden yseye · þere sothenesse bereth wit-
nesse,

yet how seldom is
a condemned
felon pardoned
for his penitence!

Any creature þat is coupable · afor a kynges iustice,
Be raunsoned for his repentaunce · þere alle resoun hym
dampneth. 301

For þere þat partye pursueth · þe pele is so huge,
þat þe kyng may do no mercy · til bothe men acorde,
And eyther haue equite · as holy writ telleth ; 304

288. *rs* (1)] R *om.* *shadde*] *shad*
CYB ; *shedde* WR ; *schede* C2. *for-*
shapte] *for-schupte* R. *were*] *semed*
R. *Vindica*] *Vindicta* CB.

290. *sith*] *sit* C.

291. *lakketh*] *hattes* C ; *hatip* B.

293. *pose*] *sopose* C2. *synned*] *syneged* R. *now*] *nouȝt* (!) C ; *nouȝth*
C2 ; *noȝt* B ; *nouȝ* R.

294. *now*] *nouȝt* (!) R. *am*] *I am*
W. *so*] *I so* WCC2YB. *spirit*] *Spiryt* I R.

295. *grace*] *mercy* C2.

296. *mercy*] *grace* C2. *saue*] *I-*
saue R.

297. *ȝus*] *Thus* (!) C ; *ȝus* B ; *ȝis*
WYC2. *wel*] R *om.* *myȝte*] *miȝtest*

R.

298. *þorw*] to R.

299. *Ac*] *And* C ; *But* ȝet C2. *it*
is] *is it* B. *yseye*] *yseye* W ; *seyen*
CB ; *seie* C2Y. *þere*] *the* CB ; *that*
Y.

300. *þat is*] *be* R. *afor*] *by-for*
R. *iustice*] *Iustices* C.

301. *repentaunce*] R *om.* (!).
dampneth] *dampned* Y.

302. *pele*] *peel* R ; *peple* WC2YB ;
peple C ; *Crowley has plee.* *is*] *his*
C.

304. *eyther*] *neither* (!) C. *donec*] *in*
Y only ; the two words following
are supplied from Pass. V. 279.

*Namquam dimittitur peccatum, [donec restitu-
atur ablatum.]*

þus it fareth bi suche folke · þat falsely al her lyues
Euel lyuen & leten nouzte · til lyf hem forsake ;
[Drede of desperacion · dryueth a-weye þanne grace,
þat mercy in her mynde · may nauzt þanne falle ;] 308
Good hope, þat helpe shulde · to wanhope torneth—
Nouzt of þe nounpowere of god · þat he ne is myztful
To amende al þat amys is · and his mercy grettere
þan alle owre wykked werkes · as holiwrit telleth, 312

Misericordia eius super omnia opera eius—

Ac, ar his ríztwísnesse to reuthe tourne · some restitu-
cioun bihoueth ;

His sorwe is satisfaccioun · for hym þat may nouzte paye.

¶ Thre þinges þere ben · þat doth a man by strengthe
Forto fleen his owne hous · as holywryt sheweth. 316

þat one is a wikked wyf · þat wil nouzt be chasted,
Her fiere fleeth fro hyr · for fere of her tonge.

And if his hous be vnhiled · and reyne on his bedde,
He seketh and seketh · til he slepe drye. 320

And whan smoke & smolder · smyt in his syzte,
It doth hym worse þan his wyf · or wete to slepe.

For smoke & smolder · smyteth [in] his eyen,

Til he be blere-nyed or blynde · and hors in þe throte,

Despair drives
away grace.

[Fol. 76]

It is not through
God's lack of
power,

(Ps. cxliv. 9,
Vulg.),
but because some
restitution is
required.

Three things
drive a man out
of his own house ;
a shrewish wife,

rain dripping
through a leaky
roof,

and smoke that
irritates his eyes.

305. *lyues*] lyue R.

306. *Euel lyuen*] I wulle leuen
Cz.

307, 308. *In R only ; but see C-text.*

309. *þat helpe*] CB om. *torneth*]
turne B.

310. *þe nounpowere*] noun power
Y ; þe nounper R.

312. *eius* (1)] domini R.

313. *Ac*] But Cz ; And C. *rízt-
wisnesse*] rightfulness CYCzB.

314. R omits.

315. *þere*] that C. *In the margin
of L is*—Fumas, Mulier, & stillicidia
Expellunt hominem a domo pro[pria].

316. *Forto*] Cz om. *hous*] W om.

317. *chasted*] so in R ; chastised

W ; schastisid Cz ; chastied C.

318. *fiere*] so in CzB ; feere WCY ;
fere R. *fleeth*] flien B. *fro*] R om.

319. *his*] C om. *vnhiled*] vnhiiled
CCzY ; vnheled RB. *on*] in CBY.

320. *and seketh*] al aboute CCzBY.
slepe] ligge CY ; liggith Cz ; liegge B.

321. *&*] or CCzBY. *smyt*] smitte
RCz. Y omits from smyt to smolder
in l. 323.

323. *smyteth*] smerteth R. [*in
WCzYB*] LRC om. Cf. l. 341.

324. *blere-nyed*] blereneyed R ;
blereighed WCCzY ; blerid B. *hors*]
hoos CY ; hos CzB ; cowzhe R. *þe*]
his B.

Cougheth, and curseth · þat cryst gyf hem sorwe 325
 þat sholde brynge in better wode · or blowe it til it
 brende.

¶ þise thre þat I telle of · ben þus to vnderstonde.

The scolding wife
 is the frailty of
 our flesh ;

The wyf is owre wikked flesshe · þat wil nouȝt be
 chasted, 328

For kynde cleueth on hym euere · to contrarie þe soule.
 And þowgh it falle, it fynt skiles · [þat] frelete it made,
 And þat is liztly forȝeuen · and forȝeten bothe,
 To man þat mercy asketh · and amende þenketh. 332

the dripping rain
 is like sickness ;

¶ The reyne þat reyneth · þere we reste sholde,
 Ben sikenesses & sorwes · þat we suffren oft,
 As Powle þe Apostle · to þe peple tauȝte,

2 Cor. xii. 9.

Virtus in infirmitate perficitur, &c.

and impatience
 under sickness is
 pardonable.

And þowgh þat men make · moche deol in her angre,
 And [ben] inpacient in here penaunce · pure resoun
 knoweth, 337
 þat þei han cause to contrarie · by kynde of her syke-
 nesse.

And liztlich owre lorde · at her lyues ende,
 Hath mercy on suche men · þat so yuel may suffre. 340

But the smoke is
 like unkindness,
 quenching mercy.

¶ Ac þe smoke and þe smolder · þat smyt in owre
 eyghen,
 þat is coueityse and vnkyndenesse · þat quencheth
 goddes mercy.

325. *Cougheth*] He kouȝeth R ;
 Coughes C ; Coughed Y ; Than
 Cougheth he C2. þat] and bit B.
 hem] hym CRC2Y.

326. *it* (1)] B om. brende] brenne
 EC2Y.

327. *ben þus*] þus ben R. to] CR
 om.

328. *The*] þre B. þat] R om.
 chasted] chastised WB ; schastisid C2.

329. *cleueth*] clyueþ W.

330. [þat WCRC2BY] þe L. it]
 is CC2Y.

332. *amende*] to amende hym B ;
 to amende C2.

334. *sikenesses*] siknesse WCC2Y.
 &] and other R. oft] ouȝte R.

335. *in*] retained in MS. W. per-
 ficitur] C om.

336. *deol*] doel WC2RY ; dole C ;
 dol B. her] C om.

337. [ben W] be R ; LCC2YB om.

338. *cause*] resoun R.

339. *liztlich*] ful liztli B.

340. *so*] CB om.

*Here collation with O recommences,
 and with C2 and Y ceases.*

341. *Ac*] And C. smyt] smitte R.

342. þat (1)] COB om. is] R om.
 þat (2)] R om.

For vnkynnesse is þe contrarie · of alkynnes resoun ;

For þere nys syke ne sori · ne non so moche wrecche, There is no man
but can, if he will,

þat he ne may louye, & hym lyke · and lene of his
herte

Goed wille & good worde · bothe wisshen and willen

Alle manere men · mercy & forȝifnesse,

347 love his
neighbour as
himself."

And louye hem liche hym-self · and his lyf amende.—

I may no lenger lette," quod he · and lyarde he pryked,

And went away as wynde · and þere-with I awaked. The dreamer
awakes.

344. *moche*] yuele a O. *wrecche*] werche (l) C.

345. *lene*] lene or leue in the MSS.

346. *ȝ*] R *om.* *bothe*] and W. *willen*] wilnen R.

349. *lyarde—pryked*] harde priked CB; harde prikede forþ O.

350. *away*] O *om.* *awaked*] wakede R; awakip B.

PASSUS XVIII (DO-BET III).

Passus xviii^{us}, et tercius de dobet.

[Fol. 76 b.]
The dreamer
wanders wearily,

and falls asleep.

He dreams about
Palm Sunday
and its events—
(Mat. xxi.; Mk.
xi.).

The good
Samaritan,
or Piers Plow-
man, comes
riding onwards.

Wolleward and wete-shoed · went I forth after,
As a reccheles renke · þat of no wo reccheth,
And ȝede forth lyke a lorel · al my lyf tyme,
Tyl I wex wery of þe worlde · and wylned eft to slepe,
And lened me to a lenten · and longe tyme I slepte; 5
And of crystes passioun and penaunce · þe peple þat
of-rauȝte,
[Reste] me þere, and rutte faste · tyl *ramis palmarum*;
Of gerlis & of *gloria laus* · gretly me dremed, 8
And how *osanna* by orgonye · olde folke songen.
¶ One semblable to þe samaritan · & some del to
Piers þe plowman,
Barfote on an asse bakke · botelees cam pryk[y]e,
Wyth-oute spores other spere · spakliche he loked, 12

TITLE. Passus decimus octauus CO; to which W adds—&c. et iijus de dobet, and B (wrongly) adds—et quartus de dobet; R has—Passus xvijus de visionē, vt supra.

2. *As a*] And as a CB; And as O. *renke*] freek B. *wo*] Com. *reccheth*] roughite WB.

4. *wylned*] wilnes C. *eft to*] ofte R.

5. *slepte*] slepe B.

6. *þe*] þer B. *þat of-rauȝte*] þat of taughte C; ofte tauȝte O; þer-of tauȝte B. This line is perhaps misplaced, and should follow l. 8.

7. [*Reste*] so in WCOY; I *reste* B; Rested LR; (but *reste* is the A.S. form).

8. *ȝ*] O om.

9. *osanna*] *Osanna* (printed *hosanna*) W. *orgonye*] *Organye* WC; *orgene* R; *organ* B. [*folke*] *folkes* CB.

10. *þe* (2)] CB om.

11. *on*] and oon C; & on OB. *cam*] so in WR; gan COBY. [*pryk*] *prikye* WO; *prekie* B; *pryke* LC; *prikyng* R.

12. *other*] or O. *spakliche*] s[*h*] *racliche* R; *sharpliche* B.

As is þe kynde of a knyȝte · þat cometh to be dubbed,
To geten hem gylte spores · or galoches ye coupled.

¶ þanne was faith in a fenestre · and cryde "*a! jili* *dauid!*" Faith cries out,
proclaiming the
"Son of David."

As doth an Heraude of armes · whan [auntrous] cometh
to iustes. 16

Olde iuwes of ierusalem · for ioȝe þei songen,
Benedictus qui venit in nomine domini.

Mat. xxi. 9.

¶ þanne I frayned at faith · what al þat fare be-ment[e],
And who sholde iouste in Iherusalem · "*Ihesus*," he Faith says that
Jesus is coming
to joust,
seyde,

"And fecche þat þe fende claymeth · Piers fruit þe
plowman." 20

"Is Piers in þis place?" *quod* I · & he preȝnte
on me,

"þis ihesus of his gentrice · wole iuste in piers armes,
In his helme & in his haberioun · *humana natura.* and will wear
Piers' coat-
armour.

þat cryst be nouȝt biknowe here · for *consumatus*
deus, 24

In Piers paltok þe plowman · þis priker shal ryde ;
For no dynte shal hym dere · as *in deitate patris*."

"Who shal iuste with ihesus?" *quod* I · "iuwes or
scribes?"

¶ "Nay," *quod* he, "þe foule fende · and fals dome &
deth. 28 He will joust
against the foul
fiend, and against
false doom and
death.

Deth seith he shal fordo · and adown brynge
Al þat lyueth or loketh · in londe or in watere.

13. B omits. be] C om.

14. *geten*] geute B. or] and COB.

15. *cryde*] crie C. a (2)] B om.

16. [auntrous RO] aunterous C;
Auentrous W; aduenturus B; aun-
tueros L.

18. þanne] That C. be-mente] so in
RO; bymente WCB; bement L.

19. sholde] R om.

20. fecche] feccheth R; fecche out
B.

21. þis] þat B. I] C om. preȝnte]
twynclid B; prent R.

22. þis] þus B. gentrice] gentries
WC; gentrie RB.

23. in his] hise C; his B; O om.

24. biknowe] yknowe C; yknownen
O; knowe B. consumatus] so in
WROBY; consumatus LC. Cf. l. 57.
deus] est COB. B places l. 24 after
l. 25.

25. priker] prikiere W.

28. he] faith R. þe] but þe R.
foule] R om. & deth] to deye R.

30. or (1)] and WR. or (2)] and
W.

Life threatens to
defeat Death,

Lyf seyth þat he likth · and leyth his lif to wedde,
þat for al þat deth can do · with-in þre dayes, 32
To walke and fecche fro þe fende · piers fruite þe
plowman,

for ever.

And legge it þere hym lyketh · and lucifer hynde,
And forbete and adown brynge · bale [&] deth for
euere :

Hosea xiii. 14.

O mors, ero mors tua !

Pilate comes
with much
people (Mat.
xxvii. 19).

¶ þanne cam *pilatus* with moche peple · *sedens pro*
tribunali, 36

To se how doughtilich deth sholde do · & deme her
botheres riȝte.

þe iuwes and þe iustice · aȝeine ihesu þei were,
And al her courte on hym cryde · *crucifige* sharpe.

[Fol. 77.]

One bears false
witness against
Jesus.

Tho put hym forth a piloure · bifor pilat, & seyde, 40

“ This ihesus of owre iewes temple · iaped & dispised,

To fordone it on o day · and in thre dayes after

Edefye it eft newe · (here he stant þat seyde it)

And ȝit maken it as moche · in al manere poyntes. 44

Bothe as longe and as large · bi loft & by grounde.”

¶ “ *Cruci[ci]fige*,” quod a cacchepolle · “ I warante hym
a wicche !”

John xix. 15.

“ *Tolle, tolle !*” quod an other · and toke o[f] kene
þornes,

The crown of
thorns.

And bigan of kene thorne · a gerelande to make, 48

31. *he*] C om. *likth*] so in R; L
really has likthe (but the e is not
wanted); lieþ WCO; lieþ B.

34. *legge*] lede B.

35. *forbete*] forbite R; for to bete
COB. *adown*] doun R. [*ſ* OY] of
B; LWCR om.; but it seems neces-
sary. *ero—tua*] mors tua ero R.

36. *moche*] COB om.

37. *her* *botheres*] here beither R;
hir brotheres (!) CB. *riȝte*] myȝt O.

38. *þe*] B om. *iustice*] iustices
COB.

39. *her*] here R; þe WCOB. *hym*] *ihesu* R.

40. *Tho*] to B.

41. *This*] þus B. *iewes*] R om.
temple] peple CB. *iaped*] hap iaped
W. Here B adds the probably
spurious line—and seide he wolde
felle a-doun þe temple · þat is so
strong.

42. *To*] and B. *on o*] in a R; in
o B.

43. *seyde it*] it seide B.

44. *ȝit*] ȝut to B.

45. *bi*] a R; on B.

46. *Crucifige*] miswritten *Crufige*
L.

47. *of*] so in WCOB; o L: see
next line.

And sette it sore on his hed · and seyde in envye,
 “*Aue rabby!*” quod þat Ribaude · and þrew redes at
 hym,

Nailed hym with þre nailles · naked on þe Rode,
 And poyssoun on a pole · þei put vp to his lippes, 52
 And bede hym drynke his deth-yuel · his dayes were
 ydone.

Jesus is
crucified with
three nails,

“And gif þat þow sotil be · help now þi seluen,
 If þow be cryst, & kynges sone · come downe of þe 53
 Rode ;

a : i hidden to
come downe f om
the cross.

þanne shul we leue þat lyf þe loueth · and wil nouzt
 lete þe deye!” 56

¶ “*Consummatum est,*” quod cryst · & comsed forto 57
 swowe,

“IT IS
FINISHED.”
John xix. 30.

Pitousliche and pale · as a priscoun þat deyeth ;
 þe lorde of lyf & of lizte · þo leyd his eyen togideres.
 þe daye for drede with-drowe · and derke bicam þe 58
 sonne,

The light of day
withdraws.

þe wal wagged and clef · and al þe worlde quaued.

Ded men for that dyne · come out of depe graues, 59
 And tolde whi þat tempest · so longe tyme dured.

Dead bodies rise.

“For a bitter bataille” · þe ded bodye sayde ; 64

One of them tells
of the battle
between Life and
Death.

“Lyf and deth in þis derknesse · her one fordoth her
 other ;

Shal no wize wite witterly · who shal hau · þe
 maystrye,

Er sondey aboute sonne rysynge” · & sank with þat til
 erthe. 67

50. *þat Ribaude*] þe ribaundes R.

51. *Nailed*] þei nailid B. *þre*] thre (with foure written in margin) R. on] vp-on R.

52. *on*] vppon B. *rp*] R om.

53. *deth-yuel*] euyt deef B. *ydone*] doon C ; done OB.

54. *þat*] CB om.

56. *shul*] shulde B.

57. *swowe*] so in OB ; swowen C ; swoune W ; swowne R.

58. *Pitousliche*] Ful pitousliche B.

59. *The lorde*] Til lore R.

60. *bicam*] bigan O.

61. *wal*] wallis of þe temple B. *worlde*] word C. *quaued*] quakid B.

62. *dyne*] dene WR ; deef B. *depr*] here R.

64. *bodye*] bodies B.

66. *wite*] wit C ; witte R.

67. *sonne*] þe sunne OB. *til*] in-to B.

Mat. xxvii. 54.

Some seyde þat he was goddes sone · þat so faire deyde,
Vere filius dei erat iste, &c.

And somme saide he was a wicche · “good is þat we
 assaye,

The two thieves.

Where he be ded or nouȝte ded · down er he be taken.”

¶ Two theues also · tholed deth þat tyme, 71

Vppon a crosse bisydes cryst · so was þe comune lawe.

A cacchepole cam forth · and craked bothe her legges,

And her armes after · of eyther of þo theués.

No one breaks
the legs of
Christ.

Ac was no boy so bolde · goddes body to touche ;

For he was knyȝte & kynges sone · kynde forȝaf þat
 tyme, 76

þat non harlot were so hardy · to leyne hande vppon
 hym.

But a blind
knight, named
Longeus,

¶ Ac þere cam forth a knyȝte · with a kene spere
 ygrounde,

Hizte *longeus*, as þe lettre telleth · and longe had lore
 his sizte.

Bifor pilat & other peple · in þe place he houed ; 80

Maugre his many tethe · he was made þat tyme

jousts against
Jesus,
[Fol. 77 b.]

To take þe spere in his honde · & iusten with ihesus ;

For alle þei were vnhardy · þat houed on hors or stode,

To touche hym or to taste hym · or take hym down of
 Rode. 84

and pierces His
heart.

But þis blynde bacheler þanne · bar hym þorough þe
 herte ;

The blood heals
his blindness.

þe blode spronge down by þe spere · & vnspersed þe
 kniȝtes eyen.

69. *þat we*] R om.70. *he* (1)] B om. *ded* (2)] B om.
down] a-down B.71. *deth*] dede R.72. *a*] B om. *bisydes*] beside C.73. *A*] Ac a R.74. *her*] þe W. *of cyther*] B om.
þo] the C ; þo two B.75. *was*] þer was B. *boy*] body W.76. *tyme*] throwe R.77. *hande*] an hand R.79. *Hizte*] þat hizte B.81. *Maugre*] and magre B. *his*
many] he (1) B.83. *or*] & COB. *stode*] stede R.84. *hym* (1)] R om. *or to*] or COB.
hym (3)] W om. *of*] of þe B ;
on (!) C.85. *þanne*] þat R ; WO om.86. *þe* (1)] þat B. *spronge*] ran
B. *vnspersed*] opned R. *þe kniȝtes*]
hise CO ; his B.

þanne fel þe knyȝte vpon knees · and cryed hym

mercy—

“Aȝeyne my wille it was, lorde · to wewnde ȝow so Longeus cries
mercy of Christ.
sore !” 88

He seighed & sayde · “sore it me athynketh ;

For þe dede þat I haue done · I do me in ȝowre grace ;

I haue on me reuth, riȝtful ihesu !” · & riȝt with þat he
wept.

¶ Thanne gan faith felly · þe fals iuwes dispise, 92 Then Faith
reproves the Jews
of cowardice,
Called hem caytyues · acursed for euere,
For þis foule vyleynye · “veniaunce to ȝow alle,
To do þe blynde bete hym ybounde · it was a boyes
conseille.

Cursed caytyue ! · kniȝthod was it neuere 96

To mysdo a ded body · by day or by nyȝte.

þe gree ȝit hath he geten · for al his grete wounde.

¶ For ȝowre champioun chiuale · chief knyȝt of ȝow saying that their
chief champion
had yielded
himself recreant.
alle, 100

ȝelt hym recreaunt rennyng · riȝt at ihesus wille.

For be þis derkenesse ydo · his deth worth avenged,

And ȝe, lordeynes, han ylost · for lyf shal haue þe
maistrye,

And ȝowre Fraunchise, þat fre was · fallen is in thral-
dome,

And ȝe, cherles, & ȝowre children · chieue shal ȝe neure, “Ye shall never
thrive except
by usury.”
Ne haue lordship in londe · ne no londe tylle, 105

But al bareyne be · & vsurye vsen,

87. *vpon*] *vppon* his B. *hym*] *ihesu* R.

89. *He*] And he B; How he C.
sore] ful sore B.

93. *Called*] and kallid B. *for*] *hem* for R.

94. *alle*] *falle* W.

95. *ybounde*] *bounden* O.

96. *caytyue*] *caytif* WC; *caityues* R; *kaitifs* B; *caytyues* *castyng* O.

98. *þe*] *þre* (!) B. *gree—hath*] *grythe* *ye* *hase* (!) C.

100. *ȝelt*] *so in* RB; *ȝelte* O; *Yelde* C; *ȝilt* W.

101. *þis*] C *om.* *his*] R *om.*
avenged] *I-venkesched* R.

102. *ȝe*] CB *om.* *lordeynes*] *lur-*
daynes W; *lurdeynes* O.

103. *is*] *it* B.

104. *cherles*] *clerkes* CB. *ȝe* (2)]
W *om.*

105. *Ne*] To W. *londe*] *honde* CO.
no] *none* R.

Which is lyf þat owre lorde · in alle lawes acurseth.
 Now þowre good dayes ar done · as Danyel prophecyed,
 Whan cryst cam, [of] her kyngdom · þe crowne shulde
 [cesse]; 109

Cf. Dan. ix. 24.

*Cum veniat sanctus sanctorum, cessabit vicio
 vestra.*"

¶ What for fere of þis ferly · & of þe fals iuwes,
 I drowe me in þat derkenesse · to *decendit ad inferna*.
 And þere I sawe sothely · *secundum scripturas*, 112

From the West
 coast approaches
 Mercy.

Out of þe west coste · a wenche, as me thouȝte,
 Cam walkyng in þe wey · to-helle-ward she loked.
 Mercy hiȝt þat mayde · a meke þynge with-alle,
 A ful benygne buirde · and boxome of speche. 116

From the East
 comes Truth.

¶ Her suster, as it semed · cam softly walkyng,
 Euene out of þe est · and westward she loked.
 A ful comely creature · treuth she hiȝte,
 For þe vertue þat hir folwed · aferd was she neuere. 120

They wonder at
 the marvellous
 events.

¶ Whan þis maydenes mette · mercy and treuth,
 Eyther axed other · of þis grete wonder,
 Of þe dyne & of þe derknesse · and how þe daye
 rowed,

[Fol. 78.]

And which a liȝte and a leme · lay befor helle. 124
 "Ich haue ferly of þis fare · in feith," seyde treuth,
 "And am wendyng to wyte · what þis wonder meneth."
 ¶ "Haue no merueille," quod mercy · "myrthe it
 bytokneth.

"Mary the
 maiden,"

A mayden þat hatte marye · and moder with-out felyng

107. *lyf*] þe lif B. *acurseth*] a- cursid B.

108. *ar*] arn W; aren C; be R; been O.

109. [*of* W] LRCOBY *om.*; but the line is marked for correction in L. *her*] þe R. *þe*] and C OBY. [*cesse* WCY] cece O; sesse B; lese R; L has a blank space. *cessabit—vestra*] R *om.*

110. *þe*] þo R.

111. *walkyng*] wandrynge B. *þe*]

þat R.

116. *buirde*] burde WR; birde C; beerde O; berd B.

117. *softly*] softeli OB; softly C; soffly R; sooply W.

119. *comely*] manli B; many (!) C.

121. *Whan*] And whan R.

123. *dyne*] dene ROB. *of* (2)] CB *om.*

126. *wonder*] wonde R.

128. *hatte*] hat R; hattip B; highte W.

Of any kynnes creature · conceyued þow speche 129 said Mercy.
"bare a child,
And grace of þe holygoste; · wex grete with childe;
With-outen wem · in-to þis worlde she brouȝt hym;
And þat my tale be trewe · I take god to witenesse. 132
Sith þis barn was bore · ben xxx^{ti} wynter passed; thirty years ago.
Which deyde & deth þoled · þis day aboute mydday.
And þat is cause of þis clips · þat closeth now þe His death causes
this eclipse.
some, 135

In menyng þat man shal · fro merkenesse be drawe,
þe while þis liȝte & þis leme · shal Lucyfer ablende.
For patriarkes & prophetes · han preched her-of
often,

þat man shal man saue · þow a maydenes helpe,
And þat was tynt þow tre · tree shal it wyne, 140 What was lost
by a tree, a tree
shall win back."
And þat deth down brouȝte · deth shal releue."

¶ "þat þow tellest," *quod* treuth · "is but a tale of
waltrot;

For Adam & Eue · & abraham with other
Patriarkes & prophetes · þat in peyne liggen, 144
Leue þow neuere þat ȝone liȝte · hem alofte brynge,
Ne haue hem out of helle · holde þi tonge, mercy! Truth refuses
to believe wlat
Mercy says.
It is but a trufle þat þow tellest · I, treuth, wote þe
sothe.

For þat is ones in helle · out cometh it neuere; 148
Iob þe prophete, patriarke · reproueth þi sawes,
Quia in inferno nulla est redemptio. Cf. Job vii. 9.

¶ þanne mercy ful myldly · mouthed þise wordes,

129. *any kynnes*] any kende R;
mannys skynnes B.

130. *And*] þurgh B. *wex*] she
wex B.

131. *wem*] hemme B. *hym*] hym
forþ O.

133. *Sith*] Sit C. *bore*] *so in* R;
yboe W; born COB. *xxxi*] thretty
C; þrytti B.

134. *deth*] COB *om.*

136. *be*] is B.

137. *þis* (1)] þe B.

138. *her-of*] her-on O; here B.

141. *doun*] adown W.

142. *treuth*] C *om.* *is*] it is CB.
tail of] C repeats these words, and
omits waltrot.

145. *hem alofte*] a-loft schal CB;
a-lofte schal hem O.

146. *hem*] hym B. *holde*] helde L
(*by a mere slip*).

147. *a*] R *om.* *trufle*] tryfule C;
tryfule B. *I*] R *om.*

148. *þat*] he þat W. *it*] he W.

149. *patriarke*] and patriarch B.
þi] þise B.

"Venom," said
Mercy, "destroys
venom.

A dead scorpion
heals the
scorpion's sting.

This death shall
destroy death."

"See," said
Truth, "here
comes
Righteousness
from the North."

[Fol. 73 b.]
"And Peace from
the South," said
Mercy.

Righteousness
greet's Peace.

"Thorw experience," *quod* she "I hope þei shal be saued.
For venym for-doth venym · & þat I proue by resoun.

For of alle venymes · foulest is þe scorpion, 153

May no medcynne helpe · þe place þere he styngeth,
Tyl he be ded & do þer-to · þe yuel he destroyeth,
þe fyrst venymouste · þorw venym of hym-self. 156

So shal þis deth for-do · I dar my lyf legge,
Al þat deth [for]dyd furste · þorw þe deuelles en-
tysynge ;

And riȝt as þorw gyle · man was bigyled,
So shal grace þat bigan · make a good sleighte ; 160
Ars et artem fulleret."

¶ "Now suffre we," seyde treuth · "I se, as me
þinketh,

Out of þe nippe of þe north · nouȝt ful fer hennes,
Riȝtwisnesse come rennyng · reste we þe while ;
For he wote more þan we · he was er we bothe." 164

¶ "That is soth," seyde mercy · "And I se here bi
southe,

Where pees cometh playinge · in pacience yclothed ;
Loue hath coueyted hir longe · leue I none other
But he sent hir some *lettre* · what þis liȝte bymeneth,
þat ouer-houeth helle þus ; · she vs shal telle." 169

¶ Whan pees, in pacience yclothed · approached nere
hem tweyne,

Riȝtwisnesse hir reuerenced · for her riche clothyng,
And preyed pees to telle hir · to what place she wolde,

151. *she*] he R. *þei shal*] þow
schalt R.

152. *I proue*] *so in* CR; *preue* I
WO; *proue* B.

153. *venymes*] *venym* CB.

154. *he*] it O.

156. *venymouste*] *venym* is moost (!)
O. *venym*] *vertue* R.

157. *for-do*] do R. *my*] y B.

158. *fordyd*] *fordide* W; L^o ROB
omit the prefix for-, which is wanted;
cf. l. 343.

160. *sleighte*] *sighte* CB; *seep*
(*altered to sighte*) O.

163. *come*] *cam* CO. *we þe*] *we*
a B.

166. *pees cometh*] *cometh pes* R.

167. *leue*] *leege* B.

169. *she*] he R.

170. *yclothed*] *clothed* RO; *is y-*
cloþid B. *nere*] *neiȝ* CB; *nyȝ* O.
hem] *hym* B.

171. *hir*] *hem* COB. *for*] *by* W.

172. *she*] he R.

And in her gay garnementz · whom she grete þouzte.

¶ “My wille is to wende,” quod she · “and welcome
hem alle, 174

Peace says she
is come to
welcome all
the redeemed
souls.

þat many day myzte I nouzte se · for merkenesse of
synne,

Adam & Eue · & other moo in helle.

Moyses & many mo · mercy shal haue,

And I shal daunce þer-to · do þow so, sustre! 178

For ihesus iusted wel · ioye bygynneth dawe ;

*Ad vesperam demorabitur fletus, & ad matu- Ps. xxix. 6
tinum leticia. (Vulg.).*

Loue, þat is my lemman · suche lettres me sente,

That mercy, my sustre, & I · mankynde shulde saue,

“Mercy and
Peace shall save
mankind.”

And þat god hath forgyuen · & graunted me pees &
mercy, 182

To be mannes meynpernoure · for euere-more after.

Lo ! here þe patent !” quod pees · “*in pace in idipsum—* Ps. iv. 9 (Vulg.).

And þat þis dede shal dure— · *dormitum & requiescam.”*

¶ “What, rauestow?” quod riȝtwisnesse · “or þow art
riȝt dronke ! 186

Righteousness
rebukes her.

Leuestow þat ȝonde liȝte · vnlouke myzte helle,

And saue mannes soule ? · sustre, wene it neure !

At þe bygynnyng, god · gaf þe dome hym-selue,

þat Adam & Eue · and alle þat hem suwed, 190

“Adam was to
die if he ate of
the fruit.

Shulde deye doune riȝte · and dwelle in pyne after,

If þat þei touched a tre · and þe fruite eten.

Adam afterward · aȝeines his defence,

Frette of þat fruit · & forsoke, as it were, 194

173. *garnementz*] garmentz R.
she] he R.

174. *is*] his C. *she*] he R.

175. *myzte*] nyȝte B.

178. R *omits.* And] COB *om.*
so] also B.

179. *dawe*] to dawe OB. *leticia*] B *om.*

180. *me*] he me R.

181. *my sustre*] R *om.*

185. *dure*] endure B.

186. *rauestow*] rauest þou OB.

187. *Leuestow*] Leuest þou O.
ȝonde] ȝonder OB.

188. *it*] þow it R.

189. *At—god*] For god þe bigyn-
nere W.

190. *suwed*] sulked (!) C.

191. *Shulde*] Shul C.

193. *Adam*] And Adam B.

His pain shall
be perpetual."

Peace proves
that there shall
be an end of the
pain.

[Fol. 79.]

"For God became
man, to know
the sorrow of
death.

God suffered
Adam to know
sorrow,

þe loue of owre lorde · and his lore bothe, 195

And folwed þat þe fende tauzte · & his felawes wille,

Azeines resoun, I, riȝtwisnesse · recorde þus with treuth,

þat her peyne be perpetual · & no preyere hem helpe.

For-þi late hem chewe as þei chose : & chyde we
nouȝt, sustres,

For it is botelees bale · þe bite þat þei eten." 200

¶ "And [I] shal preue," quod pees · "her peyne mote
haue ende,

And wo in-to wel · mowe wende atte laste ;

For had þei wist of no wo · wel had þei nouȝte knowen.

For no wiȝte wote what wel is · þat neuere wo suffred,

Ne what is hote hunger · þat had neuere defaute. 205

If no nyȝte ne were · no man, as I leue,

Shulde wite witterly · what day is to mene ;

Shulde neuere riȝte riche man · þat lyueth in reste
& ese 208

Wyte what wo is · ne were þe deth of kynde.

So god þat bygan al · of his good wille

Bycam man of a mayde · mankynde to saue, 211

And suffred to be solde · to see þe sorwe of deyinge,

The which vnknitteth al kare · & comsynge is of reste.

For til *modicum* mete with vs · I may it wel avowe,

Wote no wiȝte, as I wene · what is ynough to mene.

¶ For-þi god of his goodnesse · þe fyrste gome Adam,

Sette hym in solace · & in souereigne myrthe ; 217

And sith he suffred hym synne · sorwe to fele,

197. R omits. I] and WCOB. *riȝtwisnesse*] riȝt-fulnesse B.

199. *sustres*] syster CO; fuster B.

201. [I WCOB] LR om.; but the line is marked for correction in L. *preue*] preie R. *ende*] an ende CB.

202. *wo*] from wo W. *mowe*] schal B.

203. *had*] R om. *þei* (2)] *þei* (printed the) W.

205. *hote*] hoot WO; hot B.

206. *as*] is as C. *leue*] wene B.

207. *wite*] neuere wite W.

209. *is*] is ne wel CB.

211. *Bycam*] And bicam B.

212. *to* (2)] and R.

214. *mete*] mette ROB; met C. *es*] hym O.

215. *is ynough*] ynogh is W; is nouȝte R.

216. *of his*] his of B.

217. *myrthe*] ioye R.

218. *sith*] syne C. *synne*] synge R.

To wite what wel was · kyndelich to knowe it.

And after god aunted hym-self · and toke Adames and afterwards
took Adam's
nature.
kynde, 220

To wyte what he hath suffred · in þre sondri places,
Bothe in heuene, & in erthe · & now til helle he
þynketh,

To wite what al wo is · þat wote of al ioye.

¶ So it shal fare bi þis folke; · her foly & her synne Man's sin and
foly shall teach
him what bliss
is."
Shall lere hem what langour is · & lisse with-uten ende.
Wote no wighte what werre is · þere þat pees regneth,
Ne what is witterly wel · til weyflowey hym teche."

¶ Thanne was þere a wizte · with two brode eyen, 228 Then appeared
one named Book,
Boke hize þat beupere · a bolde man of speche.

"By godes body," quod þis boke · "I wil bere witness,
þat þo þis barne was ybore · þere blased a sterre, who tells of the
star in the East.
That alle þe wyse of þis worlde · in o witte acordeden,
That such a barne was borne · in bethleem Citee, 233
þat mannes soule sholde saue · & synne destroye.

And alle þe elementz," quod þe boke · "her-of bereth
witness.

þat he was god þat al wrouzte · þe walkene firste The air showed
God's power,
when the comet
shone at His
birth.
shewed; 236

þo þat weren in heuene · token *stella comata*,
And tendeden hir as a torche · to reuerence his birthe;
þe lyzte folwed þe lor le · in-to þe lowe erthe.

[þe] water witnessed þat he was god · for he went The water bare
witness, when He
walked upon it.
on it; 240

219. *was*] is R. *to*] and W. *it*] *den*] acorden WCB.
CB *om.*

220. *aunted*] grauntid COB.

221. *hath*] hase C. *þre*] the C; B
om.

223. *þat—of*] and what is W.
wote] woot CO; wot B.

225. *lisse*] blisse R.

229. *beupere*] bewpere R; bewpeer
O; beaupere W; beaupere CB.

231. *ybore*] born O.

232. *wyse of*] men in R. *acorde-*

233. *borne*] y-bore W; y-born R.
Citee] þe Citee W; þe cite R.

235. *C omits.*

236. *walkene*] *so in* O; walkne R;
wolkne W; welkne C; welkene B.

237. *comata*] cometa W.

238. *tendeden*] tenteden CB. *hir*]
it W. *as*] O *om.*

240. [*þe WRO*] þat LCB. *wit-*
nessed] witnessip ORB; witnesse C.

Peter þe apostel · parceyued his gate,
And as he went on þe water · wel hym knewe, & seyde,

Mat. xiv. 28.

Iube me venire ad te super aquas.

And now the
sun's light fails.

And lo! how þe sonne gan louke · her lizte in her-self,
Whan she seye hym suffre · þat sonne & se made. 244

i. mare

The erthe for heuynesse · that he wolde suffre,

The earth quakes.

Quaked as quykke þinge · and al biquasht[e] þe roche.

Lo! helle miȝte nouȝte holde · but opened þo god
poled,

And lete oute symondes sones · to seen hym hange on
Rode. 248

And now shal lucifer leue it · thowgh hym loth pinke;
For *gygas* þe geaunt · with a gynne engyned
To breke & to bete doun · þat ben aȝeines ihesus.

Jesus shall rise
again!"
(Fol. 79b.

"And I, boke, wil be brent · but ihesus rise to lyue,
In alle myȝtes of man · & his moder gladye, 253

And conforte al his kynne · & out of care brynge,

And al þe iuwen ioie · vnioignen & vnlouken;

And but þei reuerencen his Rode · & his resurexioun,

And bileue on a newe lawe · be lost lyf & soule." 257

A spirit speaks
to hell.

¶ "Suffre we," seide treuth · "I here & se bothe,

How a spirit speketh to helle · & bit vnsper þe ȝatis,

Ps. xxiii. 9
(Vulg.).

Attollite portas, &c."

A voice loude in þat lizte · to lucifer cryeth, 260

"Princes of hell,
unbar the gates!"

"Prynces of þis place · vnpynneth & vnlouketh!

For here cometh with croune · þat kynge is of glorie."

Thanne syked sathan · & seyde to hem alle,

242. *as*] C *om.* þe] þat R. hym]
he hym B.

244. *se*] mone R.

245. *heuynesse*] buxomnesse CB.

246. *biquashte*] biquaschte O;
biquasche R; biquasshed WC; to-
clief B.

248. *sones*] sone W.

249. *leue*] R *om.* (!)

250, 251. R *omits.* gynne] gyn
hap W. doun] a-doun WCOB.

253. *of*] of a R.

256. *reuerencen*] reuersen W.

257. *bileue*] leuen CB; leue O.
After this line COBY have the (pro-
bably spurious) line—Al this I book
witness · and yet muche more;
where, for Al, OY have And.

259. *How*] R *om.* bit] so in OB;
bitt R; biddeþ W; biddes C.

260. *cryeth*] cried CO.

261. *vnpynneth*] oppeneþ O.

263. *syked*] siȝede R; siȝhede O.
hem alle] helle R.

“Suche a lyzte, azeines owre leue · Lazar it fette ; 264
Care & combraunce · is comen to vs alle.

Satan advises
the fiends to
keep the gates
barred.

If þis kyng come in · mankynde wil he fecche,
And lede it þer hym lyketh · & lyztlych me bynde.

Patriarkes & prophetes · han parled her-of longe, 268
þat such a lorde & a lyzte · shulde lede hem alle
hennes.”

¶ “Lysteneth,” *quod* Lucifer · “for I þis lorde knowe, Lucifer says that
Bothe þis lorde & þis lyzte ; · is longe ago I knewe none can prevail
hym. against Jesus.

May no deth hym dere · ne no deuceles queyntise, 272
And where he wil, is his waye · ac war hym of þe
periles ;

If he reue me my rizte · he robbeth me by maistrye.

“We must
appeal to His
justice.

For by rizt & bi resoun · þo renkes þat ben here,
Bodye & soule ben myne · bothe gode & ille. 276

For hym-self seyde · þat sire is of heuene,

ʒif Adam ete þe apple · alle shulde deye,

He said that
Adam should
die.”

And dwelle with vs deuceles · þis þretynge he made ;

And he þat sothenesse is · seyde þise wordes ; 280

And sitthen I seised · seuene hundreth wyntre,

I leue þat lawe nil nauzte · lete hym þe leest.”

¶ “That is sothe,” seyde Sathan · “but I me sore “True,” said
drede, Satan, “but thou
didst win by
guile.

For þow gete hem with gyle · & his gardyne breke, 284

264. *leue*] loue B. *it*] so in RCO
Y ; is B ; out W.

265. *combraunce*] encombraunce W.

267. *lede*] do O. *it*] hem R.
hym lyketh] lazor is R.

268. *longe*] loude B.

269. *a* (2)] W *om.* *shulde*] schal
R ; shol C.

270. *Lysteneth*] listneþ now B.

271. *is*] it is B.

272. *hym*] þis lorde R.

273. *wil—his*] wolde his is B.
his] R *om.* *ac*] and C.

274. *reue*] so in ROB ; reueþ W ;
reuees C. *me* (1)] C *om.* *my*] of

my R. *he robbeth*] & robbe R.

275. *bi*] CB *om.* *þo*] þoo O ; þe
WCRB. *renkes*] freikis B. *ben*
here] ich haue O.

276. *ben*] been O ; beþ W.

277. COB *omit.*

278. *ʒif*] þat ʒif R ; If WC. *þe*
apple] R *om.*

280. *he*] R *om.*

281. *sitthen*] I sitthen R. *I seised*]
so in W ; I sessed R ; he seised CB ;
is yseid O ; is yCeisd Y. *seuene*] þise
seue R ; many OY.

282. *nil*] wole O ; wil B.

284. *gete*] gatist B. *hem*] hym C.

And in semblaunce of a serpent · sat on þe appeltre,
 Thy words to And eggedest hem to ete · Eue by hir-selue,
 Eve were false.” And toldest hir a tale · of tresoun were þe wordes ;
 And so þow haddest hem oute · & hider atte laste. 288
 It is nouȝte graythely geten · þere gyle is þe Rote.”
 Goblin says their “For god wil nouȝt be bigiled” · quod Gobelyn, “ne
 title is invalid. bi-iaiped ;
 We haue no trewe title to hem · for þorwgh tresoun
 were þei dampned.”
 Satan says “Certes, I drede me,” quod þe deucl · “leste treuth wil
 hem fecche. 292
 ¶ Þis þretty wynter, as I wene · hath he gone &
 preched ;
 that he has I haue assailed hym with synne · & some tyme yasked
 tempted Jesus Where he were god or goddes sone ? · he gaf me shorte
 in vain, for 32 answe-re.
 years. And þus hath he trolled forth · þis two & thretty
 wynter, 296
 And whan I seighe it was so · slepyng, I went,
 “I warned To warne pilates wyf · what dones man was ihesus ;
 Pilate's wife. For iuwes hateden hym · and han done hym to deth.
 I wolde haue lengthed his lyf · for I leued, ȝif he
 I would have deyede, 300
 lengthened His That his soule wolde suffre · no synne in his syȝte.
 life. For þe body, whil it on bones ȝede · aboute was euere,
 To saue men fram synne · ȝif hem-self wolde.

285. *semblaunce*] semblaunt OB ; he wente aboute R.
 liknees C. *serpent*] Nedder C. *sat* 294. *assailed*] assoiled (!) C.
on] sete vp-on W. *tyme*] R *om*.
 286. *eggedest*] eggest C. *ete*] ete 295. *Where*] Wheiȝer W ; Were B.
 þer-of B. 296. *hath he*] he hath R. *trolled*] tollid B. *two*] to R ; twa C.
 288. *so*] al-so R. *hem*] hym B. 297. *slepyng*] lepyng W ; sepyng B.
 290. *Gobelyn*] goblyn O. 298. *denes*] dones O ; done WR ;
 291. *title*] tilyle (!) R. *þorwgh*] doone Y ; doon C ; dene B.
 wiþ B. 300. *I* (!) And I R. *lengthed*] lenged C.
 292. *þe*] þis O. *After this line* 301. *suffre*] nauȝt suffre R.
 CBY *have the* (probably spurious)
line—Oute of oure poustee · and leden
 hem hennes.
 293. *wene*] leue B. *hath—gone*]

And now I se where a soule · cometh hiderward I see his soul
seyllynge, 304 sailing hither-
wards.

With glorie & with gret · lizte · god it is, I wote wel.

I rede we flee," quod he · "faste alle hennes.

Let us flee."

For vs were better nouzte be · þan biden his syzte.

For þi lesynges, Lucifer · loste is al owre praye. 308

Firste þorw þe we fellen · fro heuene so heighe ;

For we leued þi lesynges · [we loupen oute alle with þe ;

And now for thi last lesynge ·] ylore we haue Adam,

And al owre lordeship, I leue · a londe & a water ; 312

Nunc princeps huius mundi eicietur foras."

John xii. 31.

¶ Efte þe lizte bad vn louke · & Lucifer answered,

"What lorde artow?" quod lucifer · "*quis est iste ?*"

Ps. xxiii. 10
(Vulg.).

"*Rex glorie*" · þe lizte sone seide,

"And lorde of myzte & of mayne · & al manere vertues ;

dominus virtutum ;

316

Dukes of þis dym place · anon vndo þis zates,

"Undo these
gates."

That cryst may come in · þe kynges sone of heuene."

And with þat breth helle brake · with Beliales barres ;

The gates of
hell are broken.

For any wye or warde · wide opene þe zatis. 320

¶ Patriarkes & prophetes · *populus in tenebris*,

Mat. iv. 16.

Songen seynt Iohanes songe · *ecce agnus dei*.

John i. 36.

Lucyfer loke ne myzte · so lyzte hym ableynte. 323

And þo þat owre [lorde] loued · in-to his lizte he lauhte,

And seyde to Sathan, "lo ! here · my soule to amendes

Our Lord offers
soul for soul.

For alle synneful soules · to saue þo þat ben worthy.

304. *seyllynge*] sailynge RO.

305. *glorie*] Ioie C. *with* (2)] RO
om.

306. *we*] þat we W.

307. *biden*] to a-biden B.

309. *fellen*] fallen B.

310, 311. *leued*] loueden B. *þi*] on
þi W; þise B. [*we—lesynge*] in R
only; but cf. C-Text. *ylore*] y-lorn
W; ylost C.

312. *a* (1)] on B. *a* (2)] on OB.
eicietur] eicitor RB.

315, 316. *In one line* in R, which
omits sone. *And*] þe R; And a B.

of (2)] O om. *mayne*] man WR.
many B.

317. *Dukes*] Duk R.

318. *þe*] R om.

319. *brake*] braste R.

320. *opene*] *so in* B; open CO;
opned WR.

322. *Iohanes*] Iohan B.

323. *ableynte*] ablente WRO; a-
blyndyde C; a-blynde B.

324. [*lorde* RWCOBY] L om.
lauhte] tooke C.

325. *soule*] soulis B.

Christ claims his
own, saying,

Myne þei be & of me · I may þe bette hem clayme.
Al-þough resoun recorde · & riȝt of my-self, 328
That if þei ete þe apple · alle shulde deye,
I bihyȝte hem nouȝt here · helle for euere.
For þe dede þat þei dede · þi deceyte it made ;
With gyle þow hem gete · agayne al resoun. 332

“Thou, Satan,
didst win man-
kind by guile.

For in my paleys, paradys · in persone of an addre,
Falseliche þow fettest þere · þynge þat I loued.
¶ Thus ylyke a lusarde · with a lady visage,
Theuelich þow me robbedest ; · þe olde lawe graunteth,
þat gylours be bigiled · & þat is gode resoun ; 337

Exod. xxi. 24.

Dentem pro dente, & oculum pro oculo.

I offer soul for
soul,

Ergo, soule shal soule quyte · & synne to synne wende,
And al þat man hath mysdo · I, man, wyl amende.

[Fol. 80 b.]

life for life,

Membre for membre · bi þe olde lawe was amendes,
And lyf for lyf also · & by þat lawe I clayme it, 341
Adam & al his issue · at my wille her-after.

death for death.

And þat deth in hem fordid · my deth shal releue,
And bothe quykke & quyte · þat queynte was þorw
synne ; 344

And þat grace gyle destruye · good feith it asketh.
So leue it nouȝte, lucifer · aȝeine þe lawe I fecche hem,
But bi riȝt & by resoun · raunceoun here my lyges :

Mat. v. 17.

Non veni soluere legem, sed adimplere.

þow fettest myne in my place · aȝeines al resoun, 348

328. *Al-þough*] And þouȝ WB.

329. *þei*] he W.

331. *dede* (1)] dyede C. *dede* (2)]
dide WCB ; didn O.

332. *gete*] gate C.

333. *my*] O om. *paleys*] place OB.

334. *fettest*] fecchest R. *þere*]

WO om.

336. *þe*] and þe W. *lawe*] lawe it
B.

337. *be*] þat ben B.

338. *soule* (2)] B om. *to synne*] C
om.

339. *man wyl*] may wel O. *amende*]
amende it R.

340. *amendes*] amendid B.

341. *þat*] þe O. *it*] R om.

342. *al*] B om.

343. *þat*] at R.

344. *quykke*] quik R ; quike O ;
quyke C ; quikye B ; quikne W.

345. *destruye*] destroyed CB.

346. *it*] I WCOB. *nouȝte*]
neuere R. *aȝeine*] þat aȝen B.

347. *But*] And O. *by*] RCB om.
lyges] lieges C ; leges R ; liegges B.
adimplere] implere R.

348. *fettest*] foched C. *myne*]
hym B. *al*] R om.

Falseliche & felounelich ; · gode faith me it tauzte,
 To recoure hem thorw raunceoun · & bi no resoun elles,
 So þat with gyle þow gete · þorw grace it is ywone.
 þow, Lucyfer, in lyknesse · of a luther addere, 352
 Getest by gyle · þo that god loued ;

Thou didst
 beguile man in
 likeness of an
 adder.

¶ And I, in lyknesse of a leode · þat lorde am of heuene,
 Graciousliche þi gyle haue quytte · go gyle azeine gyle !
 And as Adam & alle · þorw a tre deyden, 356

I requite thee,
 in likeness of a
 man.

Adam & alle þorwe a tree · shal torne azeine to lyue ;
 And gyle is bigyled · & in his gyle fallen :

Guile is beguiled.

Et cecidit in foueam quam fecit.

Ps. vii. 16
 (Vulg.).

Now bygynneth þi gyle · ageyne þe to tourne,
 And my grace to growe · ay gretter & wyder. 360

þe bitternesse þat þow hast browe · brouke it þi-seluen,
 þat art doctour of deth · drynke þat þow madest !

Drink that which
 thou hast brewed.

¶ For I, þat am lorde of lyf · loue is my drynke,
 And for þat drynke to-day · I deyde vpon erthe. 364

I fauzte so, me prestes zet · for mannes soule sake ;
 May no drynke me moiste · ne my thruste slake,

I thirst still, but
 drink not yet.

Tyl þe vendage falle · in þe vale of iosephath,
 þat I drynke riȝte ripe must · *resurreccio mortuorum*,
 And þanne shal I come as a kynge · crownd with
 anges, 369

Joel iii. 12, 13.

And han out of helle · alle mennes soules.

¶ Fendes and fendekynes · bifor me shulle stande,

349. *me it*] it me B.

351. *with*] þoruȝ WCOB. *gete*] gate C. *it is*] is it C. *ywone*] wonne COB.

352. *þow*] þat B. *luther*] lither RCOB.

353. *Getest*] Gatest C; Gete R; Gat B. *þo*] þinge R.

354. *I*] CB *om.*

355. *quytte*] y-quyt B. *gyle* (2)] riȝt B.

356. *alle*] alle other CB.

357. *azeine*] R *om.*

359. *to*] C *om.*

360. *wyder*] widder WCO; grettere R.

361. *WO omit. hast*] CB *om. brouke*] now brouke R. *This line is found in Crowley.* Cf. Pass. xi. 117.

365, 366. B *transposes these two lines.*

365. *prestes*] þristeþ O; thryste C; thurstes R; þursteþ WB.

366. *thruste*] þrist O; thyrst C; threst R; þurst WB.

367. *þe vendage*] vengeance B.

368. *must*] most R.

370. *han*] *so in* R; haue WCOB. *mennes*] mannys O; manere CB.

371. *fendekynes*] fyndekynes WC; feendkyns O.

Fiends and
fiendkins shall
obey me.

And be at my biddynge · where so cure me lyketh. 372
And to be merciable to man · þanne my kynde it asketh,
For we beth bretheren of blode · but nouȝte in bap-
tesme alle.

My brethren
shall not be
condemned.

Ac alle þat beth myne hole bretheren · in blode & in
baptisme,

Shal nouȝte be dampned to þe deth · þat is with-outen
ende ; 376

Ps. l. 6 (Vulg.).

Tibi soli peccaui, &c.

It is nouȝt vsed in erthe · to hangen a feloun

Ofter þan ones · þough he were a tretour.

A king can
pardon a felon.

And ȝif þe Kynge of þat kyngedome · come in þat tyme,
There þe feloun thole sholde · deth or otherwyse, 380
Lawe wolde, he ȝeue hym lyf · if he loked on hym.

[Fol. 81.]
I, the King of
kings,

¶ And I, þat am kynge of kynges · shal come suche a
tyme,

There dome to þe deth · dampneth al wikked ;

And ȝif lawe wil I loke on hem · it lithe in my grace,

Whether þei deye or deye nouȝte · for þat þei deden
ille. 385

can pardon
whom I will.

Be it any pinge abouȝte · þe boldenesse of her synnes,

I may do mercy þorw riȝtwisnesse · & alle my wordes
trewe.

No ill shall go
unpunished,

And þough holiwrit wil þat I be wroke · of hem þat
deden ille, 388

(Cf. Pass. iv. 143.)

Nullum malum impunitum, &c.,

Thei shul be clensed clereliche · & wasshen of her
synnes

373. *And—be]* Ac R. *þanne—*
kynde] my kende þanne R. *it]* WO
om.

377. *in]* on R.
380. *þe]* W *om.* *thole sholde]*
schulde þole O. *or otherwyse]* so in
RCBY ; ouȝer oȝer-wise O ; or oȝer
luwise W ; other else in Crowley.

381. *Lawe]* þe lawe O. *ȝeue]*
geue C ; ȝaf R ; ȝaue O. *if]* and R.

383. *There]* Where þe O ; Where

B ; Wher C. *al]* alle (*printed* alle
the) W.

384. *loke—hem]* on hym loke O.

385. *þei]* O has he, the *first time*
only.

386—388. (B *omit.*

386. *it]* O *om.* *abouȝte]* O *om.* (!)

387. *may]* WOY *om.* *trewe]* been
trewe O.

388. *þat* (1)] R *om.* *Nullum]* For
nullum O.

In my prisoun purgatorie · til *parce* it hote,

And my mercy shal be shewed · to manye of my yet mercy shall
bretheren. be shewn. 391

For blode may suffre blode · bothe hungry & akale,

Ac blode may nouȝt se blode · blede, but hym rewe."—

Audini archana verba, que non licet homini loqui.— 2 Cor. xii. 4.

“Ac my riztwisnesse & rizt · shal reulen al helle,

And mercy al mankynde · bifer me in heuene. 395

For I were an vnkynde Kynge · but I my kynde holpe, I were unnatural
And namelich at such a nede · per nedes helpe bi- not to help my
own kin.

houeth;

Non intres in iudicium cum seruo tuo, [domine.] Ps. cxlii. 2

þus bi lawe,” quod owre lorde · “lede I wil fro hemmes (Vulg.).

þo þat me loued · & leued in my comynge. I will release
those that loved
me.”

And for þi lesynge, lucifer · þat þow lowe til Eue, 400

Thow shalt abyce it bittre”— · & bonde hym with Christ binds
cheynes. Satan.

Astaroth and al þe route · hidden hem in hernes,

They dorste nouȝte loke on owre lorde · þe boldest of Ashtaroth and
hem alle, others hide
themselves.

But leten hym lede forth what hym lyked · and lete
what hym liste. 404

¶ Many hundreth of angeles · harpeden & songen,

Culpat caro, purgat caro; regnat deus dei caro.

The angels harp
and sing.

¶ Thanne piped pees · of poysye a note,

“*Clarior est solito post maxima nebula phebuis,*

392. *hungry*] *hungre* C; and
hungred (*sic*) B. *akale*] *so in* R; a-
cale WO; a-*calde* C; a-*cöld* B.

393. *Ac*] And C. *se*] *se his* R.
hym] it CB.

396. *kynde*] *kyn* R. *holpe*] *so in*
R; *helpe* WCOB.

397. *namelich*] *mandlich* (!) C;
maliche B. *sich*] *silke* (!) C. *nedes*]
nede B. [*domine*] in O only.

399. *me*] I R.

400. *lowe*] *so in* R; *leighe* WC;

ley] OB. *til*] to R.

401. *bittre*] *bitterli* O. *bonde*] a-
bond B.

402. *Astaroth*] *Astarot* R; *Astroth*
W; *Astoroth* C; *Astrot* B. *hem*]
thaym C.

404. *what hym* (1)] *whom hym* W;
with hym who hym C; *with hym alle*
þat hym B. what (2)] *whom* W.

407. *solito*] *solitus* R. *nebula*] *so*
in the MSS.

The sun is
brightest after
sharp showers.

Post inimicitias [clarior est et amor]. 408

After sharpe shoures," quod pees · "moste shene is þe
sonne ;

Love is dearest
after strife.

Is no weder warmer · þan after watery cloudes.

Ne no loue leuere · ne leuer frendes, 411

þan after werre & wo · whan loue & pees be maistres.
Was neuere werre in þis worlde · newykkednesse so kene,
þat ne loue, & hym luste · to laughynge ne brouzte,
And pees þorw pacience · alle perilles stopped."

Truth and Peace
embrace.

"Trewes," quod treuth · "þow tellest vs soth, bi ihesus !
Clippe we in couenaunt · & vch of vs cusse other." 417
"And lete no peple," quod pees · "perceyue þat we
chydde,

Righteousness
and Peace kiss
each other.

For impossible is no þyng · to hym þat is almyzty."

¶ "Thow seist soth," seyde ryztwisesse · & reuer-
entlich hir kyste, 420

"Pees & pees here ! *per secula seculorum.*"

Ps. lxxxiv. 11
(Vulg.).

*Misericordia & veritas obuiauerunt sibi, iusticia
& pax osculate sunt.*

Treuth tromped þo, & songe · *te deum laudamus* ;

[Fol. 81b.]

And þanne luted loue · in a loude note,

Ps. cxxxii. 1
(Vulg.).

Ecce quam bonum, & quam iocundum, &c.

¶ Tyl þe daye dawed · þis damaiseles daunced, 424

The poet awakes,

That men rongen to þe resurexioun · & rizt with þat I
waked,

and bids his wife
Kitte and his
daughter Kalote

And called kitte my wyf · and kalote my douzter—

"Ariseth & reuerenceth · goddes resurrexioun,

408. [*clarior—amor*] LW omit ;
RCOBY retain this half-line.

409. *sharpe*] scharpest R. *shene*]
clene B.

411. *Here* R has lost eight leaves,
down to Pass. XX. 27. This passage
is collated with Y.

411. *leuer*] more better O.

414. *ne* (1)] CB om.

415. *stopped*] stoppeþ W.

416. *Trewes*] Trews O.

417. *cusse*] kisse COBY ; clippe W.

418. *lete*] latte O ; leteþ W.
chydde] chide CY ; chiden O.

419. *impossible*] impossible OY.

423. *loue*] W om. *in*] in-to B.

425. *rongen*] range C ; rounge B.
waked] a-wakid B.

426. *called*] y-callid B.

427. *Ariseth—reuerenceth*] so in
OBY ; Arises and reuerens C ; And
bad hem rise and reuerence W.
goddes] cristis B.

And crepeth to þe crosse on knees · & kisseth it for a to revere and
kiss the cross.
iuwel! 428

For goddes blissed body · it bar for owre bote,
And it afereth þe fende · for suche is þe myzte,
May no grysly gost · glyde þere it shadweth!" 431

428. *crepeth*] crepe W. *kisseth*] 431. *shadweth*] so in Y; shadwip
kisse W; kisses C. B; schadwes C; schadewip O; walkeþ
429. *goddes blissed*] cristis owen B. W.

PASSUS XIX (PROLOGUE TO DOBEST).

Passus xix^{us}; & explicit dobet, & incipit dobest.

The poet awakes
and writes his
dream.

THUS I awaked & wrote · what I had dremed,
And dizte me derely · & dede me to cherche,
To here holy þe masse · & to be houseled after.
In myddes of þe masse · þo men ȝede to offrynge, 4

He again sleeps,
and dreams of
Piers the
Plowman, holding
a cross.

I fel eftsones a-slepe · & sodeynly me mette,
That Pieres þe plowman · was paynted al bloody,
And come in with a crosse · bifor þe comune peple,
And riȝte lyke in alle lymes · to owre lorde ihesu; 8
And þanne called I conscience · to kenne me þe
sothe.

"Is this Jesus or
Piers the
Plowman?"

"Is þis ihesus þe iuster?" quod I · "þat iuwes did to
deth?

Or it is Pieres þe plowman! · who paynted hym so
rede?"

"It is Christ
wearing Piers'
coat-armour."

Quod conscience, & kneled þo · "þise aren Pieres armes,
His coloures & his cote-armure · ac he þat cometh so
bloody 13

Is cryst with his crosse · conqueroure of crystene."

TITLE. Passus decimus nonus YO;
to which B adds—et quintus de dobet.
W agrees with L.

1. *dremed*] ydremed WC.
2. *holy þe*] þe holi B.
- 3, 4. *& to be—masse*] COBY om.
5. COBY omit.
6. *That*] þanne O.

8. *lymes*] þynges W.
9. *And*] CBY om.
10. *did*] didn B; didn hym O.
11. *it is*] so in WCOBY; is it in
Crowley.
13. *ac*] and C.
14. *Is*] Wiþ B.

- ¶ “Why calle 3e hym cryst?” *quod* I “sithenes iuwes “Why call Him
 calle hym ihesus? Christ?
- Patriarkes & prophetes · prophcyed bifore, 16
 þat alkyn creatures · shulden knelen & bowen,
 Anon as men nempned · þe name of god Ihesu. His name is
Ergo is no name · to þe name of ihesus, Jesus.
- Ne none so nedeful to nempne · by nyzte ne by daye.
 For alle derke deuelles · aren adradde to heren it, 21
 And synful aren solaced · & saued bi þat name.
 And 3e callen hym cryst · for what cause, telleth me?
 Is cryst more of myzte · & more worthy name 24 Is Christ a
 þan ihesu or ihesus · þat al owre ioie come of?” worthier name?”
- ¶ “Thow knowest wel,” *quod* conscience · “and þow Conscience
 konne resoun, replies,
 That knyzte, kyng, conqueroure · may be o persone. “One man may
 To be called a knizte is faire · for men shal knele to be both knight,
 hym; 28 king, and
 To be called a Kynge is fairer · for he may knyztcs conqueror.
- Ac to be conquerour called · þat cometh of special To be called a
 grace, conqueror comes
 And of hardynesse of herte · & of hendenesse [bothe], of special grace.
- To make lordes of laddes · of londe þat he wynneth, 32
 And fre men foule thralles · þat folweth nouzt his [Fol. 82.]
 lawes.
- ¶ The iuwes, þat were gentil men · ihesu þei dispised, The Jews
 Bothe his lore & his lawe · now ar þei lowe cherlis. despised Jesus,
 As wyde as þe worlde is · wonyeth þere none 36 and are now
 But vnder tribut & taillage · as tykes & cherles. under tribute.
- And þo þat bicomc crysten · by conseilte of þe baptiste,

15. 3e] W *om.* calle (2)] called
 CBY; calleden O.

19. is] þer is B. þe] þat B. of]
 CBY *om.*

23. 3e] thay C. callen] callid B.

25. come] comeþ B.

26. konne] canst O.

27. O puts kyng before knyzte.

kynge] kyng and B. o] a B; of oo Y.
 29. To] And to O. is] O *om.*

30. Ac] And CBY.

31. [bothe CBY] LW *om.*

36. As] Also B. wonyeth—none]
 noon of hem þer wonyep W.

38. baptiste] baptisme WCO; bap-
 tesme Y; baptyne B.

The Christians
are free men.

Aren frankeleynes, fre men · þorw fullyng þat þei toke,
And gentel men with ihesu · for Ihesus was [yfulled],
And vpon caluarye on crosse · yerouned kyng of
iewes. 41

Jesus performed
the duties of a
king,

¶ It bicometh to a Kynge · to kepe and to defende,
And conquerour of conquest · his lawes & his large.
And so [dide] Ihesus þe iewes · he iustified & tauȝte
hem 44

and bare a crown
of thorns.

þe lawe of lyf · that last shal euer ;
And fended fram foule yueles · feueres & fluxes,
And fro fendes þat in hem [were] · & fals bileue.
þo was he ihesus of iewes called · gentel prophete, 48

And kyng of her kyngdome · & croune bar of þornes.
¶ And þo conquered he on crosse · as conquerour
noble ;

He arose, and
was a conqueror.

Myȝt no deth hym fordo · ne adown brynge,
That he ne aros & regned · and rauysshed helle. 52
And þo was he conquerour called · of quikke & of ded,
For he ȝaf Adam & Eue · and other mo blisse,
þat longe hadde leyne bifore · as Lucyferes cherles.

He gave his
lieges places in
Paradise.

¶ And sith he ȝaf largely · alle his lele lyges 56
Places in paradys · at her partyngne hennes,
He may wel be called conquerour · & þat is cryst to
mene.

And now He
cometh to teach
us

¶ Ac þe cause þat he cometh þus · with crosse of his
passioun,
Is to wissen vs þere-wyth · þat whan þat we ben
tempted, 60

39. *fre*] & free O. *fullyng*] þe
fullyng B.

40. [*yfulled* WCY] yfullid OB ;
yfolled L.

42. *to* (2)] O om.

43. *And*] And a C.

44. [*dide*] so in WCOBY ; ded L.

45. *lyf*] longe lijf O.

46. *fended*] fende hem O ; fenden
Y ; fendist B ; defended W.

47. *fro*] O om. *in*] O om. [*were*

WCYB] werren (*sic*) O ; was L.
fals] al fals O.

50. *crosse*] þe crois B.

52. *ne aros*] narooos W ; no roos O ;
aros CB.

53. *called*] calle C ; B om.

55. *leyne*] y-leyen W. *Lucyferes*]
lucifer Y.

56. *alle*] to alle B.

59. *he*] C om. *his*] CYB om.

60. *þat* (2)] B om.

þer-with to fyzte & fenden vs · fro fallyng in-to synne,
 And se bi his sorwe · þat who so loueth ioye,
 To penaunce & to pouerte · he moste putten hym-
 seluen,

that he who
 loveth joy must
 suffer wo.

And moche wo in þis worlde · willen & suffren. 64

¶ Ac to carpe more of cryst · And how he come to þat
 name,

Faithly forto speke · his firste name was ihesus.
 Tho he was borne in bethleem · as þe boke telleth,
 And cam to take mankynde · kynges and aungeles 68
 Reuerenced hym faire · with richesse of erthe.

His name was
 Jesus at first.

Angles out of heuene · come knelyng & songe,

Angels sung to
 him.
 Luke ii. 14.

Gloria in excelsis deo, &c.

¶ Kynges come after · kneled, & offred
 Mirre & moche golde · with-uten mercy askynge, 72
 Or any kynnes catel · but knowlechyng hym soe-
 uereigne

Kings offered
 him their gifts.

Bothe of sonde, sonne, & see · & sithenes þei went

[Fol. 82 b.]

In-to her kyngene kyth · by conseille of anges.

And there was þat worde fulfilled · þe which þow of
 speke, 76

Omnia celestia, terrestria, flectantur in hoc no- mine Ihesu. Phil. ii. 10.

For alle þe anges of heuene · at his burth kneled,

And al þe witte of þe worlde · was in þo þre kynges ;

Resoun & [riȝtwisnesse] · & reuth þei offred,

These Magi
 offered Him
 reason,
 righteousness,
 and ruth ;

Wherfore & whi · wyse men þat tyme, 80

Maistres & lettred men · *Magy* hem called.

61. *fenden*] defenden W. *in-to*] to W. *synne*] C om. (!)

62. *se*] se (*printed* so) W. *so*] B om.

64. *wo*] who B ; O om. *willen*] to willen W.

65. *Ac*] As CB. *more*] B om. *name*] C om.

66. *Faithly*] Feiþ-fulli B.

69. *Reuerenced*] Reuerenseden B. *richesse*] riches W.

70. *out*] B om.

71. *come*] þat come W. *kneled*] knelynge OY ; and kneliden B.

72. *moche*] mylkyle (!) C.

74. *sonde*] lond W ; soule B ; sonde and COY. *see*] sehe O.

75. *her—kyth*] hir kyngenelich C ; hir kyngenlith Y ; erþe kyngliche B. *anges*] an angel B.

76. *worde*] world Y.

79. [*riȝtwisnesse* WOY] riȝtfulnesse LCB ; but see l. 84.

- denoted by
incense, ¶ That o kyng cam with resoun · keuered vnder sense.
þe secounde kyng siththe · sothliche offred
Riȝtwisnesse vnder red golde · resouns felawe. 84
- gold, Golde is likned to leute · þat last shal euere,
And resoun to riche golde · to riȝte & to treuthe.
The þridde kyng þo cam · knelyng to ihesu, 87
- and myrrh. And presented hym with pitee · apierunge by myrre ;
For mirre is mercy to mene · & mylde speche of tonge.
Thre yliche honest þinges · [were] offred þus at ones,
þorw þre kynne kynges · knelyng to ihesu.
- Jesus was not yet
a king or a
conqueror. ¶ Ac for alle þise preciouise presentz · owre lorde prynee
ihesus 92
- Was neyther kyng ne conquerour · til he gan to wexe
In þe manere of a man · & þat by moche sleight ;
- Like a conqueror,
He learnt many
sleights. As it bicometh a conquerour · to konne many sleighthes,
And many wyles & witte · þat wil ben a leder ; 96
- And so did ihesu in his dayes · who so had tyme to
telle it.
- Sum tyme he suffred · & sum tyme he hydde hym ;
And sum tyme he fauȝte faste · & fleigh otherwhile.
- He wrought
miracles. And some tyme he gaf good · & graunted hele bothe,
Lyf & lyme · as hym lyste, he wrought. 101
- As kynde is of a conquerour · so comsed ihesu,
Tyl he had alle hem · þat he fore blodde.
- ¶ In his iuente þis ihesus · atte iuwen feste, 104

82. *o*] of (!) Y; on B.
83. *siththe*] ek CB; ech Y. *sothliche*] soipli he B.

84. *Riȝtwisnesse*] Riȝtfulnesse B.
red] B om.

85. *Golde*] For gold W. *leute*] beaute B. *last*] fast Y.

86. W omits.

87. *þo*] CB om.

88. *presented*] presente C. *apierunge*] apperynge WO; appaieryng Y; a pilgrym (!) B. *hy*] to C.

90, 91. *Thre yliche*] þise þree ylikne B. *were*—*kynges*] CB omit. [*were* WOY] was L.

92. *prynce*] kyng W.

94. *þe*] þise B. *moche*] muchel W.

95. *sleighthes*] wilis B.

96. *wyles*—*witte*] sotile wittis B.

97. *ihesu*] Iohan B. *had*] holdiþ B. *to*] B om.

98. *Sum*] So þat B.

99. *fleigh*] fledd C; pleieþ B.

100. *good*] gold B. *hele*] hile B.

102. *a*] B om. *so*] and so Y.

103. *had*] badde C.

104. *iuente*] Iuente WY; Innocence CB. *atte*] at WC; at þe Y. *iuwen*] Iewne C; Iuen O.

Water in-to wyn tourned · as holy writ telleth,
 And þere bigan god · of his grace to dowl.
 For wyn is lykned to lawe · & lyf of holynesse ;
 And lawe lakked þo · for men loued nouȝt her enemys.

He turned water
 into wine, and
 began to DO-
 WELL,

And cryst conseillesh þus · & comaundeth bothe, 109
 Bothe to lered & to lewed · to louye owre enemys.

So atte feste firste · as I bifore tolde,
 Bygan god, of his grace · & goodnesse, to dowl: 112

at the feast in
 Cana,

And þo was he cleped & called · nouȝt holy cryst, but
 Ihesu,

A faunt fyn, ful of witte · *jilius marie*.

¶ For bifor his moder marie · made he þat wonder,
 þat she furste & formest · ferme shulde bilieue, 116

in the presence
 of Mary.

That he þorw grace was gete · & of no gome elles.

[Fol. 83.]

He wrouȝt þat bi no witte · but þorw worde one,
 After þe kynde þat he come of · þere comsed he
 dowl.

And whan he was woxen more · in his moder absence,
 He made lame to lepe · & ȝaue liȝte to blynde, 121

Next He wrought
 many miracles,

And fedde with two fisshes · & with fyue loues

Sore afyngred folke · mo þan fyue thousande.

þus he conforteth carful · & cauȝte a gretter name, 124
 þe whiche was dobet · where þat he went.

and caught a
 greater name,
 viz. DO-BET.

For defe þorw his doynȝes to here · & dombe speke he
 made,

And alle he heled & halpe · þat hym of grace asked.

And þo was he called in contre · of þe comune peple,

106. *to*] CYB *om.*

107. *of*] W *om.*

109. *þus*] vs COBY. *comaundeth*] comaunde C.

110. *Bothe*] W *om.*

111. *atte*] at þe COY; þat þe B; at þat (*printed* the) W.

113. *þo*] þoo O; þanne W. *cleped* &] W *om.* *cryst*] chirche CB. Crowley *has*—not only christ but Jesu.

117. *of*] CBY *om.*

119. *þere*] the Y. *comsed*] bygan C.

120. *was woren*] woxen was W.

121. *lame*] lame men B.

123. *afyngred*] ahungerd C; and hungrid B. *fyue*] a CY. *mo—thou-*
sande] fyue þowsan and mo B.

124. *carful*] þe careful B. a] Y *om.* *gretter*] gret B.

126. *defe*] deef CY; deefe O; deue W; deefe men B. *þorw—doynȝes*] he made B. *speke—made*] speke made C; to speke B.

127. *he*] B *om.*

Then was He
called the Son of
David.

1 Sam. xviii. 7.

None was so
worthy as He to
be king.

The Jews then
crucified Him,

and watched His
body,

lest He should
rise again.

Angels sang at
His resurrection.

For þe dedes þat he did · *fili dauid, ihesus!* 129
For dauid was douȝtiest · of dedes in his tyme,

The berdes þo songe · *Saul interfecit mille, et dauid
decem milia;*

For-þi þe contre þere ihesu cam · called hym *fili dauid*,
And nempned hym of nazereth · & no man so worthi
To be kaisere or kyng · of þe kyngedome of iuda, 134
Ne ouer iuwes iustice · as ihesus was, hem þouȝte.

¶ Where-of caiphaz hadde enuye · & other of þe
iewes,

And forto done hym to deth · day & nyȝte þei casten;
Kulleden hym on-crosse-wyse · at caluarie on fryday,
And sithen buryden his body · & beden þat men
sholde

Kepen it fro nyȝt-comeres · with knyȝtes y-armed, 140
For no frendes shulde hym fecche · for prophetes hem
tolde,

þat þat blessed body · of burieles shulde rise,
And gone in-to galile · and gladen his apostles,
And his moder Marie · þus men bifore demed. 144

¶ The knyȝtes þat kepten it · biknewe it hem-seluen,
þat anges & archanges · ar þe day spronge,
Come knelynge to þe corps · & songen, *christus re-
surgens*

Verrey man bifor hem alle · & forth with hem he
ȝede. 148

¶ The iewes preyed hem pees · & bisouȝte þe knyȝtes

129. *fili—ihesus*] ihesu fili dauid
COBY.

130. *his*] B om.

131. *berdes*] burdes W; birdes Y;
byrdes C; burges B. þo] that COBY.
Saul] Sal CB.

132. *For-þi*] For B.

134. *iuda*] Iude C; Iudee B.

135. *Ne*] And be B. *iustice*] Ius-
tices C. *ihesus*] B om.

137. *done*] done or down L; doon
WCY; don B; do O; cf. gone in L.
143.

138. *Kulleden*] And killiden B.
on (2)] on þe B.

140. *y-armed*] armed Y.

142. *blessed*] blisful C; bisseful
(sic) B. *shulde rise*] risen sholde W.

144. *men*] þei B.

145. *it* (1)] so in W and Crowley;
hym COBY. *hem-seluen*] hym-selue
CB.

147. *Come*] Comen kynlyn (!) B.
corps] correes C; cors B.

148. *man*] men (sic) WO.

149. *pees*] be pees W.

- Telle þe comune þat þere cam · a compaignye of his
aposteles,
And bywicched hem as þei woke · & away stolen it.
¶ Ac Marie Magdeleyne · mette hym bi þe wey, 152
Goynge toward galile · in godhed & manhed,
And lyues & lokynge · & she aloude cryde,
In eche a compaignye þere she cam · *christus resurgens!*
þus cam it out þat cryst ouer-cam · rekeuered & lyued ;
Sic oportet christum pati, & intrare, &c. ; Luke xxiv. 46.
For [þat] þat wommen witeth · may nouzte wel be con-
seille ! 157 for what a woman
knows is no
secret.
- ¶ Peter perceyued al þis · & pursued after,
Bothe iames & Iohan · Ihesu for to seke,
Tadde & ten mo · with Thomas of ynde. 160
And as alle þise wise wyres · weren togideres,
In an hous al bishette · & her dore ybarred,
Cryst cam in, & al closed · bothe dore & ȝates,
To peter & to his aposteles · and seyde *pax vobis !* 164
And toke Thomas by þe hande · and tauȝte hym to
grope,
And fele with his fynGRES · his flessshelich herte.
¶ Thomas touched it · & with his tonge seyde,
‘ Deus meus & dominus meus. ’ John xx. 28.
Thow art my lorde, I bileue · god, lorde ihesu ! 168
þow deydest & deth þoledest · and deme shalt vs alle !
And now art lyuyng & lokynge · & laste shalt
euere !’

150. *Telle*] to telle B. *þe comune*
O om. *cam*] coomen O.

151. *as*] ar B. *it*] hym B.

154. *lyues*] so in W ; on lyue O ; a
lyue Y ; lymes CB. *she*] so CBY.

155. C and B are corrupt here.

157. [þat WCOBY] Lom. *witeth*
witethes (!) C. *conseille*] counseille
W ; conseil CYB ; counceyl O.

158. *perceyued*] perceyues C.

160. *Tadde*] so in COB ; Thaddee
W ; Thadde Y.

161. *as*] B om. *nyes*] men B.

162. *bishette*] biset C ; bisette Y.
ybarred] so in W ; ysperrere CY ;
yspered O ; I-spord B ; Crowley *has*
barred.

163. *ȝ*] so in W ; COBY om. ; but
cf. C-Text.

164. *his*] þise W ; þe B.

165. *grope*] grappe C.

168. *god*] my god W. *god lorde*
my lord god B.

169. *shalt*] shal B.

170. *shalt*] schalt þou O.

- Christ blessed Thomas, ¶ Crist carped þanne · and curteislich seyde,
 ‘Thomas, for þow trowest pis · & trewliche bileuest it,
 Blessed mote þow be · & be shalt for euere. 173
- and those still more who believe without sight. And blessed mote þei alle be · in body & in soule,
 That neuere shal se me in sizte · as þow doste noutbe,
 And lellich bileuen al þis · I loue hem & blesse hem ;
- John xx. 29. *Beati qui non viderunt, [et crediderunt,] &c.’*
- Then He taught DO-BEST. ¶ And whan þis dede was done · dobest he tauzte,
 And 3af Pieres power · and pardoun he graunted
 To alle manere men · mercy & forȝyfnes, 179
 Hym myzte men to assoille · of alle manere synnes,
 In couenant þat þei come · & knowleche to paye,
 To pieres pardon þe plowman · *redde quod debes.*
- Mat. xviii. 28. ¶ Thus hath pieres powere · be his pardoun payed,
 To bynde & to vnbynde · bothe here & elles-[where],
 And assoille men of alle synnes · saue of dette one. 185
- He ascended into heaven. ¶ Anone after an heigh · vp in-to heuene
 He went, & wonyeth þere · & wil come atte laste,
 And rewarde hym rizte wel · þat *reddit quod debet*—
 Payeth parfitly · as pure trewth wolde. 189
- He shall judge all men at Doom’s-day.” And what *persone* payeth it nouzt · punysshenn he
 pinketh,
 And demen hem at domes daye · bothe quikke & ded,
 þe gode to þe godhede · & to grete ioye, 192
 And wikke to wonye · in wo with-uten ende.”

172. *bileuest*] leuest O.
 175. *shal se*] seien B.
 176. [*et crediderunt* COBY] LW om.
 178. *he*] hym B.
 179. *men*] of men C.
 180. *Hym—to*] His power myzte men Y; He myzt men B. (*These two readings are simpler, yet probably not genuine.*) *men*] W om.; O places it after assoille. *synnes*] synne W.
 181. *knowleche*] so in O; knowliche CY; knouleche B; apparently miswritten knewleche in L; kneweliched W.
 182. *hath*] O om. *he*] by W; bi B.
 184. *to* (2)] WCOBY om. [*where* WCOBY] L omits, but the line is marked; els where in Crowley.
 185. *assoille*] soiled C. *alle*] CB om.
 186. *an heigh*] on heigh B; on hy3 O. *in-to*] in-to þe Y; to the CB.
 187. *wil*] wo (*put for wol*) B. *atte*] at þe WOB; at CY.
 188. *And*] L has And wil; but wil should be omitted, as in WCOBY.
 189. *Payeth*] And payeþ O.
 191. *hem*] hym COB. *at*] a CY.
 193. *wikke*] wikkede WCOBY.

þus conscience of crist · & of þe crosse carped,
 And conseilled me to knele þer-to · & þanne come,
 me þouzte, 195

One *spiritus paraclitus* · to pieres & to his felawes ; The Spirit
 In lyknesse of a liztynge · he lyzte on hem alle, descends on Piers
 And made hem konne & knowe · alkyn langages. and his fellows.

I wondred what þat was · & waggd conscience,
 And was aferd of the lyzte · for in fyres lyknesse 200 [Fol. 84.]
Spiritus paraclitus · ouer-spralde hem alle.

¶ Quod conscience, & kneled · “ þis is crystes messenger, “ This is Christ’s
 And cometh fro þe grete god · & grace is his name. messenger,”
 Knele now,” quod conscience · “ & if þow canst synge, said Conscience.
 Welcome hym & worshiþe hym · with *veni, creator*
spiritus.” 205

¶ Thanne songe I þat songe · and so did many
 hundreth,

And cryden with conscience · “ help vs, god of grace !” Grace counsels
 And þanne bigan grace · to go with piers plowman, Piers,
 And conseilled hym & conscience · þe comune to
 sompne, 209

“ For I wil dele to-daye · & dyuyde grace, bestowing gifts of
 To alkynnes creatures · þat [han] her fyue wittes, grace
 Tresore to lyue by · to her lyues ende, 212

And wepne to fyzte with · þat wil neure faille.
 For antecryst & his · al þe worlde shal greue, against the power
 And acombte þe, conscience · but if crist þe helpe. of Antichrist.

¶ And fals prophetes fele · flatereres & glosers 216
 Shullen come & be curatoures · ouer kynges & erlis,
 And pryde shal be pope · prynce of holycherche,
 Coueytse & vnkyndenesse · cardinales hym to lede. For pride shall
 be pope.

194. þe] O om.

195. come] cam WOY ; com CB.

200. the] þat CYB. lyknesse] light-
 nesse W.

206. and] W om.

210. dyuyde] ȝyue diuine W.

211. [han W(CYB) kan L.

213—220. COBY omit, owing to

repetition of And wepne, &c. W and
 Crowley retain this passage.

215. þe (2)] Crowley omits.

216. fele] fell in Crowley.

218. prynce] and prince in
 Crowley.

219. hym] hem in Crowley.

For-þi," *quod* grace, "er I go · I wil gyue 3ow tresore,
And wepne to fize with · whan antecryst 3ow
assailleth." 221

The gifts of the
Spirit;

And gaf eche man a grace · to gye with hym seluen,
That ydelnesse encombre hym nouzt · envye ne pryde,

1 Cor. xii. 4.

Diuisiones graciaram sunt, &c.

Wit and
eloquence;

¶ Some he 3af wytte · with wordes to shewe, 224
Witte to wynne her lyfode with · as þe worlde asketh,
As prechoures & prestes · & prentyce[s] of lawe,
þei lelly to lyue · by laboure of tonge,
And bi witte to wissen other · as grace hem wolde
teche. 228

merchandise;

¶ And some he kenned crafte · & kunnyng of syzte,
With sellyng & buggynge · her bylyf to wynne,

handicrafts;

And some he lered to laboure · a lele lyf & a trewe,
And somme he tauzte to tilie · to dyche & to thecche,
To wynne with her lyfode · by lore of his techynge.

mathematics;

And some to dyuyne & diuide · nombres to kenne;

painting;

And some to compas craftily · & coloures to make;

foreknowledge;

And some to se & to saye · what shulde bifalle, 236
Bothe of wel & of wo · telle it or it felle,

astronomy;

As Astronomyenes þorw astronomye · & philosophres
wyse.

strength to do
justice;

¶ And some to ryde & to recoeure · þat vnryztfully was
wonne;

He wissed hem wynne it azeine · þorw wightnesse of
handes, 240

221. *antecryst*] any cristyne CB.

222. *ече*] O *om.* *gye*] gide W;
go COY; goo B; but Crowley has
guide.

224. *wordes*] is wordis B.

225. *Witte*] Wiþ B. *her*] his Y.
worlde] werk O.

226. *prentycies*] Prentices WCOY;
princis B; *miswritten* prentyce in L.

227. *by*] þoruþ O; by a B.

229. *he*] B *om.* *crafte*] craftis B.

230. *buggynge*] byggyng CYB.
bylyf] bilyue WC; bileue Y; bileue

(*altered to* biliue) O; lilode B.

231. *a* (2)] COB *om.*

232. *thecche*] hegge COBY.

234. *to* (1)] BY *om.* *nombres*]
membres C; menbris B.

236. *þ*] and som C; & *summe* OB.
shulde] shulle B.

238. *þ*] on O.

239. *þ*] & som YB. *vnryztfully*]
wrongfully W.

240. *wissed*] wisssem (!) B. *wynne*]
to wynne WB. *wightnesse*] wight-
wisenesse Y; witness CB.

¶ And fecchen it fro fals men · with foluyles lawes. [Fol. 84 b.]

And some he lered to lyue · in longynge to ben hennys,
In pouerte & in penaunce · to preye for alle crystene. prayer;
truth and love.
And alle he lered to be lele · & eche a crafte loue
other, 244

And forbad hem alle debate · þat none were amonge
hem.

“Thowgh some be clenner þan somme · 3e se wel,” “Let none be
envious,” said
Grace.
quod grace,

“þat he þat vseth þe fairest crafte · to þe foulest I
couth haue put hym,

þinketh alle,” quod grace · “þat grace cometh of my
zifte; 248

Loke þat none lakke other · but loueth alle as bre- “Let none blame
others.
theren.

¶ And who þat moste maistries can · be myldest of
berynge,

And crouneth conscience kyng · & maketh crafte Make conscience
your king.
3owre stuard,

And after craftes consaille · clotheth 3ow & fede. 252

For I make pieres þe plowman · my procuratour & my
reve,

And Regystrere to receyue · *redde quod debes*.

My prowor & my plowman · Piers shal ben on erthe, My plowman
shall be Piers.”
And for to tulye treuthe · a teme shal he haue.” 256

¶ Grace gaue Piers a teme · foure gret oxen ; Grace gives Piers
four oxen,

þat on was Luke, a large beste · and a lowe-chered,

241. *foluyles*] *so in W*; foluiles
COY; forluylis B.

243. *for alle*] fol (!) C.

244. *lele*] lee B. *a crafte*] craft
to B.

245. *debate*] debatis B.

247. *I*] B om.

248. CBY omit.

249. *Loke*] Lokeþ W. *none*] no
Y; no man W. *loueth*] loue C; Y om.

250. *who*] þei B. *can*] konne CY;
kunne B. *be myldest*] beþ mylde B.

251. *crouneth*] crowned CBY;
crowne O. *maketh*] maked CB; make
O.

252. C omits. *clotheth*] cloþe B.
fede] fedeþ O.

253. *prowor*] *so in W*; prowour
Y; prowyour O; plough B; plowght
C; purveour Cz; Crowley has prouisor.

256. *tulye*] tilie WCOBY.

257. *foure*] of foure W.

258. *a lowe-chered*] of lowe chere
B.

Matthew, Mark, And make, & mathew þe pryde · myghty bestes
 Luke, and Johan; bothe, 259

And ioigned to hem one Iohan · most gentil of alle,
 þe prys nete of Piers plow · passyng alle other.

and four "stots," ¶ And grace gaue pieres · of his goodnesse, foure
 stottis,

Al þat his oxen eryed · þey to harwe after. 263

Austin, Ambrose, On hyȝte Austyne · & ambrose an-other,
 Gregory, and Gregori þe grete clerke · & Ierome þe gode;
 Jerome; þise foure, þe feithe to teche · folweth pieres teme,
 And harwed in an handwhile · al holy scripture, 267
 Wyth two harwes þat þei hadde · an olde & a newe,

Id est, vetus testamentum & nouum.

and also four seeds, viz. the ¶ And grace gaue greynes · þe cardynales vertues,
 cardinal virtues. And sewe [hem] in mannes soule · & sithen he tolde
 her names.

The first is the Spiryt of Prudence; *Spiritus prudencie* · þe firste seed hyȝte,
 And who so eet þat · ymagine he shulde, 272
 Ar he did any dede · deuyse wel þe ende;
 And lerned men a ladel bugge · with a longe stele,
 þat cast for to kepe a crokke · to saue þe fatte abouen.

the second, of ¶ The secounde seed hyȝte · *spiritus temperancie*. 276
 Temperance; He þat ete of þat seed · hadde suche a kynde,
 Shulde neuere mete ne mechel drynke · make hym to
 swelle,

which protects men against all excesses; Ne sholde no scorner ne scolde · oute of skyl hym
 brynge,

260. *most*] the most CBY.

262. *stottis*] grete stottes CB.

263. *þey*] hem O. *harwe*] harwen
 it B.

264. *ambrose an-other*] anoþer am-
 brose B.

265. *Ierome*] Ieromye Y.

267. *an*] Y om.

268. *an*] and B. *Id est*] CBY om.

269. *cardynales*] so in COY; car-
 dynals B; Cardynal W.

270. *sewe*] sewen Y; swee (*sic*) C.

[*hem* WC₂] it LCOBY. *he*] CBY
 om.

273. *did—dede*] deide any deep
 W. *deuyse wel*] auyse hym wel of B.

274. *ladel*] lady (!) Y. *bugge*]
 bygge CB; to bigge O.

275. *þat*] To O; And W.

276—355. *Here the Oriel MS. has
 lost a leaf. This passage is collated
 with C₂.*

277. *hadde*] it had C₂.

279. *sholde*] W om.

Ne wynnyng ne welthe · of wor[ld]eliche richesse 280

Waste worde of ydelnesse · ne wykked speeche mene ;

Shulde no curyous clothe · comen on hys rugge,

Ne no mete in his mouth · þat maister Iohan spied. [Fol. 85.]

¶ The thridde seed þat Pieres sewe · was *spiritus fortitudinis*. the third, the Spirit of Fortitude, 284

And who so eet of þat seed · hardy was eure.

To suffre al þat god sent · sykenesse & angres ;

Myȝte no lesyng ne lyere · ne losse of worldely catel

Maken hym for any mournyng · þat he nas merye in soule, 288

And bolde & abydyng · bismeres to suffre,

And playeth al with pacyence · & *parce michi, domine*, which confers patience ;

And couered hym vnder conseil · of catoun þe wyse ;

Esto forti animo, cum sis dampnatus inique. 292 Dion. Cato ; Dist. ii. 14.

¶ The fierthe seed þat pieres sewe · was *spiritus iusticie*, the fourth of Justice,

And he þat eet of þat seed · shulde be euere trewe

With god, & nouȝt agast · but of gyle one.

For gyle goth so pryuely · þat good faith other-while

May nouȝte ben aspyed · for *spiritus iusticie*. 297

¶ *Spiritus iusticie* · spareth nouȝte to spille which punishes the guilty,

Hem þat ber gulty · & forto correcte

þe Kyng, ȝif he falle · in gylte or in trespasse. 300

For counteth he no kynges wratthe · whan he in courte sitteth

To demen as a domes man ; · adraȝle was he neure, and is afraid neither of duke nor of death.

Noither of duke ne of deth · þat he ne dede þe lawe,

For present or for preyere · or any prynces lettres ; 304

280. CCzBY om. *worldeliche*] see

1. 287.

281. *Waste*] Wat B. *ne*] ne no CBY.

282. *rugge*] rygge C ; rigge C2B.

285. *so*] W om. *was*] was he W ; he was B.

286. *sykenesse*] & siknesse Y.

287. *lesyng*] lesynges WCCzBY. *ne lyere*] no her (!) C ; hym dere B. *worldely*] wordly C ; no B.

288. *nas*] ne was B.

291. *couered*] coueren CCzY ; couereþ B.

293. *fierthe*] so in CB ; ferþe WCzY.

294. *euere*] neuere B.

297. *aspyed*] espied W.

300. *in* (2)] in ony C2.

301. *counteth*] a-counteþ B.

303. *þe*] WCCzBY om.

He dede equite to alle · euene forth his powere.

¶ Thise foure sedes pieres sewe · and sitthe he did hem
harwe

The harrow is
the law.

Wyth olde lawe and newe lawe · þat loue myȝte wexe
Amonge þe foure vertues · and vices destroye. 303

Weeds are like
vices.

¶ For comunelich in contrees · kammokes & wedes
Fouleth þe fruite in þe felde · þere þei growe togyderes ;
And so don vices · vertues worthy.

Quod Piers, “harweth alle þat kunneth kynde witte ·
bi conseille of þis doctours, 312

And tulyeth after her techynge · þe cardinale vertues.”

Grace bids Piers
to build a barn.

¶ “Aȝeines þi greynes,” quod grace · “bigynneth for to
ripe,

Ordeigne þe an hous, Piers · to herberwe in þi cornes.”

Piers asks for
wood,

¶ “By god! grace,” quod Piers · “ȝe moten gyue
tymbre, 316

And ordeyne þat hous · ar ȝe hennes wende.”

and receives the
crosse of Christ.

¶ And grace gaue hym þe crosse · with þe crowne of
þornes,

That cryst vpon caluarye · for mankynde on pynded,

And of his baptesme & blode · þat he bledde on Rode

He made a maner mortar · & mercy it hiȝte. 321

And þere-with grace bigan · to make a good founde-
ment,

[Fol. 85 b.]

And wattede it and walled it · with his peynes & his
passioun,

And of al holywrit · he made a rofe after, 324

He builds the
house of Unity.

And called þat hous vnite · holicherche on englishe.

308. *þe*] *þo* W.

309. *comunelich*] *comun*es Y. *kam-*
mokes] *calokes* B.

312. *kunneth*] *konneþ* W; *konne*
CC2Y; *kunne* B. *kynde*] *kyndly*
CC2BY.

313. *tulyeth*] *tilleþ* WC2YB; *telles*
C. *her*] *his* C; *þis* C2. *þe*] B *om.*

314. *þi*] *þi* (*printed thei in 2nd*
ed.) W. *grace*] *grace* to Piers CBYC2.
bigynneth for to] *þat þi greyn*þ B.

315. *Piers*] CBY *om.*: L *has quod*
Piers, where quod is wrongly repeated
from l. 316. cornes] *so in WB*; *corne*
CC2Y.

316. *god*] *goddis* (*wrongly*) B.
moten] *most* CB.

317. *wende*] *wente* B.

323. *wattede*] *wattede* W; *watled*
CC2Y; *watrid* B. *peynes*] *peyne* W.

324. *al*] C2 *om.*

325. *on*] in C2.

And whan þis dede was done · grace deuised
 A carte, hyȝte cristendome · to carye pieres sheues ;
 And gaf hym caples to his carte · contricioun & con-
 fessioun, 328
 And made presthode haywarde · þe while hym-self
 went

Piers' horses are
 contrition and
 confession.

As wyde as þe worlde is · with pieres to tulye treuthe.

¶ Now is Pieres to þe plow · & pruyde it aspyde,
 And gadered hym a grete oest · to greuen he þinketh
 Conscience and al crystene · and cardinale vertues,
 Blowe hem doune & breke hem · & bite atwo þe
 mores ; 334

Pride sees Piers
 ploughing,
 and prepares to
 attack him.

And sente forth surquydous · his seriaunt of armes,
 And his spye spille-loue · one speke-yuel-byhynde.
 þise two come to conscience · and to crystene peple,
 And tolde hem tydynges · “ þat tyme þei shulde þe
 sedes, 338

He sends out
 Surquidous and
 Spill-love.

That Pieres þere hadde ysowen · þe cardynal vertues ;
 And Pieres berne worth broke · & þei þat ben in vnite
 Shulle come out, & conscience · & ȝowre two caples,
 Confessioun & contricioun · and ȝowre carte þe byleue
 Shal be coloured so queyntly · and keuered vnder owre
 sophistrie, 343

Pride's message
 to all Christians,

þat [conscience] shal nouȝte · knowe by contricioun,
 Ne by confessioun · who is cristene or hethen,
 Ne no maner marchaunt · þat with moneye deleth,
 Where he wyne wyth riȝte · with wronge, or with
 vsure.

threatening to
 work them evil
 by sophistry.

326. *grace*] grace anon Cz.

329. *þe while*] while Y.

331. *it*] is B.

332. *to*] for to W ; hym to B.

333. CC₂BY omit.

334. *Blowe*] Blew CB. *hem* (1)]
 hym B. *breke*] brak B. *bite*] bite
 C₂ ; bot B.

338. *hem*] hym C.

339. *ysowen*] sowyn C₂. *cardynal*]
 cardinals (*with s nearly erased*) C ;

Cardinale or Cardinalles Cz.

340. *worth*] wroþ B. *broke*] y-
 broke WB ; brokyn C₂. *worth broke*]
 with brake C.

341. *ȝ* (1)] of (*corrected to &*) Y ;
 on B.

343. *owre*] W om.

344. [*conscience*] conscioun in L,
but marked for correction.

347. *Where*] Wheiþer W.

Pride and
Leshery prepare
to waste the
world.

¶ With suche coloures & queyntise · cometh pryde
y-armed, 348

With þe lorde þat lyueth after · þe luste of his body,
To wasten, on welfare · and on wykked kepynge,
Al þe worlde in a while · þow owre witte," quod
pruyde.

Conscience bids
men to fly to
Unity or Holy-
Church.

¶ Quod conscience to alle crystene þo · "my conseille
is to wende 352

Hastiliche in-to vnyte · & holde we vs þere,
And preye we þat a pees were · in Piers berne þe plow-
man.

For witterly I wote wel · we beth nougte of strengthe
To gone agayne pryde · but grace were with vs." 356

Common Sense
bids them dig a
ditch about
Unity,

¶ And þanne cam kynde wytte · conscience to teche,
And cryde & comaunded · al crystene peple,
For to deluen a dyche · depe a-boute vnite,
That holy-cherche stode in vnite · as it a pyle [were].

to serve as a
moat.

¶ Conscience comaunded þo · al crystene to delue, 361
And make a muche mote · þat myzte ben a strengthe,
To helpe holycherche · & hem þat it kepeth,

[Fol. 86.]

¶ Thanne alkyn crystene · saue comme women, 364
Repenteden & refused synne · saue they one ;
And fals men, flat[er]eres · vsureres and theues,

A list of those
who repented not.

Lyeres and questmongeres · þat were forsworen ofte,
Wytynge and willefully · with þe false helden, 368
And for syluer were forswore · sothely þei wist it.

¶ þere nas no crystene creature · þat kynde witte
hadde,

348. *y-armed*] armed CC2B.
349. *lyueth*] leueth C2.
350. *on* (2)] in W; C2 *om.* *ke-*
pynge] lyuyng W.

353. *us fere*] us welle fer C2.
354. *a*] C *om.* *were*] where C2.
355. *Here collation with O recom-*
mences.

357. *And*] CBY *om.*
359. *a dyche*] and diche CY; &
dichen O; and dike B.

360. *a pyle*] appil (!) B. [*were*
COBY] weere W; were in Crowley;
L *omits, but the line is marked for*
correction.

363. *hem*] he CB.
365. *refused*] refuseden CB.
366. *flatereres*] miswritten flateres
in LY; flatereris WOB; flaterers
C.

368. *Wytynge*] Wytyngli O.

- Saue schrewes one · suche as I spak of,
 That he ne halpe a *quantite* · holynesse to wexe. 372 Many penitents
 Somme þorw bedes-byddynge · and somme þorw pyl- assist the growth
 grymage, of holiness.
 And other pryue penaunce · and some þorw penyes
 delynge.
 ¶ And þanne welled water · for wikked werkes, Men weep for
 Egerlich ernynge · out of mennes eyen. 376 their sins.
 Clemmesse of þe *comune* · & clerkes clene lyuynge
 Made vnite holicherche · in holynesse to stonde.
 “I care nouȝte,” quod conscience · “þough pryde come Conscience bids
 nouthe, all Christians to
 379 dine,
 þe lorde of luste shal be letted · al þis lente, I
 hope.
 Comeþ,” quod conscience · “ȝe cristene, and dyneth,
 þat han laboured lelly · al þis lente tyme.
 Here is bred yblessed · and goddes body þer-vnder. offering them the
 Grace þorw goddes worde · gaue Pieres power, 384 Lord’s Supper
 once a month.
 [And] myȝtes to maken it · & men to ete it after,
 In helpe of her hele · onys in a moneth,
 Or as ofte as þey hadden nede · þo þat hadde ypayed
 To pieres pardoun þe plowman · *redde quod debes*.
 ¶ “How?” quod al þe comune · “þow conseillest vs The commons
 to ȝelde wish to know if
 389 they must make
 restitution.
 Al þat we owen any wyȝte · ar we go to housel?”
 ¶ “That is my conseil,” quod conscience · “& car-
 dynale vertues,
 þat vche man forȝyue other · and þat wyl þe *pater-*
noster, 392

371. *one*] O *om.* *suche*] and swich
 YO.

372. *halpe*] hape Y.

373. *pylgrymage*] pilgrimages W.

374. *penaunce*] penaunces W.
penyes] pens Y; pans B.

375. *for*] with C; þurgh B.

376. *ernynge*] ȝernynge B; ren-
 nyng O.

377. *of þe*] out of W.

379. *þough*] þouȝt B.

380. *lente*] leaute (*by confusion*
with leute) Y; cf. l. 382.

381. *Comeþ*] Comes C. *quod*] B
om. *ȝe*] iche O; þe B.

385. [*And* W] LCOBY omit, but
it is found in Crowley. *myȝtes*] so
in WB; Mighte COY.

387. *þo*] þey Y. *hadde*] O *om.*

Mat. vi. 12.

Et dimitte nobis debita nostra, &c.,

And so to ben assoilled · & sithen ben houseled."

A brewer refuses
to do so.¶ "3e, bawe!" *quod* a brewere · "I wil nouȝt be
reuled,Bi ihesu! for al ȝowre ianglynge · with *spiritus*
iusticie,

Ne after conscience, by cryste · whil I can selle 396

He prefers
selling dregs and
draff.

Bothe dregges & draffe · and drawe it at on hole,

þikke ale and þinne ale · for þat is my kynde,

And nouȝte hakke after holynesse ; · holde þi tonge,
conscience !Of *spiritus iusticie* · þow spekest moche an ydel!" 400Conscience warns
the brewer.¶ "Caytyue," *quod* conscience · "cursed wrecche !

Vnblessed artow, brewere · but if þe god helpe ;

But þow lyue by lore · of *spiritus iusticie*, 403

þe chief seed þat Pieres sewe · ysaued worstow neure.

But conscience þe comune fede · and cardynale vertues,

[Fol. 86 b.]

Leue it wel þei ben loste · bothe lyf & soule."

A vicar says,

¶ "Thaune is many man ylost" · *quod* a lewed vycory,
"I am a curatour of holykyrke · and come neure in
my tyme 408

Man to me þat me couth telle · of cardinale vertues,

Or þat acounted conscience · at a cokkes fether or an
hennes !"I never knew
cardinal but such
as comes from
the pope.

I knewe neure cardynal · þat he ne cam fro þe pope,

And we clerkes, whan þey come · for her comunes
payeth, 412For her pelure and her palfreyes mete · & piloures þat
hem folweth.393. *sithen*] sithen to CY: sip to B.394. *bawe*] how CB; bow Y.395. *al*] Com.397. *dregges*] dragges Y. *it*] it out
W. *on*] Com.398. *þikke*] Thilke C. *ale* (1)] alle
B. *ale* (2)] alle bope B.400. *moche*] B om.402. *artow*] art þou OB.403. *lore*] þe lore B.404. *worstow*] worstest þou O; worst
þou B.405. *fede*] seed O.

406. Y omits.

407. *In margin of* O—Of early-
nalis.410. *accounted*] counted COY.411. *cardynal*] Cardynal vertues B.412. *payeth*] payed C.413. *folweth*] folowed C; folwei B.

þe comune clamat colidie · eche a man to other,
 ‘þe contre is þe curseder · þat cardynales come Inne ; The country is
 the worse for
 them.
 And þere they ligge and lenge moste · lecherye þere
 regneth :’— 416

For-þi,” *quod* þis vicori · “þe verrey god, I wolde
 That no cardynal come · amonge þe comune peple,
 But in her holynesse · holden hem stille I wish they would
 stay at Avignon!
 Ps. xvii. 26
 (Vulg.).
 At Auynoun, amonge þe iuwes · *cum sancto sanctus*
eris, &c., 420

Or in Rome, as here rule wole · þe reliques to kepe ;
 And þow, conscience, in kynges courte · & shuldest Conscience,
 Grace, and Piers
 should be in royal
 courts.
 neure come þennes,

And grace þat þow gredest so of · gyour of alle clerkes,
 And Pieres with his newe plow · & eke with his olde,
 Emperour of al þe worlde · þat alle men were cristene.

¶ Inparfyt is þat pope · þat al peple shulde helpe,
 And sendeth hem þat sleeth suche · as he shulde saue ;
 And wel worth piers þe plowman · þat [pur]sueth god
 in doynge, 428

Qui pluit super iustos · & *iniustos* at ones, Mat. v. 45.

And sent þe sonne to saue · a cursed mannes tilthe,
 As bryzte as to þe best man · & to þe beste woman.

Rigte so Pieres þe plowman · peyneth hym to tulye Piers works for
 all alike, 433

As wel for a wastour · & wenches of þe stuwes,
 As for hym-self & his seruauantz · saue he is firste
 yserued ;

414. *ече*—*to*] ech a man til W ;
 iche man to O ; ech of hem to Y.

415. *curseder*] corseder W.

417. *þis*] the CB. *be*] by WCOBY.

418. *þe*] Y om.

419. *holynesse*] owne holynesse
 (which sounds better) O. *holden*]
 helden WC ; holidem (!) B. *stille*]
 sille at home O.

420. *Auynoun*] auionn O ; Auion
 CY.

421. *reliques*] Iewis B.

423. *gredest*] graddest W.

424. *his* (1)] is C ; B om. *ече*] als C.

426. *þat*] þe COBY. *peple*] þe
 peple OY ; þe pepile C ; þe world W.
In the margin of O—De papa.

427. *hem*] swiche W. *suche*] hem
 W. *as*] þat W.

428. *pursueth* WCOBY] sueth (*with
 pur erased*) L.

429. *at*] boþe at B.

430. *þe sonne*] thy sone Y.

431. *to* (1)] Y om. *&*] or W.

432. *tulye*] tilye WCOBY.

433. *stuwes*] styuehous B.

434. *is*] C om. *yserued*] scruede
 CB.

for the traitor
and the true man.

And trauailleth & tulyeth · for a tretour also sore
As for a trewe tydy man · al tymes ylyke. 436

And worshiped be he þat wrouȝte al · bothe good &
wykke,

And suffreth þat synful be · til some tyme þat þei re-
pente.

God amende the
pope!

And god amende þe pope · þat pileth holykirke,
And cleymeth bifor þe kyng · to be keper ouer
crystene, 440

And counteth nouȝt þough crystene · ben culled &
robbed,

The pope spills
Christian blood.

And fynt folke to fyȝte · and cristene blode to spille,
Aȝeyne þe olde lawe & newe lawe · as Luke þer-of
witnesseth,

Exod. xx. 13;
Ileb. x. 30.

Non occides: michi vindictam, &c.

It semeth, by so · hym-self hadd[e] his wille, 444

He cares about
little except his
own will.

That he ne reccheth riȝte nouȝte · of al þe remenaunte.

And cryst of his curteisye · þe cardinales saue,

And tourne her witte to wisdom · & to wele of
soule!

The commons
care little about
conscience.

For þe comune," quod þis euratour · "counten ful litel
þe consaille of conscience · or cardinale vertues, 449

But if þei [seȝe] as by syȝte · somewhat to wynnyng ·

[Fol. 87.]

Of gyle ne of gabbyng · gyue þei neuere tale.

For *spiritus prudencie* · amonge þe peple, is gyle, 452

435. *tulyeth*] tilieþ WOBY; tillies
C. *tretour*] treytour Y; traitour
CB.

436. *tydy*] lyueng C.

437. *wykke*] wikked C; ille O.

438. *þat* (1)] þo þat B. *til—re-*
pente] *erased in W; supplied by Mr*
Wright from another MS.

440. *keper*] O *om.* *ouer*] our C;
on Y.

441. *nouȝt*] at nouȝt O; Y *om.*
þough] þouȝt B. *culled*] killed
WCOB; kulled Y.

442. *fynt*] fyndes C.

443. *lawe* (2)] B *om.* *witnesseth*]
witness C. *occides*] occides &c. O.

vindictam] so in the MSS.

444. *hym-self*] þat hymself B.
hadde] so in WYB; *miswritten* hadd
in L; had C. *wille*] owne wille O.

445. *ne*] WCO *om.* *remenaunte*]
toþer remenaunt O; renaunt (!) B.

447. *witte*] wittis B. *wel*] wel C;
welþe W.

448. *For*] B *om.* *counten*] ac-
counteþ it B.

449. *cardinale*] Cardinals B.

450. [*seȝe* W] seigh CCz; seie B;
seen O; sight (*by mistake*) Y; I. *has*
sowe; Crowley *has* so.

451. *gyue*] gil Y; gif C.

And alle þo faire vertues · as vyees þei semeth ;
 Eche man sotileth a sleight · synne forto hyde,
 And coloureth it for a kunnyng · and a clene
 lyuyng.” 455

Each man
 beguiles the
 other.”

¶ Thanne loughie þere a lord · & “ by þis lizte,” sayde,
 “ I halde it ryzte & resoun · of my reue to take
 Al þat myne auditour · or elles my stuarde
 Conseilleth me by her acounte · & my clerkes wryt-
 ynge. 459

A lord says that
 he thinks it right
 to take all that
 his auditor says
 is his.

¶ With *spiritus intellectus* · they seke þe reues rolles,
 And with *spiritus fortitudinis* · fecche [it] I wole.”

¶ And þanne come þere a kyng · & bi his croune
 seyde, A king says,

“ I am Kyng with croune · þe comune to reule, 463

And holykirke & clergye · fro cursed men to defende.

And if me lakketh to lyue by · þe lawe wil I take it,

“ What I want, I
 can lawfully take.

þere I may hastlokest it haue · for I am hed of lawe ;

For 3e ben but membres · & I aboue alle. 467

And sith I am 3owre aller hed · I am 3owre aller hele,

I am the head.

And holycherche chief help · & chiftaigne of þe
comune.

And what I take of 3ow two · I take it atte techyng

I act by the
 spirit of justice.”

Of *spiritus iusticie* · for I iugge 3ow alle ;

So I may baldely be houseled · for I borwe neuere, 472

Ne craue of my comune · but as my kynde asketh.”

453. B *omits.* þo] the COY. *semeth*] semed CY.

454. *sotileth*] subtilþ WOY ;
 suttelde C.

455. *coloureth*] colourd C ; keureþ
 B. *for*] with COBY. a (2)] B *om.*

456. *loughie*] lough B. *þis*] C *om.*

457. *halde*] holde WCOBY. *reue*]
 reme B.

460. *they*] to CBY. *reues*] Iewes
 (!) B.

461. [*it* WCOBY] L *omits.* but is
 marked for correction. I] Y *om.*
wole] wole after W.

462. *þanne*] O *om.*

464. *to*] O *om.* *defende*] fende W.

466. *hastlokest*] so in OY ; hasti-
 lokest W ; hastilekest B ; hastilyest C.
hed] hede CY ; heed W.

467. *For*] And W. 3e] þei B.
membres] menbris B.

468. *sith*] seiþ B. *aller* (1)] alþer
 O ; eldir B. *aller* (2)] alþer OB.

469. *cherche*] chirches WO. *chif-
 taigne*] cheuentayn B ; Chieftayn
 WOY.

470. *atte*] at þe WCOBY.

472. *baldely*] boldely WCBY ;
 boldli O.

473. *craue*] care B.

Conscience says
he must reign by
reason and truth.

¶ “In condicioun,” quod conscience · “þat þow konne
defende

And rule þi rewme in resoun · riȝt wel, & in treuth,

Take þow may in resoun · as þi lawe asketh ; 476

*Omnia tua sunt ad defendendum, set non ad
depredandum !*”

þe vyker hadde fer home · & faire toke his leue,

The poet awakes. And I awakned þere-with · & wrote as me mette.

475. *in* (1)] and CY: bi O. *In* deprecandum CBY.
the margin of O—De pietate regis.

476. *may*] *so in* COBY; mayst W.

þi] þe O. *depredandum*] deprehen-
dendum (printed *deprædandum*) W;

477. *vyker*] vicorie O. *his*] is C.

478. *awakned*] a-wakiþ B. *wrote*] wroot WCY; wrouȝte O; wroȝt B.

PASSUS XX (DO-BEST I).

Passus xx^{us} de visione, & primus de dobest.

Thanne as I went by þe way · whan I was þus awaked, The poet wanders about;
 Heuy-chered I ȝede · and elyng in herte;
 I ne wiste where to ete · ne at what place.
 And it neighed nyeghe þe none · & with nede I mette, 4 and at noon meets with Need.
 That afronted me foule · and faitour me called.
 “Coudestow nouȝte excuse þe · as dede þe Kynge &
 other,
 þat þow toke to þi bylyf · to clothes and to sustenance,
 As by techynge & by tellynge · of *spiritus temperancie*,
 And þow nome namore · þan nede þe tauȝte, 9
 And nede ne hath no lawe · ne neure shal falle in dette? “Need hath no law.
 For þre thynges he taketh · his lyf forto saue,
 That is mete, whan men hym werneth · & he no moneye A man may take food
 weldeth, 12
 ¶ Ne wyght none wil ben his borwe · ne wedde hath [Fol. 87 b.]
 none to legge.

TITLE. *So in W.* CBY omit *de visione*. O has only *Passus vicesimus*.

1. þus] B om.

2. chered] chere (!) C. elyng] elenge WCOBY.

4. nyeghe] neiȝ W; nere CY; neer O; ne B.

5. afronted] afrouted WCOBY; frountede O. foule] wel foule CBY. faitour] a faytour B.

6. Coudestow] Kanstow WCY; kanst þow O; kant þow B. *In mar-*

gin of O—*Necessitas*.

7. bylyf] bilyue WO; bileue CBY.

8. As] And WOBY; but Crowley reads As. by (2)] CB om.

9. nome] take C.

10. ne (1)] O om.; ne (*printed* he) W.

11. thynges] kyngis (!) B.

12. werneth] warnen O; warnes C; warneþ YB.

13. none (1)] ne B. wedde] wede C. none (2)] ne non B.

- And he cauȝte in þat cas · & come þere-to by sleighte,
 He synneth nouȝte sothelich · þat so wynneth his fode.
 or clothing, And þough he come so to a clothe · and can no better
 cheuysaunce, 16
 Nede anon riȝte · nymeth hym vnder meynpryse.
 or a drink of And if hym lyst for to lape · þe lawe of kynde wolde
 water. That he dronke at eche diche · ar he for thurste deyde.
 So nede, at grete nede · may nymen as for his owne, 20
 Wyth-oute conseilliche of conscience · or cardynale vertues,
 So þat he suwe & saue · *spiritus temperancie*.
 Temperance is ¶ For is no vertue by fer · to *spiritus temperancie*,
 greater than Neither *spiritus iusticie* · ne *spiritus fortitudinis* ; 24
 Justice or Fortitude. For *spiritus fortitudinis* · forfaiteth ful oft,
 He shal do more þan mesure · many tyme & ofte,
 And bete men ouer bitter · and somme of hem to litel,
 And greue men gretter · þan goode faith it wolde. 28
 Justice sometimes ¶ And *spiritus iusticie* · shal iuggen, wolhe, nolhe,
 fails. After þe kynges conseilliche · & þe comune lyke.
 Prudence may And *spiritus prudencie* · in many a poynte shal faille
 also fail. Of þat he weneth wolde falle · if his wytte ne were. 32
 Wenyng is no wysdome · ne wyse ymagynacioun,
 Man proposes, *Homo proponit & deus disponit* · & gouerneth alle good
 God disposes. vertues.
 Ac nede is next hym · for anon he meketh, 35
 And as low as a lombe · for lakkyng of þat hym nedeth.

16. *come*] *comeþ* B. a] B *om.*
cheuysaunce] *che* (!) C.

17. *nymeth*] takes C.

18. *lyst*] *lif* (!) B. *for*] CBY *om.*

19. *dronke*] *drinke* O. *eche*] *ech* a
 Y.

20. *at*] *at* (*printed* al) W.

22. *sure*] *sewe* WC; *sue* O; *swe* Y.

23. *is*] *fer* is B.

24. *Neither*] *Ne* WO.

25. *forfaiteth*] *forfeteþ* WOYB;
 forfeſes C.

26. *C omits. more*] *no more* (!) B.

27. *Here collation with Y ceases,*
and with R recommences. bete] *bette*

C. *ouer bitter*] *ful bitterli* O; *ouer-*
betterli B. *of hem*] *body* R; *but this*
is a C-text reading.

28. *it*] COB *om.*

29. *wolhe nolhe*] *wol* he *nol* he R;
wole he *nel* he (*printed* *wol* he *nele*
 he) W; *wole* he or *nyle* he O; *wil* he
nyl he B; *wol wyl* he *nel* he (*sic*) C.

31. *a*] C *om.*

35. *Ac*] *and* R; (*but* C *has* *Ac*).

36. *as* (1)] *also* B. *of*] R *om.*
After this line R has—For nede
 maketh nede · ſele nedes lowh-herſed.
But this is a C-text line, and the
second nede ſhould be nedy.

Wyse men forsoke wele · for þey wolde be nedy,
 And woneden in wildernesse · & wolde nouzte be riche.
 ¶ And god al his grete ioie · gostliche he left,
 And cam & toke mankynde · and bycam nedy. 40
 So nedy he was, as seyth þe boke · in many sondry
 places,
 þat he seyde in his sorwe · on þe selue Rode,
 ‘Bothe fox & foule · may fleighe to hole & crepe,
 And þe fisshe hath fyn · to flete with to reste, 44
 þere nede hath ynome me · þat I mote nede abyde,
 And suttre sorwes ful sowre · þat shal to ioie tourne.’
 For-þi be nouzte abasshed · to byd[de] and to be nedy ;
 Syth he þat wrouzte al þe worlde · was wilfullich nedy,
 Ne neuer none so nedy · ne pouerere deyde.” 49
 ¶ Whan nede had vndernome me þus · Anon I felle
 aslepe,
 And mette ful merueillously · þat, in mannes forme,
 Antecryst cam þanne · and al þe croppe of treuthe 52
 Torned it vp so doune · and ouertilte þe rote,
 And [made] fals sprynge & sprede · & spede mennes
 nedes ;
 In eche a contre þere he cam · he cutte away treuthe,
 And gert gyle growe þere · as he a god were. 56

Wise men chose
neediness.

God became
needy Himself.

Mat. viii. 20.

Then he not
ashamed of being
needy.”

The poet again
sleeps, and
dreams.

Antichrist over-
turns truth.

37. *Wyse men*] *Filosofres* R (*as in* C-text). *forsoke*] *forsoken* OB. *wele*] *welth* R. C *repeats this line*.

38. *in wildernesse*] *wel elengly* R (*as in* C-text).

39. *god al*] *þo god of* B.

41. *nedy he was*] *he was nedy* R.

43. *foule*] *foughel* C ; *gray* B. *fleighe*] *fle* WRCO ; *go* B.

44. *to flete*] *it fleet* C ; *þat it fletip* B. *to* (2)] *or to* R.

46. *sowre*] *sore* B. *þat*] *to* B.

47. *bydde*] *bidde* RCOB ; *bide* W ; *byde* L.

49. *pouerere*] *porere* B ; also *porer* O.

50. *had*] *hap* W. *me*] *R om.* I *felle*] *I fel* RC ; *I fil* W ; *a fel* B.

52. *al þe*] *alle* R ; *al* CB. *In margin of O*—Antecrist. *Ieronimus super illud Dan. 12. beatus qui expectat & peruenit vsque ad dies .1335. beatus, inquit, qui, interfecto antichristo, dies supra numerum prefinitum .45. pre-stolatur, quibus & dominus saluator in sua magestate venturus est.* [See S. Jerome on Dan. xii. 12.]

53. *it*] *C om.*

54. [*made* R] LWC OB *om. sprynge*] *spronge* O ; *spryngeip* B. *sprede*] *spredip* B ; *spredde* O. *spede*] *spedde* COB.

55. *contre*] *Court* CB.

56. *gert*] *syet or gyet* (!) B. *growe*] *grew* B. *god*] *god* (*printed Good*) W.

- [Fol. 88.] Freres folwed þat fende · for he ʒaf hem copes,
 Friars welcome And religiouse reuerenced hym · and rongen here belles,
 And al þe couent forth cam · to welcome þat tyraunt,
 And alle hise, as wel as hym · saue onlich folis ; 60
 Only fools resist him, Which folis were wel leuer · to deye þan to lyue
 [Lenger], sith [leute] · was so rebuked,
 And a fals fende antecriste · ouer alle folke regned ;
 And þat were mylde men & holy · þat no myschief
 dredden, 64
 Holy and true men are cursed by Antichrist's followers. Defyed al falsenesse · and folke þat it vsed,
 And what Kynge þat hem confortd · knowynge hem
 any while,
 They cursed, and her conseil · were it clerke or lewed.
 ¶ Antecriste hadde thus sone · hundredes at his
 banere, 68
 Pride bears Antichrist's banner. And Pryde it bare · boldely aboute,
 With a lorde þat lyueth · after lykyng of body,
 That cam aʒein conscience · þat kepere was & gyoure
 Ouer kynde crystene · and cardynale vertues. 72
 Conscience counsels the worldly-foolish to keep within the church. ¶ “I conseil,” quod conscience þo · “cometh with
 me, ʒe foles,
 In-to vnyte holy-cherche · and holde we vs there,
 And crye we to kynde · þat he come & defende vs, 75
 Foles, fro þis fendes lymes · for Piers loue þe plowman.
 And crye we to alle þe comune · þat þei come to vnite,
 And þere abide and bikere · aʒein beliales children.”
 Nature hears Conscience, and ¶ Kynd conscience þo herde · and cam out of þe
 planetes,

58. *religiouse*] religiouses R.
 59. *forth*] R om. þat] a R.
 60. *as* (1)] also B.
 61. *wel leuer*] gladdere R.
 62. [*Lenger* WCOB] Lengore LR.
sith] þan O. [*leute*] leute or lente RB ;
 lenten LWC0; but cf. C-text, and see
 l. 145. O has—Lenger þan lenten ·
 to be so rebuked, *which agrees with*
 Crowley. *rebuked*] robbid and reued
 B.

63. *a*] as a W.
 64. *And*] Saue W. *were*] we R.
myschief] mesch of (!) B.
 66. *any while*] gyle R.
 69. *boldely*] ful buldli B.
 70. *after*] after · lust & O.
 71. *gyoure*] gwiour C.
 72. *cardynale*] cardinales R.
 73. *cometh*] comes C.
 76. *þis*] þe O. *fendes*] feend C.
 77. *to* (1)] on R.

- And sent forth his foreiours · feures & fluxes, 80 sends forth his
 Coughes, and cardiacles · crampes, and tothaches, messengers,
 Rewmes, & radegoundes · and roynouse scalles,
 Byles, and boeches · and brenmyng agues ;
 Frenesyys, & foule yueles · forageres of kynde, 84 viz. diseases,
 Hadde yprykked and prayed · polles of peple,
 þat largelich a legioun · lese her lyf some. so that many die.
 ¶ There was — “harrow and help ! · here cometh
 kynde,
 With deth þat is dredful · to vndone vs alle !” 88
 ¶ The lorde that lyued after lust · tho alowde cryde Lechery cries
 After conforte, a knyghte · to come and bere his banere. after Comfort.
 “Al-arme ! alarme !” quod þat lorde · “eche lyf kepe
 his owne.”
 ¶ And þanne mette þis men · ar mynstralles myzte
 pipe, 92
 And ar heraudes of armes · hadden descreued lordes.
 ¶ Elde þe hore · he was in þe vauntwarde, Eld (Old-age)
 And bare þe banere bifor deth · by riȝte he it claymed. bears Death's
 Kynde come after · with many kene sores, 96 banner.
 As pokkes and pestilences · and moche poeple shente ;
 So kynde þorw corupeciouns · kulled ful manye. [Fol. 88 b.]
 ¶ Deth cam dryuende after · and al to doust passhed Death dashes
 Kynges & knyȝtes · kayseres and popes ; 100 kings and popes
 Lered ne lewed · he let no man stonde, to dust.
 That he hitte euene · þat euere stired after.

80. *foreiours*] forreyours W; for-
 reouris O; forreores R.

82. *roynouse*] ronyouse C; ruy-
 nouse O. *scalles*] scabbes W.

85. *yprykked*] priked O. *of*] of
 the COB.

86. *þat*] R om. *lese*] lose R; loste
 W; loren CO; lorn B.

88. *vndone*] vndoen R; vndon CB;
 vndo WO.

90. *conforte a*] R om.

91. *Al-arme*] Alarme COB; A
 larme WR. *alarme*] a larme W.

92. *And*] R om.

94, 95. COB omit.

94. *hore*] horel R. *he*] þat W.
þe] R om.

96. *come after*] cam after hym R.

97. *and*] þat O.

98. *kulled*] killede OB; kilde W.

99. *dryuende*] driuende R; dry-
 uynge WCOB. *doust*] duste WR;
 dust COB. *passhed*] paschte (*altered*
to daschte) R; passid B.

101. *ne*] and W. *let*] leet WC;
 left R.

102. *hitte*] ne hitte O. *euere*
stired] stirred neuer CB.

- Many a louely lady · and lemmanes of knyghtes
Swouned and swelted · for sorwe of dethes dyntes. 104
- Conscience begs
Nature to cease
his plagues. ¶ Conscience of his curteisye · to kynde he bisouzte,
To cesse & suffre · and see where þei wolde
Leue pryde pryuely · and be parfite cristene.
¶ And kynde cessed tho · to se þe peple amende. 108
- Then Fortune
flatters the
survivors. Fortune gan flateren thenne · þo fewe þat were alyue,
And byhight hem longe lyf · and lecherye he sent,
Amonges al manere men · wedded & vnwedded,
And gadered a gret hoste · al agayne conscience. 112
- Lechery arms
himself; ¶ This lecherye leyde on · with a laughyng chiere,
And with pryue speche · and peynted wordes,
And armed hym in ydelnesse · and in hiegh berynge.
He bare a bowe in his hande · and manye bloody arwes,
Weren fethered with faire biheste · and many a false
truthe. 117
- his arrows are
feathered with
false promises. Wit[h] his vntydy tales · he tened ful ofte
Conscience and his compaignye · of holicherche þe
techeres.
- Avarice attacks
Conscience. ¶ Thanne cam coueityse · and caste how he myzte 120
Ouercome conscience · and cardynal vertues,
And armed hym in auaryce · and hungirliche lyued.
His wepne was al wiles · to wynnen & to hyden;
With glosynges and with gabbynges · he gyled þe
peple. 124
- Simony sends
him to beguile
men. Symonye hym sent[e] · to assaille conscience,
And preched to þe peple · and prelates þei hem maden,
To holden with antecryste · her temperaltes to saue;

103. *lady*] R *om.* of] R *om.*
104. *Swouned*] Swowed B. *dethes*] dethe C; hise W.
106. *cesse &*] se and to C; see and B.
109. *alyue*] on lyue OB.
113. *a*] R *om.* *laughyng*] lawhyng R; lawyng O; langlyng W.
116. *bloody*] brode W.
118. *With*] so in WCROB; Wit L. *his*] R *om.*

121. *cardynal*] cardinales R.
122. *And*] B *om.* *hungirliche*] vngriseliche R; vngreliche C.
123. *wiles*] whyles O. *wynnen*] wyynnyng B. *hyden*] holden B.
124. *with* (2)] RCROB *om.* *he gyled*] to bigyle O.
125. *sent[e]*] so in WCOB; sent L; sende R.
126. *þei*] CB *om.*

And come to þe kynges conseil · as a kene baroun,
 And kneled to conscience · in courte afor hem alle,
 And gart gode feith flee · and fals to abide, 130 He corrups
 And boldeliche bar adown · with many a brizte justice,
 noble

Moche of þe witte and wisdom · of westmynster both in West-
 halle. minster Hall

He iugged til a iustice · and iusted in his ere, 133
 And ouertilte al his treuthe · with “take þis vp amende-
 ment.”

And to þe arches in haste · he zede anone after, and in the Court
 And torned Ciuile in-to Symonye · and sitthe he toke of Arches.
 þe official ; 136

For a [mantel] of menyuere · he made lele matrimonye He contrives
 Departen ar deth cam · & deuor[r]s shupte. divorces.

¶ “Allas!” quod conscience, & cried þo · “wolde Conscience
 criste, of his grace, 139 wishes Avarice
 That coueityse were cristene · þat is so kene a fizter, would become a
 And bolde and bidyng · while his bagge lasteth.” Christian.
 [Fol. 89.]

¶ And þanne lowgh lyf · and leet dagge his clothes, Life laughs,
 And armed hym in haste · in harlotes wordes,
 And helde holynesse a iape · and hendenesse a
 wastour, 144

And lete leute a cherle · and lyer a fre man ;
 Conscience and conseil · he counted it a folye. and counts
 ¶ Thus relyed lyf · for a litel fortune, Conscience as
 folly.

128. *come*] cam W ; coomen O.

129. *kneled*] kneleden O. *afor*] bfore C ; bi-forin B.

131. *a*] CB *om.* *brizte*] rede R. *noble*] noblis B.

133. *iugged*] Iogged W. *til*] to WO.

134. *with*] B *om.* *vp*] vpon B.

135. *to*] into R.

136. *Ciuile in-to*] B *om.*

137. [mantel WCROB] mentel L. *mantel*—menyuere] menyuere mantel R. *he*] and W. *lele*] an vnleele B ; a lele C.

138. *deuors*] deuors L ; a deuors R ; deuors W ; diuorce COB. *shupte*] schupte R ; shapte WC ; schapte O ; shappe B.

139. *his*] R *om.*

140. *a fizter*] to fizte R.

141. *bidyng*] abydyng ROB. *while*] þe while R. *bagge*] bake C.

143. *in* (1)] an W. *in* (2)] wip W.

145. *leute*] leautee W ; leaute C.

146. *and*] and his W. *a*] RCOB *om.* *it—folye*] at a flye W.

And pryked forth with pryde · preyseth he no vertue,
 [Ne] careth nouzte how kynde slow · and shal come
 atte laste, 149

And culle alle erthely creature[s] · saue conscience
 one.

Life takes
 Fortune for his
 mate,

Lyf leep asyde · and lauzte hym a lemman,
 “Heel & I,” quod he · “and hieghnesse of herte 152
 Shal do þe nouzte drede · noyther deth ne elde,
 And to forȝete sorwe · and ȝyue nouzte of synne.”

and is the father
 of Sloth.

¶ This lyked lyf · and his lemman fortune,
 And geten in her glorie · a gadelyng atte laste, 156
 One þat moche wo wrouzte · sleuthe was his name.

Sloth marries
 Despair.

Sleuthe wex wonder ȝerne · and sone was of age,
 And wedded one wanhope · a wenche of þe stuwes.
 Her syre was a sysour · þat neure swore treuthe, 160
 One Thomme two-tonge · ateynte at vch a queste.

Sloth uses his
 sling against
 Conscience.

¶ This sleuthe was war of werre · and a slynge made,
 And threwe drede of dyspayre · a dozein myle aboute.
 For care conscience þo · cryed vpon elde, 164
 And bad hym fonde to fyzte · and afere wanhope.

¶ And elde hent good hope · and hastilich he shifte
 hym,

Eld fights against
 Life.

And wayued away wanhope · and with lyf he fyzteth,
 And lyf fleigh for fere · to fysyke after helpe, 168

Life flees to
 physicians.

And bisouzte hym of socoure · and of his salue hadde,
 And gaf hym golde, good woon · þat gladded his herte,
 And þei gyuen hym agayne · a glasen houe.

148. *pryked*] prikeþ W.

149. [*Ne* WR] He CO; And B; A (= he) L. *slow*] slawe C. *slow — come*] shal come · and sle hym B.

150. *culle*] kille WCOB; calle R. *creatures*] *so in* WCOB; creature LR.

151. *leep*] lep CB; lepte W. *leap asyde*] seith *occide* (!) R.

154. *And*] But O.

157. *wo*] R om.

159. *stures*] stif-hous B.

161. *two-tonge*] two-tonges B. a

queste] enqueste W.

162. *was*] wex COB. *war—werre*] werre & werre O.

163. *threwe*] drew B. *of*] & O.

165. *hym*] R om.

166. *elde*] helpe B. *he*] O om.

shifte] chifte B.

167. *fyzteth*] foughted CB.

169. *hadde*] he hadde W.

170. *And*] He W. *golde*] goel R.

his herte] here hertes R.

171. *gyuen*] gafyn B. *houe*] howue WCOB; houe R.

Lyf leued þat lechecraftē · lette shulde elde, 172

And dryuen away deth · with dyas and dragges.

¶ And elde aunted hym on lyf · and atte laste he hitte Eld kills a physician.

A Fisicien with a forred hood · þat he fel in a palsye,
And þere deyed þat doctour · ar thre dayes after. 176

“ Now I see,” seyde lyf · “ þat surgerye ne Fisyke Life is careless,
and rides to
Revel.

May nouȝte a myte auaille · to medle aȝein elde ;
And in hope of his hele · gode herte he hente,
And rode so to reuel · a ryche place and a merye, 180

The companye of conforte · men eloped it sumtyme. [Fol. 89 b.]

And elde anone after me · and ouer myne heed ȝede, Eld attacked me,
and made me bald.

And made me balled bifore · and bare on þe crowne,
So harde he ȝede ouer myn hed · it wil be seen eure.

¶ “ Sire euel-ytauȝte elde,” quod I · “ vnhende go with I reproved him.
the ! 185

Sith whanne was þe way · ouer [mennes] hedes ?

Haddestow be hende,” quod I · “ þow woldest haue
asked leue !”

¶ “ ȝe ! leue lordeyne,” quod he · and leyde on me with
age, 188

And hitte me vnder þe ere · vnethe may ich here ;

He buſſeted me aboute þe mouthe · & bett[e] out my tethe,
And gyued me in goutes · I may nouȝte go at large. Then he made
me deaf,
beat out my teeth,
and lamed me
with gout.

And of þe wo þat I was in · my wyf had reuthe, 192

And wisshed ful witterly · þat I were in heuene.

173. *dryuen*] to-driue R. *dyas*] *so*
in W; *dias* CO; *dayes* R; *diagrag-*
mator (!) B. *dragges*] *drogges* W.

174. *aunted*] *aduenturid* B. *hitte*] *hette* B.

175. *a* (3)] the CB; O *om.*

177. *surgerye*] *surgiens* CB.

178. *a*] oo B. *medle*] *medele* CO;
mede W.

179. *herte*] hope O. *he*] RB *om.*

180. *so*] forþ W. *reuel*] a reuel
W.

181. *conforte*] court CO; court of
(!) B. *men*] B *om.*

182. *me*] hym R. *ȝede*] he ȝede O.

183. *ou*] vppon B.

184. *eure*] *euene* B.

186. *þe*] þi O. [*mennes*] *so* in
WCOB; men L; cf. l. 286.

188. *lordeyne*] *so* in R; *lurdeyn*
W; *lordyng* COB.

189. *may*] *myȝte* W; *but see* l. 191.

190. *me*] me so W. *bette* WCO]
bett L; *bet* RB. *out my*] me on the
COB. *tethe*] wange-tethe R. *ȝe-*
tethe] þat out my teeþ he bette W.

191. *gyued*] *gyede* O.

192. *had*] *hadde* (*printed* *hande*)
W.

193. *ful*] wel R.

For þe lyme þat she loued me fore · and leef was to fele,
 On nyztes namely · whan we naked were,
 I ne myght in no manere · maken it at hir wille, 196
 So elde and she sothly · hadden it forbeten.

Death drew nigh
 me, and I begged
 Nature to release
 me.

¶ And as I seet in þis sorwe · I say how kynde passed,
 And deth drowgh niegh me · for drede gan I quake,
 And cried to kynde · out of care me brynge. 200

“Loo ! elde þe hoore · hath me biseye,
 Awreke me, if ȝowre wille be · for I wolde ben
 hennes.”

He bade me dwell
 in Unity,

¶ “Ȝif þow wilt ben ywroken · wende in-to vnite,
 And holde þe þere eure · tyl I sende for þe, 204
 And loke þow conne somme crafte · ar þow come þennes.”

“Conseille me, kynde,” quod I · “what crafte is best to
 lerne ?”

and learn to love,

¶ “Lerne to loue,” quod kynde · “& leue of alle
 othre.”

¶ “How shal I come to catel so · to clothe me and to
 fede ?” 208

and then I should
 lack nothing.

“And þow loue lelly,” quod he · “lakke shal þe neure
 Mete ne wor[l]dly wede · whil þi lyf lasteth.”

¶ And þere, by conseilte of kynde · I comsed to rowme
 Thorw contricioun & confessioun · tyl I cam to vnite ;

I found Unity
 besieged by seven
 giants and Anti-
 christ.

And þere was conscience constable · cristene to saue,
 And biseged sothly · with seuene grete gyauntz, 214
 þat with Antecrist helden · hard aȝein conscience.

194. *lyme*] leeme B.

195. *we*] sche O.

196. *at*] B *om.*

197. *she—forbeten*] hee it hadde
 forbete R. *forbeten*] for-boden B.

198. *as*] was (!) R. *seet*] so in
 WR; sat CB; satte O. *say*] so in
 R; sey; O; seigh C; sau; WB.

201. *me biseye*] my lif seye R.

203. *ywroken*] I-wreke R; wroken
 W; wroke B.

204. *holde*] halde R.

205. *conne*] cunne OB; cune R.
ar] er-WB; or CO.

206. *Conseille*] Conseileth R. *is*
 be R.

207. *leue*] lief C; leef W. *of*] R
om.

209. *quod he*] quod I B; R *om.*

210. *Mete*] Wede R. *worldly*
 WROB] wordly LC; but cf. P. xix.

287. *wede*] mete R.

211. *I*] R *om.* *rowme*] roome O;
 rome WCRB.

213. *conscience*] R *om.* *to*] for to
 O.

214. *gyauntz*] geauntz W; geauntes
 RCO; giauntes B.

- ¶ Sleuth with his slynge · an hard saut he made, 216 Sloth led the assault,
Proude prestes come with hym · moo þan a thousand, with Avarice.
- In paltokes & pyked shoes · & pisseres longe knyues,
Comen azein conscience ; · with coueityse þei helden.
- ¶ “By Marie,” quod a mansed preste · of þe marche of [Fol. 90.]
yrlande, 220 An Irish priest
despises Con-
science.
- “I counte namore conscience · bi so I cacche syluer,
Than I do to drynke · a drauhte of good ale !”
- And so seide sexty · of þe same contreye, 223
- And shoten azein with shotte · many a shef of othes, Oaths are shot
And brode hoked arwes · goldes herte, & his nayles, against Con-
And hadden almost vnyte · and holynesse adowne. science.
- ¶ Conscience cryed, “helpe · clergye, or ellis I falle
Thorw inparfit prestes · and prelates of holicherche.” Conscience
cries for help.
- Freres herden hym crye · and comen hym to helpe, The friars offer
Ac for þei couth nouhte wel her craft · conscience for- him aid.
- soke hem. 230
- ¶ Nede neghed tho nere · and conscience he tolde
That þei come for coueityse · to haue cure of soules—
“And for þei arn poure, par auenture · for patrimoigne
hem failleth, 233
- Thei wil flatre, to fare wel · folke þat ben riche ;
And sithen þei chosen chele · and [cheytif] pouerte,
Lat hem chewe as þei chese · and charge hem with no
cure ! 236 “Let them chew
as they choose !
216. *an*] and (!) CB. *saut*] saute
R; assault WCOB. *he*] COB *om.*
217. *moo—thousand*] passynge a
hundreth R; *a correction made by
the author*; see C-Text.
218. *pisseres*] pissaris WB; pissers
CO.
219. *helden*] holde B.
220. *Marie*] þe marie R. *mansed*]
mased CB. *of*] was of R. *yrlande*]
erland R; Irlande CB; irloond O;
Walys W.
221. *namore*] no more bi OB.
I (2)] þat y B.
224. *azein*] ayein hym COB. *many*
—*shef*] with many schef COB. *of*
- othes*] arwes B.
225. *nayles*] bones B.
229. *and*] B *om.*
230. *Ac*] And COB.
231. *tho*] to C. *nere*] þere B.
232. *for*] for no (!) R.
233. *hem failleth*] þei faille W.
234. *to*] and W. *folke*] wiþ folk
W.
235. *sithen*] seyn CB. [*cheytif*]
cheitif C; chaytif O; cheytifte LR;
cheitifte W (*which must be a slip*).
cheytif pouerte] pore cheitifte B.
236. *chese*] so in R; chose W;
chosen COB.

- ^{i sopius}
 For Iomer he lyeth · þat lyflode mote begge,
 þan he þat laboureth for lyflode · & leneth it beggeres.
 And sithen Freres forsoke · þe felicite of erthe,
 Lat hem be as beggeres · or lyue by anges fode !” 240
 ¶ Conscience of þis conseille þo · comsel forto laughe,
 And curtei[s]lich confortet hem · and called in alle
 freres,
 And seide, “sires, sothly · welcome be ȝe alle
 To vnite and holichereche · ac on thyng I ȝow preye,
 Holdeth ȝow in vnyte · and haueth none envye 245
 To lered ne to lewed · but lyueth after ȝowre rewle.
 And I wil be ȝowre borghe · ȝe shal haue bred and
 clothes,
 And other necessities [I-nowe] · ȝow shal no thyng
 faille, 248
 With þat ȝe leue logyk · and lerneth for to louye.
 For loue laft þei lordship · bothe londe and scole,
 Frere Fraunceys and Dominyk · for loue to ben holy.
 ¶ And if ȝe coueyteth cure · kynde wil ȝow teche, 252
 That in mesure god made · alle manere thynges,
 And sette [hem] at a certeyne · and at a syker noumbre,
 And nempned names newe · and noumbred þe sterres ;
Qui numerat multitudinem stellarum, & omnibus
eis [nomina vocat], &c.
 ¶ Kynges & knyghtes · þat kepen and defenden, 256
 Han officers vnder hem · and vch of hem certeyne ;
 237, 238. R omits. begge] bigge O.
 it] it to O.
 239. And sithen] For sithth R. þe] R om.
 241. þo] R om. laughe] lauȝte (!)
 B.
 242. curteislich] curteilich (marked
 for correction) L.
 244. and] and to C. ac] and C.
 247. shal] shullen B.
 248. [I-nowe R] I-now C; ynowe
 WOB; better than anowe L. ȝow
 shal] þow schalt R. faille] lakke R.
 250. laft] fer-of losse B.
 251. Frere] Freres COB.
 252. coueyteth] coueites C; coueite
 WOR. teche] telle R.
 253. thynges] þynge B.
 254. [hem W] it LCROB. at (2)]
 WO om. a (2)] C om.
 255. names — noumbred] hem
 names · and newe nombre R. sterres]
 prestes (!) COB. Qui] Quis R. &—
 eis] RO om. [nomina CB] LWRO
 om. [vocat] not in the MSS.
 256. kepen] kepten R.
 257. hem (1)] hym RB. vch] of
 iche O. certeyn] a certein WOB.

And if þei wage men to werre · þei write hem in
noubre,

[Or] wil no tresorere hem paye · trauaille þei neure so
sore.

Alle other in bataille · ben yholde bribours, 260

Pilours and pykehernois · in eche a place yeursed. [Fol. 90 b.]

¶ Monkes and monyals · and alle men of Religioune Monks have
fixed numbers
in their houses.
Her ordre and her reule wil · to han a certeyne
noubre.

Of lewed and of lered · þe lawe wol and axeth 264

A certeyn for a certeyne · saue onelich of freres. Only friars are
unnumbered.

For-þi," quod conscience, "by cryst · kynde witte me
telleth,

It is wikked to wage ȝow · ȝe wexeth out of noumbre!

Heuene hath euene noumbre · and helle is without Hell is without
number.
noumbre ; 268

For-þi I wolde witterly · þat ȝe were in þe Registre,
And ȝowre noumbre vndre notarie[s] sygne · & noyther
mo ne lasse !"

¶ Enuye herd þis · and heet freres to go to scole, 271 Envy bids the
friars learn logic,

And lerne logyk and lawe · and eke contemplacioun,

And preche men of plato · and preue it by Seneca,

þat alle þinges vnder heuene · ouȝte to ben in comune. to prove that all
things should be
in common.

¶ And ȝit he lyeth, as I leue · þat to þe lewed so
precheth, 275

259. [Or] LWCROB omit; but it is necessary to the sense, and may be found in Crowley; WOB surmount the difficulty by placing l. 259 after l. 261; the C-text inserts an additional line. Or wil] And þerfore wolen men B. tresorere] so in R; tresorerer O; tresore CB; mau tresore W. hem paye] taken hym wages R. so sore] C om.

260. bataille] batililis (!) B. bribours] brokouris O.

261. a] CB om. place] parische R. yeursed] acursed ROB; a-corsed C.

263. Her ordre and] Herande (!)

R.

264. wol] it wole O.

265. onelich] holiche B.

267. out of] of on R.

268. Heuene] Euene O.

269. þe] O om.

270. notaries] so in WCOB; notarie L; notari R. sygne] signes CB.

271. heet] heit R; het B; leete O. to (1)] RB om.; and perhaps it is better omitted.

272. contemplacioun] constellacion (!) O.

274. alle] CB om. to] O om.

275. And ȝit] R om.

- For god made to men a lawe · and Moyses it tauzte,
 Exod. xx. 17. *Non concupisces rem proximi tui.*
 And euele is þis yholde · in parishes of englonde,
 In England, the parish-priests should confess men;
 For persones and parishprestes · þat shulde þe peple
 shryue, 278
 Ben curatoures called · to knowe and to hele,
 Alle þat ben her parissiens · penaunce to enioigne,
 And shulden be ashamed in her shrifte; · ac shame
 maketh hem wende, 281
 but men flee to the friars,
 And fleen to þe freres · as fals folke to westmynstre,
 That borweth and bereth it þider · and þanne biddeth
 frendes
 3erne of forþifnesse · or lenger 3eres [lone]; 284
 like cheats who flee to Westminster.
 ¶ Ac whil he is in westmynstre · he wil be bifore,
 And make hym merye · with other mennes goodis.
 And so it fareth with moche folke · þat to þe freres
 shryueth,
 So executors repair to the friars.
 As sysours and excecutoours · þei wil [3yue þe]
 freres 288
 A parcel to preye for hem · & make hem-self myrye
 With þe residue and þe remenaunt · þat other men
 biswonke,
 And suffre þe ded in dette · to þe day of dome.
 Envy hates Conscience.
 ¶ Enuye herfore · hated conscience, 292
 And freres to filosofye · he fonde hem to scole,

276. *god made*] made god B.
 277. *is*] is (*printed in*) W. *yholde*] golden B. *englonde*] englonde R; englonde OB.
 278. *shulde*] shullen B.
 279. *to* (2)] B *om.*
 280. *penaunce*] penaunces R. *to*] hem to B; and C; R *om.*
 281. *shulden*] shullen B; R *om.* *her*] hir (*printed his*) W. *ac*] and C.
 282. *And*] To CB. *as*] and B. *westmynstre*] Westmynyster O.
 283. *it*] COB *om.*
 284. [*lone* O] loone WC; of lone B; leue or lene LR.
 285. *westmynstre*] Westmynyster OB.
 286. *mennes*] men R.
 287. *þe*] R *om.* *shryueth*] hem shryueþ WO.
 288. *wil*] schul R. [*3yue þe* WRO] 3eue þe B; geue þe C; L *has þe*, *with ue written above*, but the line is marked for correction.
 289. *hem-self*] hem R.
 290. *þe* (1)] R *om.* *þe* (2)] R *om.*
 292. *herfore*] here-fore CR.
 293. *philosofye*] philosophires C. *hem*] þanne W; O *om.*

The while coueytise and vnkyndenesse · conscience as-
sailed.

In vnite holycherche · conscience helde hym,

And made pees porter · to pynne þe gates

296

Of alle taletellers · and tyterers in ydel.

Ypocrisye and he · an hard saut þei made.

Ypocrysie atte gate · hard gan fize,

And wounded wel wykkedly · many [a] wise techer,

þat with conscience acorded · and cardinale vertues.

Conscience bids
Peace, his porter,
to bar the gates of
Unity.

Hypocrisy harms
many.

Conscience called a leche · þat coude wel shryue, 302

[Fol. 91.]

“Go salue þo þat syke ben · [and] þorw synne
ywounded.”

Shrifte shope sharpe salue · and made men do penaunce

For her mysdedes · þat þei wrouzte hadden,

305

And þat piers were payed · *redde quod debes*.

Shrift salves them
with penance.

Mat. xviii. 28.

¶ Somme lyked nouzte þis leche · and lettres þei sent,

3if any surgien were [in] þe sege · þat softer couth

plastre.

308

They like not
Shrift's plasters.

Sire lief-to-lyue-in-leccherye · lay þere and groned ;

For fastyng of a fryday · he ferde as he wolde deye.

“Ther is a surgiene in þis sege · þat soft[e] can handle,

And more of phisyke bi fer · and fairer he plastreth,

One frere flaterere · is phisiciene and surgiene.” 313

They ask for
another leech, one
Flatterer, a friar.

Quod contricioun to conscience · “do hym come to
vnyte,

294. *conscience*] B *om*.

296. *pynne*] *penne* B.

297. *Of*] For O. *tyterers*] *so in* O; *tytereres* RB; *titeleris* W; *tutellers* C. *in*] *an* R.

298. *an hard*] and *haid* (!) B. *saut*] *sawte* R; *saute* O; *assaut* WCB.

299. W *omits. atte*] *at* þe RCOB. *fize*] *to fize* OB.

300. [a WRB] LCO *om. techer*] *techeris* O.

301. *cardinale*] *cardinales* R.

302. *coude wel*] *wel kouthe* COB.

303. *Go*] To go W; To CB. *ben*] *were* R. [and WR] LCOB *om*.

ywounded] & *woundid* O.

304. *shope*] *shoop* W; *shuppte* R; *shep* B. *men*] B *om*.

306. *piers*] *Pieris* þe *ploughman* B; *piers* þe (!) C. *payed*] *y-payed* W.

308. [in R] LWCOB *om.*; *but see* l. 311. *þe sege*] B *om. sege*] *so in* R; *segge* WCO. *couth*] *koude* WR.

309. *lif*] *lif* R; *leef* WCO.

310. *For*] For þe B. *a*] o R.

311. *soft*] *so in* WRCOB; *soft* L.

312. *more*] *can more* B.

314. *Quod*] *Quatz* R.

For here is many a man · herte þow ypoerisie."

Conscience says
the parish-priest
is the right
confessor;

¶ "We han no nede," quod conscience · "I wote no
better leche 316

Than persoun or parisshe prest · penytancere or bisshop,
Saue Piers þe plowman · þat hath powere ouer hem alle,
And indulgence may do · but if dette lette it. 319

but Flatterer may
be sent for.

I may wel suffice," seyde conscience · "syn 3e desiren,
That frere flaterer be fette · and phisike 3ow syke."

The friar gets a
licence to hear
confessions.

¶ The Frere her-of herde · and hyed faste
To a lorde for a lettre · leue to haue to curen,
As a curatour he were · and cam with his lettres 324

Baldly to þe bisshop · & his brief hadde,
In contrees þere he come in · confessiouns to here,
And cam þere conscience was · and knocked atte gate.

Peace, the
porter of Unity,
parleys with
Flatterer.

¶ Pees vnpynned it · was porter of vnyte, 328
And in haste asked · "what his wille were?"

"In faith," quod þis frere · "for profit and for helthe
Carpe I wolde with contricioun · & þefore come I
hider." 331

Flatterer says he
can make salves,
and his com-
panion tells his
name.

¶ "He is sike," seide pees · "and so ar many other,
Ypoerisie hath herte hem · ful harde is if þei keure."

"I am a surgien," seide þe segge · "and salues can make;
Conscience knoweth me wel · and what I can do bothe."

"I preye þe," quod pees þo · "ar þow passe ferther,
What hattestow, I preye þe? · hele nouzte þi name."

2 Tim. iii. 6.

¶ "Certes," seyde his felow · "sire *penetrans-domos*."

317. *penytancere*] penitauncer WC
OB; penauncer R; *resembles* peny-
tantere in L.

318. *hath*] haueþ R. *hem*] R om.

320. *syn*] synnes R; sith C; siþe
B.

321. *syke*] seke R.

322. *hyed*] hized hym B.

323. *to curen*] curen C; cure OB.

324. *As*] And as CB. *lettres*] let-
tere R.

325. *Baldly*] Boldely WCRB;
Booldli O.

326. *come*] cam RCB; come WO.

in] Inne COB; WR om. *confes-
siouns*] confessioun O. *to here*] R
om.

327. *atte*] at þe WCROB.

328. *Pees*] Pieris B.

330. *frere*] freris B. *helthe*] hele
O.

333. *is*] it is B.

334. *seide*] y (!) B. *segge*] frere
R.

337. *hattestow*] hattest þou OB.

338. *Certes*] Sire B. *seyde—felow*] felaw
seyde he O; saide he felawe C.

“3e, go þi gate,” *quod* pees · “bi god, for al þi phisyk,
But þow conne *somme* crafte · þow comest nouzt her-
Inne !

Peace refuses to
admit him.

340

I knewe such one ones · nouzte eighte wynter passed,
Come in þus yeoped · at a courte þere I dwelt,
And was my lordes leche · & my ladyes bothe.

[Fol. 91 b.]

And at þe last þis limitour · þo my lorde was out, 344
He salued so owre women · til *somme* were with
childe !”

Hende-speche het pees · opene þe ȝates—

“Late in þe frere and his felawe · and make hem faire
chere.

Fair-Speech prays
Peace to open the
gates.

He may se and here · so it may bifalle, 348

That lyf þorw his lore · shal leue coueityse,
And be adradde of deth · and with-drawe hym fram
pryde,

And acorde with conscience · and kisse her either
other.”

Thus thorw hende-speche · entred þe frere, 352

And cam in-to conscience · and curteisly hym grette,

“þow art welcome,” *quod* conscience · “canstow hele
þe syke ?

Thus the friar
gains admission.

Here is contricioun,” *quod* conscience · “my cosyn,
ywounded,

Conscience asks
the friar to heal
Contrition.

Conforte hym,” *quod* conscience · “and take kepe to
his sores ;

356

The plastres of þe persoun · and poudres biten to
sore,

339. *pees*] piers CB. þi (2)] B om.

340. *somme*] any R ; som ooper W.
her-Inne] he Inne (*sic*) R ; ther-Inne
CB.

341. *passed*] hennes W.

342. *Come*] And cam B. I] þat
y B. *dwelt*] dwelde W.

343. *lordes*] ladyes CB ; lady O.
ladyes] lordes C ; lordis OB.

346. *het*] heet WRC ; heete O.
pees] pees bo R. *opene*] to opene O ;

vyppon B.

347. *þe*] R om.

348. *here*] here her R. *it*] R om.

351. *her*] B om.

353. *grette*] grete C.

354. *canstow*] canst þou OB. þe]
R om.

356. *and*] O om.

357. *plastres*] plastre B. *biten*]
bitten C ; ben R.

He lat hem ligge ouerlonge · and loth is to chaunge
hem ;

Fro lenten to lenten · he lat his plastres bite."

¶ "That is ouerlonge," *quod* this limitour · "I leue I
shal amende it ;"— 360

The friar gives
Contrition a
plaster called
Privy-payment.

And goth and gropeth contricioun · and gaf hym a
plastre

Of "a pryue payement · and I shal praye for 3ow,
For alle þat 3e ben holde to · al my lyf tyme,
And make 3ow, my lady · in masse and in matynes,
As freres of owre fraternite · for a litel syluer." 365

He soon causes
Contrition to
cease weeping for
his sins.

¶ Thus he goth and gadereth · and gloseth þere he
shryueth,

Tyl contricioun hadde clene forȝeten · to crye & to wepe,
And wake for his wykked werkes · as he was wont to
done. 368

For confort of his confessour · contricioun he lafte,
þat is þe souereynest salue · for alkyn synnes.

Sloth and Pride
again assault
Conscience.

¶ Sleuth seigh þat · and so did pryde,
And come with a kene wille · conscience to assaille.
Conscience cryde eft · and bad clergye help hym, 373
And also contricioun · forto kepe þe 3ate.

Peace says
Contrition is
asleep.

"He lith and dremeth," seyde pees · "and so do many
other ;

The Frere with his phisik · þis folke hath enchaunted,
And plastred hem so esyly · þei drede no synne." 377

Conscience says
he will become a
pilgrim,

¶ "Bi cryste," *quod* conscience þo · "I wil bicomme a
pilgryme,

358. *He*] And R. *lat*] leet C ;
leete O ; lett B. *hem* (1)] hym C.

359. *lenten*] lente R (*twice*). *lat*] latte O ; lette R ; letip B. *bite*] bitte R.

360. *That*] This C.

361. *and* (2)] R om.

363. *For*] And for COB.

365. *freres*] frere WO.

366. *goth*] goop WO ; goos C.
gadereth] gadderes C.

368. *wake*] awake C ; a-wakid B.
was wont] was woned B ; woned R.

369. *lafe*] lefte R.

370. *for*] of O. *alkyn*] alle kynne
WROB ; alkynne C.

371. *seigh*] seye R ; see C ; sei B ;
þanne saw O. *so*] also O.

373. *hym*] COB om.

375. *dremeth*] dreint (!) B.

376. *hath*] hath so R.

377. *esyly*] hesily RB. *þei*] the C.

And walken as wyde · as al þe [worlde] lasteth,
 To seke Piers þe plowman · þat pryde may destruye,
 And þat freres hadde a fyndyng · þat for nede flateren,
 And contrepleteth me, conscience ; · now kynde me
 auenge, 382

and seek Piers
 the Plowman.

And sende me happe and hele · til I haue piers þe
 plowman ! ”

And sitthe he gradde after *grace* · til I gan awake.

The dreamer
 awakes.

Explicit hic dialogus petri plowman.

379. *as* (1)] *al* so B. *al*] *alle* R ;
 WO *om.* [*worlde* R] world WCOB ;
 wordle L.

380. *seke*] *seche* B. *may*] *myzte* R.

381. *And*] B *om.*

382. *contrepleteth*] *conterpledes* C.
 COLOPHON. *So in* WCO ; Explicit
 hic B ; Passus *ijus* de Do-best R ; O
adds—Lauderis *Christe* · *quia* finitur
 liber iste,

CRITICAL NOTES, ETC.

CRITICAL NOTES.

[In the following notes, further information is given about the various readings of the MSS., &c. The chief results of a collation of the text with Crowley's printed text of 1550 (*first* edition, unless the number 2 or 3 is added) are also given here; except where it agrees with MS. W (the Trinity MS. printed by Mr Wright.)]

PROLOGUE. The word *Prologus* I have found in only one MS., viz. in MS. Rawl. Poet. 137. Most MSS. have no title here. In MS. Laud the words "Incipit liber de Petro Plowman" are written in red letters, but are so nearly obliterated as hardly to be distinguished except in a strong light.

An examination of Crowley's text shows that it must have been taken from an excellent MS., which has frequently, however, been misread, and sometimes misprinted even when rightly understood. Sometimes the MS. itself may have been at fault. Owing to all these three sources of error, very little reliance can be placed upon the readings, and I have therefore selected some of the most noteworthy, omitting to notice all the misprints and false readings, such as *renke* for *renke* in l. 192 of the Prologue, and the like. Readings from Crowley's first edition are given below, and are distinguished by the absence of any letter or number after them, as in notes to lines 1, 2, &c. But some readings from his other editions are also worth giving. His *second* issue is denoted by (2), his *third* issue by (3). Thus in l. 1, his *first* issue has *sette*, his *second* has *set*.

1. *soft*] sette; set (2).

2. *shroudes*] shroubes.

5. *Ac*] And. This reading is very common in Crowley; so also in MS. C we find *Ac* almost always replaced by *And*.

7. *forwandred*] of wandrynge.

10. *sweyued*] swyzed.

12. *wist I*] I wyste.

18. *of*] Cr. *omits* in (2); but the *first* edition retains it. Slight variations of this kind I shall not in future notice; nor shall I, in general, give those readings in which Crowley's text agrees with MS. W, as it has already been observed that there is a great similarity between Crowley's MS. and the Trinity one. By way of examples of which, it may be noted that in l. 27 we find in Crowley the words *to haue after*; in l. 29 we find *carien*; in l. 31, *cheueden*; all of which are found in the footnotes as occurring in W.

24. *comen*] commonly.

34. *synceles*. Certainly *gittles*, as in Rogers's edition, is a better reading, because it preserves the alliteration; but *synceles* has been retained as being the usual reading of the MSS.; and moreover, Crowley has *synles*, or *sinles*. In the A-text, *gittles* occurs in MS. T only.

35. In the margin of MS. Oriel are numerous sidenotes, such as "Minys-tralis" opposite l. 33, "Pilgrimys" opposite l. 46, &c. So in Crowley's text we find "Common Iestars" opposite the present line, "Pylgrims" opposite l. 46, &c. Further notice of them, except in a few instances, is unnecessary.

38. The text referred to is probably 2 Thess. iii. 10; *si quis non vult operari, nec manducet*. This is shewn by the words in the margin of the Oriel MS. (see footnote). The quotation in l. 39 is not from the Bible, but is intended to assign a reason for *not* mentioning St Paul's words.

39. *hyae*] knave (2). Crowley's first edition merely has *turpiloquium*, &c.

41. *bely* is the usual reading, but perhaps *belies* (W) is better, and is supported by *bealies* in Crowley. Crowley also has *bagges*.

43. *hij*. So written; *ij* stands for *y*.

50. The obelus (†) in the sidenote points out *new matter, not found in Text A*.

69. *with*] with many.

71. See Critical Note to l. 68, Text A.

74. *bouched*] bouchid. But we must read *bouched* (as in Text A), as shewn by the word *bunchede* in MS. O.

75. *rynges*] both ringes.

77. *leueth*] leueth it to. But most MSS. omit *it* and *to*, and then we should rather suppose *leueth* = believe, as in l. 72.

82. The chief-letter of the alliteration is wanting.

95. *seruantz*. The MS. has "seruantz," but we may consider *z* to represent *z* at the end of plural nouns, as in the present case and in the words *diamantz*, *seriantz*, &c. In Crowley the line ends with *to lordes and to ladyes*.

97. *messe*] masses.

110. *letterure*] letture; lecture (2). Probably from misreading letterure.

115. *comune*] communes; commons (2).

122. The chief-letter is wanting. Without doubt we should read *lif*, not *man*; for Langland often uses *lif* in place of *man*. See, e. g., Pass. xx. 91.

126. *leue*; so in Crowley. Mr Wright prints *lene*, but *lene* = *grant*, *give*, in the sense of bestowing a present, and is a variation of the verb *lend*. On the other hand, *leue* = *grant* in the sense of to permit, allow. The former answers to the German *leihen*, the latter to the German *erlauben*, and the two should not be confounded, as they often have been in many passages in Chaucer, &c. In Text A, Pass. V. last line, *lene* should have been printed

leue, both in the text and footnote. See my note on *lene* and *leue* in Notes and Queries, 4 S. ii. 126.

140. Crowley has *answered*, and begins the next line with *Dum*.

150. *lauzte*] caught. This destroys the alliteration.

154. Crowley has—Scratchyng vs & clawyng vs, & in hys clawes hold.

165. *beiz*] bight.

169. *a colere*] hys collar.

170. Crowley *retains* this line, though MS. W *omits* it.

174. *him wrattheth*] he wrath.

178. *haue ybounden*] bynd.

179. Crowley inserts *it* after *hang*.

185. *culled þe*] kyl thys.

186. *cracchy*] catch. *croupe*] crep.

187. Crowley's later impressions omit this line, but the *first* impression retains it.

190. *þere*] Where. *kitoun*] kylling (*sic*); kitling (2).

191. Crowley has this curious sidenote. "Omnium doctissimorum suffragio, dicuntur hec de lassiuus, fatuus, aut ineptis principibus, non de etate tenellis. Quasi dicat, ubi rex puerilis est." This is evidently said out of respect to the reigning king, Edward VI. Crowley is, however, certainly wrong in his assertion. The author's intention was, to warn the English against Richard; and Tyrwhitt is nearly right in saying that this fable must have been written in the latter part of A.D. 1376, when, after the death of the Black Prince, his son Richard had become the heir. More probably, it was written just after Richard's accession.

197. MSS. L and R have the curious spelling "*mannus*." A more usual reading is "*mannes*."

199. *3ow*] vs.

200. *3e*] you; in both places. This must be an instance where Crowley has taken a liberty, for *you* would not be used in the nominative in an early MS., of the end of the fourteenth or beginning of the fifteenth century. In l. 209, Crowley prints *Diuine ye*, probably because the imperative mood is there used; for the use of *ye* with this mood still survives.

211, 212. Crowley has the present tenses, *seruen*, *Pleten*.

213. *vnlese*] vnclosen. But this spoils the alliteration.

215. After this line Crowley's later copies insert the six lines following:—

I sawe bishops bolde, and bachilers of diuine
Become clarkes of accountes, the kynge for to serue
Arcke deakens and deanes, that dignities haue
To preache to the people, and pore men to fede
Ben ilope to London, by leaue of her bishop
And ben clarkes of the kinges benche, the contrye to shend

But these lines were erroneously inserted in his second impression. They

answer to ll. 90—95 of the Prologue in Text A, which are replaced in the B-text by lines 87—94, which see. To insert them again here is to use unnecessary repetition.

216. *burgeis* seems to be a plural form; it occurs in LRC. Crowley has *burgesses*.

PASSUS I. 14. *fourmed*] and former of.

34. *delitable*] delectable.

36. Crowley wrongly omits *gode*, and has *for* instead of *to*.

37, 38. Crowley omits l. 37, but gives l. 38 correctly—

Leefe not thy lykam, for a lyer hym teetheth.

39. Omitted by Rogers; retained by Crowley.

41. *sueth*] seeth. *scith*] seeth. But both these readings are meaningless.

42. *wisse*] wyshe. This is one of the instances where Crowley has probably misunderstood his copy; to *wisse* is to *teach, instruct*.

52. *bifalleth*] belongeth.

74. *witterli*] wysely. *wissed*] wyshed. See note to l. 42.

81. *kenne* is also the reading in Crowley's text.

89. *wilneth*] wyllleth.

93. *clameþ*; so spelt also in MS. C.

101. *lacchyng*] lackyng. This gives a different sense.

103. *swerde*; Crowley also has *swerd*, the singular form.

105. Crowley has—

But Christe kyng of kyngis, made knyghtes ten.

107. *muryer*] merier.

121. *garte*] garde. *stekye*] stycke.

125. *pult*; so in Crowley.

131. *troneth*] troweth. Probably misread as *troueth*.

134. *Lereth it þis*] Lerne on thys.

138. *doted*] dotest.

139. *litel*; misprinted *tel* in Crowley.

140. *he*; so in Crowley. Here *he* is to be considered as another spelling of *heo*, the A.S. form for *she*.

145. Crowley omits this line.

146. *of henene*] for sinne.

149. Cr. has And lerned it Moses, for y^e leuiest thing of all.

150. *plente*] plant. It would seem that *plant* (also spelt *playnte, plannte, plante, plonte*) is the reading in Text A, and *plente* may be considered as a variation of that word. The spelling *plente* (= plenty, fulness) is probably wrong. Love is likened to a plant descending from heaven, growing upon earth, and shooting up again heavenwards, an allegory representing the Incarnation and Resurrection.

152. *yeten his fylle*] *yoten it selue*.

157. *folke*] *folke*; *loue* (2).

177. *wynne*] *wyn*; *worch* (2).

192. Omitted in Crowley's latest issue, but retained in the preceding ones. This is an easy test for distinguishing his *third* issue from his *second*. It nearly agrees with l. 186.

203. *graith*; omitted in Crowley's *third* issue only. This furnishes another test. See last note.

PASSUS II. l. 27. *manered*] *maried*. Obviously wrong.

33. *leef*] *life*. 35. *luppe*] *lyppe*. 39. *mansed*] *māzed*; *manzed* (2), *mauzed* (3). 47. *worth*] *worke*. But see Prol. l. 187.

54. *boden*] *bounden*. 72. *feffement*] *feoffemente*.

74. *Carta* is here written in the margin of the Oriel MS. The sidenote in Crowley runs thus:—"Maritagium prauum cum feoffemento in malo feodo, et de peruersa tenura."

87. *borghe*] *borough*. This gives the right sense.

91. Crowley has the same, with *ȝ* *the* instead of *and*. In MS. Laud the line is written, "There as wille wolde · and wermanship failleth," which has been corrected by the insertion of *ne* before *wolde*, and the expunction of the word *and*. But the old reading seems more correct; for the author is speaking of desires and idle thoughts, such as are indulged by those whose appetite is strong, though they are otherwise impotent.

100. Crowley has—For they liuen by luste, that is hir laste ende.

116. *weddynges*] *weddings*. In most cases where MS. Laud contains false readings, the line is marked at the side with a small cross by a corrector (probably the author) who read over the poem after the scribe had written it out. The present line is so marked, on account of the false reading *wendynges*. These marks have been of great service, and are of course of authority. Another marked line is l. 227 of this *passus*, where *r* has been omitted in *mynstralles*. See the description of the Laud MS. in the Preface.

118. *engendred*; so in Crowley, and clearly right.

121. This is the right place to explain the nature of the text furnished by the three MSS. named Bodley 814, Brit. Mus. Additional 10574, and Cotton Caligula A 11. Of these, the first two are so nearly alike that one is merely a *duplicate* of the other. They resemble each other in general appearance, and are almost certainly *by the same scribe*, and of the same date. They agree word for word, and almost letter for letter, though they often differ considerably from other MSS. They omit the same lines, such omissions being rather frequent, and they exhibit similar peculiarities of spelling. The third MS. is of later date, but is probably copied from one of the two former, as it exhibits precisely the same text. So close is the resemblance between the three that I have found it quite unnecessary to collate them all through-

out, and have therefore selected MS. Bodley 814 for collation, and the readings given from it (marked B) may be considered to represent the readings of all three. As they may thus be referred to a common origin, the peculiarities of the text they exhibit are the less remarkable. This text is somewhat of a jumble, and the variations in it are in some places of a spurious character. It begins like Text C, which it follows throughout the Prologue, Passus I., and the first 120 lines of Passus II. From that point it begins to follow the B-text, but its variations are numerous throughout the rest of this Passus, and in the beginning of Passus III. These variations seem due to the influence of an A-text; see note to l. 172. It then gradually approaches the text of our Laud MS., and in some places follows it very closely. I now give a quotation, corresponding to lines 114—123, which will shew how the junction of the C- and B-texts has been effected.

From MS. Bodley 814, fol. 8.

þanne tenede hym theologie · whan he¹ þise talis herde,
 And seyde to Symonye · “now sorwe mote þou haue
 Such a weddyng to worche · þat wrappe myȝtte treuþe;
 And er þis weddyng be wrouȝt · woo þe² bitide! 4
 For mede is moilere · amendes was hire dame,
 Al-þouȝ fals were hire fadir · and fikil³ touȝe hire belsire.
 Amendis was hire modir · by trewe mennys loking,
 And wiþ-oute hire modir amendis · mede may not be weddid. 8
 For treuþe plyȝt hire trewþe · to wedde on of hire doughters,
 And god graunte hit were so · so no gile were.
 And þou hast gyuen hire as gyle tauȝte · now god ȝeue þe sorwe!
 For Cyuyle and þy silue⁴ · seldom fulfillip 12
 That god wolde were ydo · wiþ-oute sum disceyt.
 þe tixtis tellip not so · treuþe wot þe soþe,
Dignus est operarius mercede sua;
 Worþi is þe werkman · his mede to haue,
 And þou hast fastnede wiþ fals · fy on þy lawes!” 16

Here lines 1—13 agree with the C-text very closely; see Whitaker's edition, p. 30. Lines 14—16, on the contrary, belong to the B-text (see ll. 121—123 of Pass. II.), and, with the exception of the last, are entirely different from the C-text, which gives in this place an account of the martyrdom of St Lawrence.

124. MS. B (Bodley 814) has—For al is falsnesse and lesyngis · and lecherie þat þou werkis.

The readings of B throughout the rest of this Passus are not worth giving, being almost invariably inferior, and often corrupt. I may instance

¹ MS. Calig. has *she*.
² MS. Addit. has *ye*.
³ MS. Addit. has *fikik*.
⁴ MS. Calig. has *and syluer*.

as examples the following; *pat sore anioen* for *noyeth* in l. 126; *feynt of* for *fikel in*, in l. 129; *handlid* for *yshewed*, in l. 134; *be sette to* for *bisitte*, in l. 140; *al-so bonde-men* for *bad hem alle be boun*, in l. 159, &c. Of these, the reading *handlid* is borrowed from Text A.

140. Here *soure* must mean *sourly, bitterly*; cf. *shal abie it bittene*; Pass.

iii. 249. Crowley has *sore*.

143. *floreynes*] *florences*.

149. *faire*] *fayre*; great (2) and (3).

172. Here MS. B has—

Alle þe officiales and denes · as destreris hem diȝte,

For þei shulden bere þe bischopis · and brynge hem at reste.

Paulynes peple · for pleyntis in þe constorie, &c.

This is evidently borrowed from Text A, Pass. ii. 150—152; and indeed, the rest of this Passus in B belongs rather to the A-text than the B-text, which accounts for the insertion after l. 204 of the two lines—

Symonye and Cyuyle · y sende hem to warne,

þat holichirche for hem · worþ harmed for eueremore.

(See A. ii. 178.)

185. *tome*] *tyme*. But *tome*, meaning *leisure*, is the right reading.

187. *gyed*] *guyded*. This is rather a gloss than a true reading.

198. *come*] *can*. Probably misprinted for *cam*.

208. Crowley has in the margin of the second impression—Drede maketh the gilty flee—which well expresses the drift of this passage.

215. A good test-line for the three issues by Crowley. The *first* has—leped away than; the *second*—leaped away than; the *third*—leaped, and away ranne. Rogers has—leaped, and away ranne.

222. *gaf*] *gaue* hym. But the sense is rather, that they gave men pardon by his means.

PASSUS III. The variations in MS. B are at first rather numerous, and of less value. Throughout lines 1—86 the most important have been selected, and are given in the footnotes. It omits l. 18, in common with Text A, but after this it is little influenced by that text, and approaches MS. Laud more closely. The less important variations in lines 1—86 are given here.

1. *and namo*] *nomen* B. Cf. Text A.

3. *a*] *to* hym a B. *can I nouȝt*] *y* can not telle B.

5. *shal*] *wole* B.

6. *hire*] *to* hire B.

7. B omits this line.

12. *They*] B omits. *in*] at B.

13. *Gentilliche*] *Ful* gentily B. *somme*] Crowley has *came*.

15. *To conforte*] And confortē B.

17. *wil wisse*] will wishe. Cf. note to Pass. i. 42.

18. *leue*] leefe.

21. B has—Of here goodis · and here grete giftis.

22. *Coppes*] Copes. *coppis*] Copes; Cups (2) and (3).

25. *laȝte þei*] toke þei here B. *at*] of B.

26. B has—Tho come þise clerkis · to conforte hire þanne.

27. *be blithe*] blipe to be B.

28. *þe—laste*] the while we mounne laste.

29. Ful hendely þanne · she hiȝte hem þe same B.

30. *ȝow*] hem. If we read *ȝow*, we must suppose this line to form part of Meed's speech. Most MSS. have *ȝowre* in l. 31, though Crowley has *her*, (like W).

Obs. Between ll. 30 and 31, Crowley has an extra line—

To begge hem benifices, pluralities to haue.

The alliteration of this is defective.

32. *leode*] clerke. But this spoils the alliteration.

34. *clokke*] cloke.

36. *mellud*; Crowley has the same spelling.

39. *yfolwed*] Ifolowed; yfouloed (2); yfouled (3).

48. *wyndowe*] widow (3). Crowley's *first* impression omits *ful*.

50. *siker*] Full sikir B.

51—63. The four lines in MS. R are evidently imitated from Text A, which sec. In the margin of Crowley's text (*second* impression) we find—"The fruites of Popishe penaunce."

53. While þe loue of lordis · lecherie hauntiþ B.

55. *a—of*] frailenes of the.

58. Crowley also inserts *the* before *seuen*.

61. *glasen*] glasen; do glasen (2). 62. *Do*] And B.

63. *segge—seyn*] man shal siegge B.

68. *ouȝte*] auȝte B.

69. *For-þi I lere*] Therefore I lerne.

71. *ȝe*] þei B.

72. For *ȝe* B has *þei*, and for *ȝowre* reads *here*, but preserves *ȝowre*, which is contradictory. *heuene*] heuen (1) and (2); hauen (3).

75. *bit*] beddith; biddeth (2). *Bit* is the contracted form of *biddeth*.

81, 83. *buggen*] byghe. Crowley's sidenote (*second* impression) is—"What harme yll vitillers do, & what abuse is in regrating."

86. *be ȝe*] bi þe B (which is clearly wrong). If the reader will turn to the specimens of MSS. given in the "Parallel Extracts" (E. E. T. S. 1866) he will see how closely MSS. Bodley S14 (numbered 3) and Addit. 10574 (numbered 4) agree. Both have the curious spelling *bieggen* in l. 83, and the false

reading *bi þe ful certeyne* in l. 86. The latter is copied in MS. Calig. A. xi (numbered 8).

Obs. From this point MS. B agrees with our text closely in general, and its variations are given in the footnotes.

97. *brenne* is also Crowley's reading.

98. Crowley inserts *that*. Its omission in MS. Laud is an obvious error, and the line is marked as incorrect.

101. *ofsent*] sent for.

104. Here, as in l. 36, Mr Wright prints *meueþ* for *meneþ*. In MS. W, the word may be read either way; but see *Mene* in Halliwell.

107. Crowley rightly inserts *the*.

112. *lat*; omitted in Crowley's later impressions.

120. *Ar*] Or. All three forms *ar*, *er*, *or*, were in use.

125. *lereth*] lerneth. *To learn* often means *to teach*.

127. All the MSS. (except L) retain *ȝ* or *and*. Crowley has *and*.

145. *As*] As maye.

153. Crowley also has *fouleth*.

156. *hane his forth*] be of force. *go so pikke*] fly so thick; fly to thick (2); fly to think (3). Rogers has—fly to thicke.

161. After this line Crowley's later copies have an extra line—

“Bi good reson yat is gret ruth, reherse men what hem liketh.”

It is not in his first edition, nor is it clear where he found it.

180. *myne half· elleuene*] me halfe a leuen. Upon this Dr Whitaker remarks—“Thou hast hanged on my hals, i. e. neck, which Crowley, in his ignorance of the language of his author, read thus—Thou hast hanged on *me halfe* a leuen times.” Nevertheless, Crowley is right in printing *halfe*, though he should also have printed *my*, not *me*. *My halfe* = my side, and I have been utterly unable to find any MS. of the B-type with the reading *hals*. My note to A. iii. 174 contains therefore, I fear, a misstatement as to this matter.

187. Crowley retains *it*.

193. *homeward*] vþward.

210. *alienes*] alientes.

213. *renne*] runne; go (2). Crowley also has *giftes* for *ȝiftes*, as if the alliteration depended on the initials of *giftes*, *ȝonge*, and *go*. But we know from Text A that *renne* is correct. The alliteration follows a rule, according to which each half-line is alliterative within itself.

217. *of—maistre*] for her maistris.

221. *of hem*] after. This accounts for the reading *aftir mede* in the next line, in Crowley's third issue only, where *aftir* is an erroneous repetition.

224. *prentis*] prentises. But *prentis* is also a plural form, like *burgays* in l. 162.

227. The curious spelling *Quat*; sometimes occurs in MS. R, but as the line is marked for correction in L, I have inserted the more usual form *Quod*, which occurs in Crowley.

232. *ben*] be; *liuen* (2). But this makes the line halt.

240. *pursueth*] *preserueth*. To the quotation Crowley adds *non accipit*; which should have been *non accepit*.

244. *a*] *her*. This seems a better reading. Perhaps *a* is a corrupt pronunciation of *her*.

247. *seith*] *sayth*; *speaketh* (2). This makes the line halt.

252. The common reading of the MSS. is *recipiebant*, as in Crowley. But the Oriel MS. is right.

275. The spelling *shenfullich* shews that the *d* was obscurely pronounced after *n*. Crowley has *shamefully*, which is a translation of it.

278. Crowley has—The colour of thys case, ne kepe I not to tell.

281. *hem sothes*] *sothe*.

284. *happe shal somme*] *happe shal come*. Crowley (*second* impression) adds a sidenote—"This is no prophecy, but a resonable gathering."

293. Crowley has—Shal no sergeant for his seruice, weare no silke hode.

301. Crowley has—"Moses & Messia;" and in the sidenote (*second* impression)—"Thys is no prophecye, but a truth gathered of the scriptures."

304. Crowley has—"Axe, or yet hachet."

307. *pykoys*] *pykeaxe*.

331, 332. The occurrence of *victorie* in ll. 331, 348, makes it desirable to give the quotation from the Proverbs in full. It is—"Victoriam et honorem adquiret qui dat munera: animam autem aufert accipientium." The last four words are "*pe taille of pe tixte*," and are quoted below, in l. 346.

335. *herte*] *well*. In l. 336, Crowley omits *lyne*, and in the two next lines reads *she loked*, *She shuld*.

PASSUS IV. l. 2. *sau;ne*] *sangtle* (*sic*).

9. *my*] *the*. After this line the MSS. seem to have lost a line (l. 10 of the A-text), which Crowley, in his *second* impression, retains—"Of Mede and of other, and what man shal hir wedde"—where *other* should be *other wo*.

11. *pe lered and pe lewede*] *the learned & the lewd*.

13. *rouneth*] *roundeth*. Probably *round* is a corruption of *rouen*, as *sound* is of *soun*.

23. *kairerth*; cf. Prol. l. 29. Crowley has *caried* in his *second* impression, but *carieth* in his *first*.

27. *for pei*] *for they*.

28. *pe cheker*] *the Eschequer*.

34. *wynne*] *get*.

57. *bererth*] *steleth*. 62. *luft*] *luske*.

67. *wan*] *wende*; *went* (2); but note that MS. R has *wan*.

73. *his*] *hyr*.

94. *mengen*] *meuen* (misprinted for *mencen*).

108. *rest*] *rest*; *sit* (2). 118. *hyne*] *hyne*; *hynde* (2).

124. *baiardres*] *barns*. But *baiardres* is right; the expense of them should go towards building houses for the poor, and so should the expenses of the *hawks* and *hounds*, mentioned in the line following.

131. *fynt hym*] *fynde it*.

144. *badde*] *badde that*.

146. *wedde*] *wed*; *dare wed* (2).

151. *of—soule*] *of y^e pore common*, *ne kings soule*.

156. *faile in*] *faile*. This variation is due to the *faile* following. It reverses the sense, for Waryn only failed in speech when florins were given to bribe him to do so.

160. *mansed*] *manzed*.

174. *almoste—it*] *had it nere shent*.

175. Crowley's sidenote (*second* impression) is—"The lawiers kepe the kinge from hys right."

177. *3if I regne any while*. This is an excellent instance of the anachronisms that sometimes appear in this version of the poem, owing to its having been composed at different periods. In l. 45 of this Passus, the king *and his son* are mentioned, i.e. Edward and the Black Prince; and that line was composed about A.D. 1362, as it appears in Text A. We now come to a line, however, in which the king says what he will do, *if he reigns any while*; and this was therefore written at the time of the accession of Richard II., which took place in June, 1377. It will be observed, accordingly, that this line does *not* appear in Text A.

189. Crowley's text (resembling MS. W as usual) has—"By my counceel commune." But this is an inferior reading.

193. This line, which is retained by Crowley, is omitted by Rogers.

PASSUS V, l. 13 *were*, not *was*, in Crowley's text.

28. *Stowne*] *Stowne*. 29. *wynen*] *wynen*; see Crit. Note to A. v. 29.

45. *leren*] *learne*.

46. Crowley's sidenote (*second* impression) is—"The suppression of Abbayes. Good counzell."

49. *pe comune*] *hys commons*. 50. *triacle*] *treacle*.

52. *gyue*] *geue*; *gaue* (2).

67, 68. Crowley's *first* impression omits l. 67; the later issues insert it *after* l. 68, with the false spelling *affaynten*.

73. Crowley's sidenote (*second* impression)—"The olde satisfacion"—is a little obscure; it probably means that the Reformation did not favour prayers to our Lady or penance.

75. *doke*] *day*. But "to drink with the duck" is to drink water.

85. *he zede*] Crowley *omits*.

90. Retained by Crowley, though omitted in MS. W.

108. *baren*] bare. 110. *Eleyne*] Elen.

112. *lyketh myn herte*] lyketh mine hert; mine herte aketh (2).

124. *ho-so schrape*] shraping of. This is a good reading.

125. *3us redili*] Yes redily; This I reade (2).

126. *of*] for. 138. *listres*] listers; Legisters (2).

139. *low*] smal; smoth (2). This shews that *low* is used to imply *whispered* flatteries and insinuations.

143. This can only mean—"And now that parsons have perceived that friars partake of their fees." Crowley has—"And persons haue," &c.—which puts *haue* in its right place; but *now* should not have been omitted. The reading given in the text is supported by Lord Ashburnham's MS. No. 129. See the description of that MS. in the Preface.

144. *possessioneres*] possessours.

146. *That*] And. Crowley's sidenote (*second* impression) is—"A good scholemaster."

148. Crowley has—"Thus thei speken of mi spiritualtic, & despise ech other."

154. *were*] had. *suffre*] suffer.

160. *worth*] was.

162. *I-made*] made. Here the *I-* can be nothing but a prefix, which is occasionally found with the past tense at this period. It was probably introduced here *metri gratia*, as it improves the flow of the verse. Observe that it is retained in MSS. L, R, and O, but omitted in W, C, and B.

167. *ordygned*] provided. This seems a better reading, as it preserves the alliteration.

168. Observe that Crowley has *two lines* in place of this one, and that they differ from *all* the MSS. which I have collated. If ever the MS. used by Crowley is recovered, it may be known by this test, and by the extra line after iii. 30. He reads—

Lest happeli they had had no grace to hold harlatry in,
For they are ticle of her tonges, & must al secretes tell

Crowley adds (in his *second* impression) the sidenote—Gregory wold not suffer womanne to hear confession.

169. *I shonye*] I shamen; which is almost certainly wrong.

177. *vnthende*] vnhende; cf. reading of O.

186, 187. *we*] hym (in both places). *ny*] his. And surely Crowley's MS. has here a better reading than any of the rest.

189. *sire—loked*] so sternly hym loket; so sternely he loket (2). I prefer *Henry* to *Henry*, because it is authorized by all the MSS. of the A-class. *Henry* also occurs in C2.

193. *chiueled*] sheuered (i. e. shivered). *elde*] olde.

199. *welthe*] welth; welte (2). In MS. L it may be read either as “welche” or “welthe,” but the spelling “welpe” in W decides this point.

212. *plaited*] plitte; plyt (2); splyt (3).

215. *webbe*] webster. Though *-ster* is properly the *feminine* termination, the distinction was at this period rapidly being lost.

221. *hymselfe*] it selfe. This curious variation seems to indicate that *hymselfe* refers, not to *laboreres*, but to *peny ale* and *podgug ale*; cf. next line.

225. *my wyff*] she.

228. *so the ik*] sothelick; which is probably an ingenious (yet wrong) correction by Crowley himself.

238. *I—were*] I toke rittling for. *lerned—boke*] neuer red boke.

244. *pe crosse*] the crosse; crese (2).

249. *I dele*] I dele; Idle (2) (an obvious misprint).

259. Crowley has—That kilth hem if he can hem catch, for couet of her skins.

263. *lene*] leue. This is always a very difficult point; *lene* = Germ. *leihen*, and is *transitive*, but *lene* = Germ. *erlauben*, and can only be followed by a dependent clause, not by an accusative. In nine cases out of ten, when the word in question is preceded by *god*, we should read *lene*; but in *this* instance the use of the accusative *grace* decides us in favour of *lene*. Cf. note to Prol. 126.

267. Crowley's sidenote (*second* impression) is—Ill gotten goodes must be ill spent.

271. *þeize—leues*] bryght golde if it were.

273. Crowley's *second* impression has—Or els that I could know it by any kindes wyt. But the *first* impression omits the line; and perhaps it is spurious.

283. *where*] whether. And such is here the meaning.

289. Crowley omits the Latin quotation.

296. *þeldest*] paist. Both readings spoil the alliteration. Surely Langland wrote *lenest* or *lenst* (= *lendest*).

312. *she*] he; (and so in l. 310). The *brewsters* were females. The Laud MS. has the correct reading in l. 310, shewing that *he* is here a mere slip.

319. *cokkeslane*. The modern name is Cock Lane, Smithfield.

320. *Dawe*] Dawe; Daue (2). The names are equivalent.

331. *chaffare*] chaffer; ware (2).

337. *noumpere*] vmper. This spoils the alliteration.

338. Crowley's *second* impression has—For to trye this chaffer, betwexte hem there. But the first edition omits this line, and it is probably spurious, like l. 273.

346. *y-globbed*] ygolped.

351. *wexed*] *wyped*. Cf. Text A, and the Critical Note.

357. *stumbled*] *stombled*. The line in L is marked for correction. It may be that *all* the copies are wrong, and that the right word is *prompelde*, as in the Vernon MS., Text A.

367. *zede*] *went*. Cf. MS. O.

370. *wif*] *wife*; *wit* (2). The latter is an error, due to the recurrence of the syllable *wite* in *edwite*. The A-class MSS. have *wyf*.

388. Crowley inserts *to*, and has (in the *second* impression) the sidenote—*Prety* vowels.

398. *roxed*] *raskled*. 399. *renke*] *reuk*.

403. But of our lorde or our lady, I lerne nothyng at all.—Cr.

413. Crowley omits *of souteres*.

434. Crowley inserts “*y^e*,” and for *rede* has “*make*.”

439. *þere ligge auzte*] *ought be*; *if ought be* (2).

440. *fernyere*] *farther*. It is clear that Crowley’s MS. had *fernyer*, which he mistook for *ferþer*.

441. *Sixty*] *Syxe*. *forzete*] *forgotten*.

442. *of speche*] *of spence*. This reading (where *spence* = *expence*) certainly gives better sense.

446. *lerne*] *learning*.

452. *wolde*] *wyl*.

476. *owe* is glossed by *debeo* in L; Crowley has *knowe*, as in R.

494. *madest*] *makest*.

495, 498. *Sute* and *Secte* seem to be the same word. *Secte* is the Latin form, *Sute* the French. See *Sect* in Wedgwood, where *secta* is shewn to be the Latin for a *suit* of clothes, and for a *suit* or action at law. Crowley has *snite* in the first place, *sect* in the second, and *sute* again in l. 504.

514. Crowley has the word *nos*.

520. Crowley omits *wyzte*; and in the next line has *blusterynge*.

525. *withewyndes*] *wythe wandes*.

540. *dwellleth*] *wonnith*. And again in l. 561.

542. *pike*] *poke*. A *poke* is a pouch, and therefore much the same as *scrippe*.

547. *suren hym*] *suren hym*; *sweren* (2). In the margin of the *second* impression Crowley has—The plowman is Truthes seruauant.

559. *heke*] *helk*. In the black-letter, *lk* is strikingly like an MS. *w*; *helk* is doubtless due to a MS. reading *hew*.

587. *halfe*] *hande*. *Halfe* means *side*. Cf. note to iii. 180.

589. *berghe*] *berch*. What a *berch* is, I know not. *Berghe* means *hill*; the A-text has *brok*, i. e. a brook.

590. *fes*] *foes*. The spelling *foes* is misleading, and therefore *fres* may be preferred. Yet *foes* may stand for *fros*, as *poeple* does for *people*; cf. Pass. i. 7

612. Crowley, in his *second* impression, has *Paradisi porta* before *per*

Euam : at any rate, *porta* must be understood. The word *iterum* is inserted from R ; strictly speaking, R has *iterum*, &c., omitting *patefacta est*. But see Political, Religious, and Love Poems, ed. Furnivall, 1866 ; p. 230.

614. *go in*] come ; contrary to the alliteration.

620. *pukkeeth*] poketh ; paketh (3). But in l. 613, Crowley has *pokid*.

627. The reading *zyfes* in R can be explained. The scribe was no doubt thinking of the *seven gifts* of the Spirit.

636. *seuene*] systers seuen.

649. Two lines in Crowley—

I wyll go feeche my boxe, with my brenets [*sic*] al
And also a bull, wyth a Byshops letters.

The second issue of the *second* impression (i. e. the *third* edition) has *brenets*, which in *both* the preceding issues is printed *brenets*. It also has the strange spelling *boxke*.

651. *bicome*] be gon ; be gonne (2).

PASSUS VI. 1. *who so*] if we.

2. Crowley has—That wold wende with vs ech a fote, & ye wei tel.

6. Crowley has—I *woulde* wend, &c.

10. Crowley has—And ye *se* louely ladies, &c., in his *second* impression. But his *first* impression omits *se*.

32. *þe*] the. The reading *þe* is better than *þi*, in my opinion. I take it to be the dat. case of *pou*. *Affaite þe* = tame for thyself.

49. Crowley (in his *second* impression) has—

Than thou, but thou do bet, and liue as thou shoulde
Amice, ascende superius.

And in the margin—Luke xiii. But the *first* impression omits l. 49, and I fear it is spurious.

68. *lese*] glene. This is probably a gloss of Crowley's own ; it is correct in as far as it rightly explains *lese* by *glean*. In the next line, Crowley has *maugre* who so bigrudge it ; where *bigrudge* is his substitution for the old form *bigrucche*.

73. *denote*] Benot (3).

96. *haue*] mind.

118. *how*] hey. Crowley has (in his *third* issue *only*) the sidenote—Jolye workmen.

138, 139. For *he*, Crowley has *ye*, in both places, and similarly *you* for *hym* in l. 140.

151. *posteles*] apostles. *powere of þe bisschop*] bishops power.

156. *abosted*] abofted ; and bofeted (2).

163. For the reading *wolf skynnes*, cf. note to l. 175 of Pass. II. (A-text) ; see vol. i. p. 141.

174. *houped*] whooped. In this place, *houped* = *whooped*.

196. Crowley has—For bread baken for baierds, &c.

201. *aforth*] ford. We now say *afford*.

203. *erde*] yard; yarth (3).

206. *be to*] to be. But *be to* is correct, *to done* being the gerund.

222. *fals*] false; falsy (3). This last alteration is probably due to Crowley, who may have missed the construction. It means—"or that any manner of wicked men (have harmed)."

223. *hem* is also Crowley's reading, in his *second* impression; his *first* has *him*, but see the next line.

228. I retain *vindictam*, as it is the reading of all the copies, Crowley's included. It should be *vindicta*. In the next line, Crowley has *wilt*.

230. *biloue*] biloue. *Biloue* *þe* seems to mean *make thyself beloved*. *Bilow* would mean *humble thyself*. But Langland seems to wish to translate *Facite vobis amicos*.

239. *bete*] bate. To *bete* is to *remedy*; to *bate* is to *abate*.

269. *afyngred*] a hungred. Cf. A.S. *of-hingrian*.

272. *calabre*] Calabrye. This is nearer to the Latin form *Calabria*.

274. *londe*] hond. To "labour with land" is to till the soil.

307. Crowley also has the spelling *halpeny*, but only in the *third* impression.

308. *borghe*] burth; borough (3).

320. Crowley has—While hunger gafe hem hier, not one of hem wold chide.

328. Crowley has this side-note, in the *third* impression—This is no prophecy but a pronostication. I fear this will not quite clear up the difficulty. For *eight* (l. 329) he has *hight*, and for *dawe* (l. 331) he has *Danie* (cf. V. 320) in his later impressions; but the *first* impression has *eight* and *Dance*.

PASSUS VII. 7. *myster*] mistery. It has no connection with *mystery*, being from the O. Fr. *mestier*.

42. *an helpe*] in helth. But *an helpe* (= and help them) is right.

62. *lybbyng*] lyuyng. *lyuen*] liuiden; libben (2).

68. *or bit*] one byt. An ingenious, but unnecessary, alteration. *Bit* = *biddeth*, begs.

128, 129. In the first of these lines, for *fynt*, Crowley has *findes*; in the second, he has *fedes*. *Fynt* is the contracted form of *findeth*.

130. *perkin*] Parkin (3). Both are forms of *Peterkin*.

137. *Eice* is the usual spelling of *Ejice* in MSS. of the fourteenth century. Crowley has *Ecce* by mistake, and the same error occurs in most of the MSS.

152. *deuyned*] dimned; demed (3). So also in l. 157.

172. Crowley's side-note, in his *second* impression, is—Note howe he scorneth the auctority of Popes.

179. *triennales*] trentals (3). In l. 182, Crowley has *trientales* in the later impressions. The *first* edition has *triennales* in both places.

193. *doublefolde*. Crowley has strengthened this by printing "an .C. fold," regardless of alliteration. In his *first* impression, this line is omitted altogether.

196. Obviously distasteful to Crowley, as he deliberately altered it so as to stand thus :—

And make Christe our meane, that hath made emends.

COLOPHON. See note to l. 187 of Pass. VIII. of Text A; vol. i. p. 148. In order to mark the distinction between the two poems—of "Piers the Plowman," and "Dowel, Dobet, and Dobest"—the more clearly, I have introduced the leaf with the title of the second poem. Crowley's heading to the next Passus is—Passus octauus de visione. Et hic incipit inquisitio prima de dowel.

I may here observe that the titles to the Passus in MS. L are generally written twice over; once by the scribe, in a very fine small hand in the margin, and once by the rubricator in red letters, in the usual place. In the present case, the title of Passus VIII. stands, in the rubric—Passus octavus de visione, & *primus* de dowel. But in the margin is the following note by the scribe, which is of more authority—Ps viij^{us} de visione, & hic explicit. & in[cipit] inquisicio prima de dowel—where the conclusion of the word *incipit* has been cut off by the binder. See the foot-note to the title of Passus VIII.

PASSUS VIII. 49. *but—wole*] but if thou wylt thy selfe.

52. *to 3eres3yue*] two yeresyftis; two yeresgifts (2). But the correction is needless, and against authority. *To 3eres3yue* = for a year's gift; i. e. as a present or gift. The *gift* is but one, the *wit* and *free-will* being but one and the same thing.

64. Crowley also has *brought me on slepe*, as most of the MSS. But, as the poet does not fall asleep till l. 67, the correction supplied by MS. R is by all means to be accepted.

65. *vppon a launde*] on a land.

72. *þat þow*] thou y^t.

82. *tailende*] tayland; taylyng, as in MS. O (2).

96. *pulte*] pul.

100. *or*] and. *did*] dyd; arne (2).

102. *to*] Cr. omits.

125. Crowley has—man or woman. Either reading gives sense, nor can we decide from the alliteration. If we read *no man*, the word *man* satisfies the alliteration by its treble occurrence; if we read *womman*, the alliteration

is satisfied by the words *whether*, *womman*, and *wolde*. Neither the A-text nor C-text helps us.

PASSUS IX.—TITLE. Crowley has—*Passus nonus de visione. Et primus de dowl*.

3. *medled*] medlid; mingled (2).

16. *lerynge*] lerneing.

20. *hende*] end (2); ende (3), *wrongly*.

29. *lysse*] blis (an unnecessary change, which spoils the alliteration).

31. *schafte*] shape (a more modern form).

33. Crowley *has*—And made Adam lykest to hym selfe one.

38. *Rizte*] Euen. *hym*] he.

40. *lettres* in the plural form has a singular sense; it is evidently copied from the Latin use. In Barbour the two forms are used indifferently.

“And amang *othir*, *lettres* ar gayn
To *the* byschop off Androwis towne,
That tauld how slayn wes *that* baroun.
The lettir tauld hym all *the* deid; &c.”

The Bruce; Bk. II. l. 80.

47. *his*] our. But *his* is right, as proved by the A-text.

54. *he*] she. Here *he* is feminine, answering to the A.S. *heo*, and signifies *she*. The reference is to *anima*, as in the A-text, l. 44. Cf. Pass. V. 312.

56. *he*] Cr. *omits*. Here *he* is masculine.

57. *lat*] ledyth; leadith (2); leadeth (3). *Lat* is here probably a contracted form of *ledeth*.

61. *her soule*] there souls. But *soule* is probably used as a translation of *anima*, and so used in the singular, as in the next line, where Crowley, however, has *hir soules*.

67. Shulde fynde hem that faute, &c. (Crowley). In the margin of Crowley (*second* impression) is the note—Wo be to you y' turn the tithes to priuate vse.

73. *And*] Cr. *omits*. *lere*] lerne.

80. In the margin of Crowley (*second* impression)—Bestowe your tythes as you are bounde to do.

86. *nel we*] wil we not; wyl not we (2).

90. *a iaper*] a Iaper; Iapers (2).

91. Crowley has *minas*. The word is so plainly written in the MSS. that we must hesitate to accept Mr Wright's ingenious suggestion, viz. *minis*.

92. *pus*] so. *drat*] dredeth (*the fuller form*); see l. 94.

97. Crowley has *vno*, as in James ii. 10.

100. *spyre*] enspired (*wrongly*).

111. *o*] one. Referring to Adam.

115. *two*] Cr. *omits*.

117. *þe—is*] & in heuen. This reading seems better, though the general authority of the MSS. is against it.

124. *wedded*] wedded; ioyned (2). In the margin of Crowley (*second* impression)—Learn to chose the a wyfe.

139. Crowley also has *forth*; cf. A-text.

140. *eche*] euery.

150. The Vulgate has—Numquid colligunt de spinis uvas, aut de tribulis ficus?

152. *wedlokes*] wedlocke (2). His *first* impression omits the whole line.

177. *continue*] contynue; conteyne (2).

179. *lykyng*] lykyng; lokyng (2).

181. *wylt* is Crowley's reading. The latter part of the line varies in the C-text.

182. Cf. Political Poems, ed. Wright, vol. i. p. 159.

“Dedita gens scortis morietur fulmine sortis,
Scribitur in portis, meretrix est janua mortis.”

190. Crowley also has *liketh*.

201. *and to ȝemen*] vnto menne.

PASSES X. 12. *þe—perre*] precious Pirre; precious Pearles (2).

21. *to—clepid*] is oft cleped to counsell.

23. *witnesseth*] wytnesseth; greatly wytnesseth (2). Cf. C-text.

27. *letterure*] lecture.

29. *to*] be to.

34. *pilat*] Pilate falsely. In margin of Crowley (*second* impression)—Only diuinitie hath no reward.

42. *Lickne*] Lyken.

47. *ȝeresȝine*] yeres gyfte; newyeres gyfte (3).

48. *nouthe*] nought. But *nouthe* means *now*.

52. *Atte mete*] At the meat; And they meet (2), *wrongly*.

61. The remark in the foot-note—that this line is marked for correction in L—is wrong.

70. Crowley inserts *hym*.

78. *is—ȝwar*] is none ware; are none ware (2).

83. *welt—ricchesse*] wexeth welthy in ryches. *Welt* = *weldeth*; cf. l. 88.

89. *dure*] endure (*the modern form*).

93. Crowley has *houses*.

97. Crowley has *parler*. The word is miswritten *paloure* in L.

114. *in*] in; to (3). But the MSS. have *in*.

129. *hanelounes*] hanylones; hanylowes (2).

137. Crowley has *as*.

138. *þe grounde*] therth (*put for the erth*).

141. In margin of Crowley (*second* impression)—The maner of them y^t be in office.

165. *symplete*] simplicitee.

166. *in*] in; in his (2). *pe*] Cr. omits.

169. Crowley has *gret* or *grete*. Yet the Vernon MS. (A-text) has *grette*, the past tense.

172. Crowley has—And all the vnisons in musicke, &c. *Vnisons* arose from reading *musouns* as *unisons*.

178. *carpentrie*] carpentre; carpenters (3), as in A-text.

180. *ten*] ten; seuen (2). But observe the alliteration.

183. Crowley omits this line.

184. *lethy*] lethy; the A-text has *lewed*.

189. *seigh*] sawe.

190. Crowley has *nec*, as in Cato. For *fac simile* another reading in Cato is *fac similes*.

192. Crowley also has *go me to*.

195. *zeme*] them; hede (2), as in MSS. T and V (A-text).

198. *hem nedeth*] they nede (a modernized idiom).

208. *geomesye*] geomansye; cf. A-text. *is ginful*] so gylfull.

211. *fybicches*] fybiches; febichers (2); cf. A-text.

212. *alkenamy*] alkinamie; cf. A-text.

214. *sciences*; so in Crowley and A-text.

221. *grette*] grete; grate (2); both here and in l. 218.

244. Crowley omits the Latin quotation.

246. *pus it*] this. *willen*] wold.

247. *fyne wytte*] fyue witte; fwe wits (2).

250. *boke*] boke; holy boke (2).

266. *bosarde*] bosarde; bussarde (2).

276. *Marke*] marke; Mathew (2). This correction was therefore made by Crowley; *Marke* is the author's own mistake.

279. *maused*] mauzed. Mr Wright prints *mausede* here, but corrects it to *mansede* in the note on p. 537.

281. *Byttere abouzte*] Bytter aboute; Bytterly bought (2).

285. *made*] y^t made.

287. *Canes*] canes; Canes muti (2), as in the Vulgate.

288. *And—worde*] And to lacke you w^t a word, &c.

289. *And*] But.

291—303. This is one of those passages for the preservation of which we are much indebted to the Rawlinson MS., which represents the B-text *with all its latest additions*, as it stood just before it was re-cast so as to become the C-text. This passage, originally forming a portion of the A-text (Pass. xi. 201—207) was at first cut out; but, on second thoughts, the poet decided to retain it. Hence it appears again (slightly varied) in the C-text, but is there transferred to quite a different part of the poem, so as to form a

part of Reason's sermon, which in the B-text begins at Pass. v. 13. See p. 57 of this volume. Cf. Whitaker, p. 83.

306. Crowley's marginal note is—"Reade thys."

317. Crowley's marginal note (*second impression*) is—"The suppression of Abbayes."

325. *han yuel*] had it; had il (2); had Ill (3).

333. *nauzt*] naught; ought (2), which spoils the alliteration.

336. Crowley inserts *to* before *haue*.

342. *preyseden*] praise.

356. The words *leue* and *lene* cannot be distinguished in the MSS. Here *leue* = believe; cf. l. 359.

361. *It* is also Crowley's reading

362. *bakkes*] backs (1) and (2); bocks (3).

363. It is clear that *non mecabaris* is the author's own mistake, as it is in nearly all the MSS., both here and in the A-text, xi. 247. See note to that line in vol. i. p. 153. In the same way *vindictam* in the quotation below ought to be *vindicta*; yet it is written *vindictam* both in the A-text, and in the B-text elsewhere (l. 204 above).

369. *Is*] Is; I (2).

377. *wytnesseth*] manaceth.

378. *on no letterure*] no letter.

388. *now*] Cr. *omits*.

398. *cathedram*] *so in* Crowley, the A-text, and the Vulgate.

401. Cr. *has*—No wight y^e wroght *theron* was salff, ne any workman els.

408. *adreynten*] he drowned.

409. *curatoures*] curates; curate (2).

411—413. Here again the Rawlinson MS. gives us a passage which reappears, with alterations, in the C-text (Whitaker, p. 197).

416. Crowley has—And for he bekened to (*second impression* beknew on) y^e crosse, &c.; the latter reading is better than Wright's text here.

425. *kylle*] put; *which spoils the alliteration*.

426. Cr. retains *now*, and has *ȝ* for *wyth* (*second impression*).

431. *wel libbynge*] wel learned (*which seems better*).

435. *lyther*] yl; *against alliterat'on*.

441. *po he seyde*] Cr. *omits*.

452. *pe trinitee*] the Trinitie; diuinitie (2).

PASSUS XI. The first line answers to l. 12 of Pass. xii. of the A-text (p. 137*). It will be seen that all resemblance between the A and B-texts ceases here. Yet it may be observed that the phrase *Audivi archana*, &c., (A-text, xii. 22) is quoted also in the B-text (xviii. 393). Again, the words *caban* and *crepte* (A. xii. 35) are found near together in B. iii. 190. The quotation *Omnia probate* (A. xii. 50) is introduced in B. iii. 335. The line

Many ferlys, &c. (A. xii. 58) occurs elsewhere in both texts (A. prol. 62; B. prol. 65). As Hunger is described carrying scraps of bread (A. xii. 68), in a similar manner is Patience described (B. xiii. 216). There is much likeness between the lines A. xii. 66, 67 and A. v. 5, 6; between A. xii. 88 and B. xiii. 50; and also some resemblance between A. xii. 90 and A. viii. 12; and between A. xii. 91 and B. xviii. 324. The poet's encounter with Hunger (A. xii. 60) answers to his subsequent encounter with Need (B. xx. 4).

It will be seen from the notes in the ten foregoing Passus that the collation of our text with Crowley's edition yields few results of much interest, and I shall therefore, from this point onward, only notice such few variations as really seem worth remarking.

4. It might seem that the word *wratth* is wrongly repeated in this line; but the MSS. fully support it; it means sorrowful vexation rather than anger, such pettishness as causes sleepiness, and can therefore be qualified by the epithet "*wynkyng*."

20. For *wil* Crowley has *wylie wyse*.

35. Cr. *has*—*whan* shal tine the crowne; *which* is nonsense.

46. Cr. *has*—and a fiftre more; but in the *second* impression—or fifty and more. This latter reading is certainly corrupt, and arose from not understanding the true reading *fiftre*, which means *fifteenth*. *And a fiftre more* = and a fifth besides: so that here we have the *first* reference to the poet's being *forty-five* years old, the other reference being in Pass. xii. 3.

71. Crowley's sidenote (*second* impression) is—Friers did not seke y^e bodi but the monie.

77. *catekinelinges*] catekinlinges; catechislinges (2); words clearly coined by Crowley himself.

126, 127. The alliteration shows that MS. R is right; the recurrence of the words *with hym* before the metrical pause in both lines caused the omission of the words between.

128. Crowley rightly retains *him*.

130. *wol*] *wyll* (*rightly*).

139. Cr. rightly retains *ne*; it is necessary to the sense.

146. *lernynge*] *learnynge*; *leadynge* (2).

154—164. Not found anywhere else.

173. The MSS. make no distinction between *lene* (to give) and *lene* (to believe); but the context decides it; see, in particular, l. 190. Crowley rightly has *lene* in his *third* impression only; he also prints *lene* or *lene* instead of *laughe vp* in l. 203.

208. Crowley, not perceiving that Langland uses *lyf* as equivalent to *person* or *man* in many passages, alters it to—*Therefore lacke no others life*, &c. Cf. note to prol. 122.

253. *kynde*] *lyfe*. This preserves the sense, but not the alliteration.

258. The alliteration shows that *segge* is certainly right; Cr. has *man*.

283. *take*] *pai*. This preserves the sense, but not the alliteration.

293. Cr. has—Cure than for kennyng, or knowen for cleue beryng; which is altered in the *second* impression. His sidenote (*second* impression) is—Priesting was an occupation to lyue by.

309. *hap*—*lepe*] I am leapt.

311. *Ac* in MS. W has a large illuminated initial.

319. Crowley rightly has *makes*.

339. *leyep*] *layeth*.

372. *mys*] *amise*; *amisse* (2).

399. *I wote*—*is*] do I ken dowl.

404. Cr. has—Then hadst yⁿ kende y^t clergi came (*second* impression can), & kend more bi reson.

PASSUS XII. 21. *Seide*] *Sayd*; I saide (2).

57—59. Not in Crowley.

87. I suspect Crowley wished to make this line more suitable for his Protestant readers; for he prints—For bread of gods body myght not be without cleargy.

104. Crowley's sidenote (*second* impression) is—"The holy gost is the autour of bokes."

105. It is to be regretted that this line is absent from MS. W (and therefore from Mr Wright's edition); the lack of it ruins the sense. Neither is it found in Crowley.

118—127. This passage is better on the whole than the corresponding one in Whitaker's edition, p. 232. It has three lines more, viz. ll. 120—122. On the other hand Whitaker has an additional line after l. 127, viz.

And do we as David techeth · for doute of Gods veniaunce,
Nolite tangere, &c.

The passage is not in Crowley.

133. *þe selkouthes*] *Seldome*; *Selden* (2); *corruptly*.

139. Cr. rightly has *was*, but wrongly substitutes "counsell" for "wisdomes." The singular verb substantive with the plural noun is in Langland's usual mode.

148. Crowley has *ei*, as in MS. W.

155. I regard the line interpolated after this line in C as spurious, yet it fulfils the alliteration better than the miserable lines quoted in the foot-
notes to Pass. xviii. 257 and 292.

162. Cr. rightly has *sikerer*.

182. Cr. has—And repenteth not before shrift, & than can he litle tell.

192, 193. The first of these lines is undoubtedly too long, and the reading of MS. W. must be adopted in order to preserve the alliteration, and, indeed, in order to make sense. It is probable that it originally ran—

Was, for he ȝelte hym creaunt · to cryst on the crosse
And grace axed of god · & knewleched hym gulty—

and that the poet afterwards substituted for the last four words the ending —“pat to graunten it is redy”—before proceeding, but omitted to strike out the words rendered superfluous. I believe the right reading to be as in the text, only the words & *knewleched hym gulty* should be struck out, and the metrical pause in l. 193 placed after *creaunt*. Crowley has a different and very unsatisfactory reading—

Was for he knew Christ on y^e cros · & knowlegid his sinne,
And grace asked of god, & he is euer ready
That buxomlyche byddeth it, & ben in wyl to amend hem.

In the C-text the passage is somewhat varied, and has a patched-up appearance.

253. *chiteryng*] chattering. This is doubtless the word wanted. The line is not in the C-text.

257. Cr. has *posete* or *pofete*, evidently misprinted for *po feet*.

277. Cr. has—Ne cature of Christis likenes, worth salf vnchristenid.

PASSUS XIII. 10. *shulde helpe quyte*] quite part of.

13. *curatoures*] creatures (*wrongly*).

32. *wye*] wyght (*which is probably a later substitution for wye*).

49. MS. W retains this line, as explained in the footnote;¹ Crowley has —And sythe he brought vs dryncke, diaperseueraunce. For *may dure* in l. 50 Cr. has *man endure*, and for *propre* in l. 51 he has *preti*.

54, 55. I arrange these lines as in the MSS. Mr Wright regards each long line as a short line (or half-line); and, indeed, it is only by laying a stress upon *disshe*, *derne*, and *dixi* that we get alliteration. The lines are unsatisfactory, and were, probably for that reason, omitted in the C-text.

57. As far as scansion goes, the line ends with *orabit*; the words following are a sort of tag, to be read as prose.

74. *glosynge*] glosyngs; lesings (2); leasyngs (3). The sense is much the same.

88. *godele*] gottilen. Cf. Pass. v. 347.

92. Crowley rightly has *ne*; the reading *no* in L is probably a mere slip for *ne*.

107. Cr. has “morsel.” The spelling “mussel” indicates a provincial pronunciation of the word.

115. *do*] is do. This word *is* certainly seems required, but LWCROB all omit it.

118 Crowley’s sidenote (*second* impression) is—Cleargye hath seuen sonnes, y^e is the .vii. sciences. He is certainly right. In the text, insert

¹ This line also occurs in the C-text.

marks of quotation after l. 118 and before l. 119, and for "Conscience" in the sidenote, read "Clergy."

131. *azein—speken*] gaine saie holi writ.

146. *laughe* is so spelt in l. 228 below.

147. *worthe*] be. But *worthe* means rather to *become*.

152—156. These lines, probably meant to be mysterious, are omitted in the C-text. The solution of the riddle is clearly Charity or Love, exercised with Patience, as appears from the curious passage below (ll. 164—171) preserved in MS. R only. The C-text, as printed by Whitaker, has the following passage as answering to ll. 164—171:

"Ther nis wyght in þis worlde · þat wolde þe lette
To have alle londe at þy lykyng · & þe here lord make,
And maister of alle here meeble · and of here moneye after,
The kynge and alle þe comune · and clergie to þe a-lowte
As for here lord and ledere · and lyven as þou techest." (p. 251.)

I understand l. 170 to mean—"will give thee all that they can give, as considering thee to be the best guardian (or keeper) of it."

190. Cr. has the reading I have adopted, viz.—the wyll of folke here.

221. Crowley's sidenote (*second* impression) is—A loiterers lyfe.

259. Here, I doubt not, Crowley has deliberately altered the text, so as to get rid of allusion to the *mass*. He reads—There may no man make peace, &c.

270. The right reading is *thretty*, as in the text, for two reasons. Firstly, it preserves the alliteration; and secondly, John Chichester was mayor from October, 1369, to October, 1370, and *at no other time*. Crowley's MS. agrees with the Trinity MS. here, as usual; and therefore has the reading *twenty*.

283, 284. Cr. has but one line—And none so singular by hym-selfe, nor so pope holye. The word *pope-holy* is illustrated by Mr Dyce, in his notes to Skelton, who employs it. Halliwell cites *pop-holy*, used by Lydgate as a *substantive*, but it was certainly originally an adjective.

293—299. The preservation of this passage, and of the passage in ll. 400—409, in the Rawlinson MS. is of much interest. It shews that the poet's first idea was to elaborate the description of Haukyn's faults by these additions, so that the Rawlinson MS. represents, as I have said elsewhere, a copy of the B-text with all the latest additions. But in adding thus to the description of Haukyn, the poet made it too long, and he afterwards perceived that he had excellent material here for improving his portraits of the seven deadly sins. He therefore, in the C-text, transferred much of this portion of the B-text to the Passus concerning the Deadly Sins, putting each passage into its right place with due care.

In Whitaker's edition (p. 89) we find the following five lines, answering to the first of these two passages, and forming part of the confession of Pride:

And konny[n]gest of my craft · clerkes oþer oþere,
 And strengest up-on my stede · and styvest under gurdell,
 And lovelokest to loken on · and lykyngeſt a-bedde,
 And lykynge of ſuch a lif · þat no lawe preyſeþ,
 Prout of my faire fetours · and for ich ſonge shrille.

In like manner the ſecond of theſe two paſſages (ll. 400—409) was made the groundwork of an extension of the confeſſion of Gluttony. I copy the correſponding paſſage from Whitaker's edition, pp. 108, 109.¹

To þe, God, ich Gloton · gulty ich me yelde
 Of my trespas with tunge · ich can nauht telle how ofte,
 Sworen “þy ſaule and ſydes” · and “ſo help me, God al-myghty,”
 W[h]en þat no nud was · meny tyme falſliche,
 And over-sopede at my ſoper · and ſom tyme at nones,
More þan my kynde · myghte well deſye,
 And as an hounde þat ete gras · ſo gan ich to brake,
 And ſpilde þat ich ſpelide myghte · ich can nouht ſpeke for ſhame
 The vylenye of my foule mouþe · and of my foule mawe.

It will be ſeen that the line italicized (which does not occur in Paſſ. v. 374—380 above) answers to our l. 404.

374. The insertion of *I* in this line, and in l. 385, is juſtified by the C-text. Cf. Whitaker, p. 101.

400. See note to l. 293 above.

411. Cr. follows MS. W. Whitaker (p. 113) has—

Ys wanne a man mourneþ nat · for hus mysdedes.

I ſhould prefer to read—Whanne he morneth, &c.; but there is nothing to ſupport it.

437—454. Cf. Whitaker, p. 115. Here Whitaker agrees with the Rawlinſon MS. nearly word for word, but in l. 447 has *feſte* for *ſtorje*, and in l. 452 *loreþ* for *lythed*, both of which variations are certainly for the worſe. In MS. R, l. 454 is defective, as it omits the words within brackets. Whitaker has—

In a wele good hope for he wroghte ſo · among worthy ſeyntes.

457. The word *lady* in MS. W is a ſingular error, eſpecially as Crowley correctly has *laye*.

PASSUS XIV. 1. Cr. has *hole* for *hool*.

18. Cr. retains *shal*, which is neceſſary.

89. Cr. omits *inliche* in his *ſecond* impreſſion; his *fiſt* has *lik*. The miſreading *iliche* probably aroſe from omitting the ſtroke in *iliche* (= *illiche*).

120. *wrotherhele*] ouermuch wo (2). Cf. MS. O.

131. The quotation is inexact; it ſhould end with—in civitate tua ima-

¹ Cf. Paſſ. v. 374—380, in the preſent volume.

ginem ipsorum ad nihilum rediges. The word *eorum* in R is due to the *ipso-
rum* of the Vulgate.

139. *disallowynge*] *disanulling*.

185. Cr. retains *if*.

188. The misreading *Pope* (also in Cr.) is most extraordinary. There can be no doubt about *pouke* being the right reading; for otherwise the whole passage is nonsense. The sense is—Confession amends us; but if the Devil (*þe pouke*) pleads against this, and would punish us, then *He* (sc. Christ, or *dominus*) will show the acquittance of our sins to the Evil One (*þe qued*), and so put off the Devil. This acquittance is obtained *per passionem domini*. The whole of this passage is illustrated by the actual dispute between our Lord and Satan concerning the souls of men, as told afterwards in Pass. xviii. 324—400. This misreading, *pope*, is the worst flaw in the Laud MS. The reading of R is supported by MS. Corpus 201, which has *pouke*.

197. Cr. has *wyl*; which is clearly right.

210. Cr. has—& right ofte him y^t walketh

The hye way to heuenward, ryches hym letteth.

But this is inferior. For in l. 210 means *because*.

227—237. This is again a valuable contribution from MS. R. It agrees with Whitaker (p. 264), with the following exceptions. In l. 227, for *loulich* and *loueliche* Whitaker has *loweliche* and *lowh*. L. 228 runs—"That mete oþer moneye · of straunge men mote begge." In l. 230, Whitaker omits *ne* and *no*. In l. 231, for *to gode* Whitaker has *of good*. In l. 234, for *schetes*, Whitaker has *whitel*. And ll. 236 and 237 form in Whitaker but one line—

So is he nevere more ful murye · so meschief hym folweþ.

270. *a persone*] parson. And such is, I suppose, the meaning of *persone* here.

286. Cr. has *syf* in his *first*, *sytteth* in his *second* impression. *Sit* is the contracted form.

305. I need hardly say that Juvenal wrote *Cantabit vacuus*. Nearly all the MSS. (and Crowley) read *paupertas*. I adopt *pauper* from MS. O, because it scans, and because it comes nearer to the true reading *vacuus*.

316. Cr. has *busines lulle*, as in MS. W. This error arose from not perceiving the sense. The words *Seynt austyn* merely give the name of the *lettred man* parenthetically. Line 316 then means—Poverty is a blessed life, free from business (*absque solitudine*). It is, however, obscure, and so the poet, in the C-text, put it more clearly thus. I quote from Whitaker, p. 271.

Thus leryde me a lerede man · for oure Lordes love, Seint Austyn,
That pure poverte and patience · was a louh lyvyng in erthe,
A blessed lyf whit-oute busynesse · bote oneliche for þe soule;
Absque solitudine felicitas.

322. Mr Wright need not have inserted *no* after *to do*. It is not author-

ized by any MS. All depends on the sense of *harde*, which here means *miserable, wretched*. To live and to continue to sin is both wretched and perilous; and yet, while we live, we are sure to sin; for “synne suweth vs euere.”

PASSUS XV. 5. Cr. retains *me*.

54. Cr. also has *opprimitur*; but the Vulgate has *opprimetur*.

71. Cr. has—Better beleue where many; *altered to* to leaue were many *in the second impression*. The word *byleue* in the text must be taken to mean *to leave alone*.

73. *burgeouneth*] *budde*. This is an ingenious modernization, as it preserves the sense and metre.

111. *whitlymed*] *whittimed (sic)*; *whitlimed w/out* (2).

113. *bele paroles*] *Belopolis*; *Belperolis* (2); *Belperopis* (3).

151. *Lene* and *leue* are alike in the MSS. The sense is—*lend* where they *believe*, &c.

171. Crowley omits the latter half of this line, and the former half of the next, owing to the repetition of the word *ricchesse*.

176. For *aues*, a word which Crowley doubtless objected to, he ingeniously substitutes *Pitie*, thus adding a fourth initial *p*, contrary to Langland's usual custom.

183. *speke*] *speake*. Perhaps *speke* means to speak to, address; but I greatly prefer the reading *seche* of the Rawlinson MS., which is supported by the C-text, of which several MSS. read *secheth*.

264. “The Legend of sayntes, beleue it if ye luste;” Crowley's sidenote, *second impression*.

302. “A lesson for them that take benifices at wicked men handes;” Crowley's sidenote, *second impression*.

329. *Robeth* = give robes to. The commoner reading *robbeth* makes nonsense of the passage.

339. Cr. has—And mani prisoner by his prairer, he pulith from paine. *Prisone* in Old English frequently means a *prisoner*, as well as a *prison*.

356. “All is out of frame;” Crowley's sidenote, *second impression*.

364. Cr. reads “thelement.” It will be noted that the reading in R—*clement*—satisfies the alliteration. But who was *Clement*? Whitaker has *pe clymat*, which is surely better.

367. Not in Crowley; but found in C-text MSS.

373. *decres*] *degrees*. But the MSS. have *decres* or *decrees*.

387. *in o persone*] *one god*.

403. Cr. corruptly has—That liued tho there and liuen yet, leuing on his lawes.

428. Cr. has *rauenour* for *baneoure*, which is of course wrong.

449. Cr. has the sidenote, in his *second impression*,—Tyll the child be instructed in Christ it is but as a wilde beaste.

464—477. For this curious passage (not in Crowley) we are indebted solely to MS. R. I suspect that *whistlynge* is wrongly repeated in l. 472, and I propose to read *techyng*.

482. I have no doubt that the quotation "*Ecce*," &c., is rightly introduced here; it occurs in the Psalm commencing *Memento, domine, David*.

483. After *predicate* Crowley adds *euangelium*.

487. *Willen*, to wish for, does not generally take an accusative after it; the transitive form is *wilnen* (A. S. *wilnian*).

505. *stant*] standes. Crowley's sidenote is—How ocuetise (*second impression* couetise) of y^e cleargy wyll destroy the church.

507. *golde*] Cr. omits, in his *third* issue only.

526. *dymes*] demes; decimis (2), probably misprinted for *decimas*.

539—556. Not in Crowley. The passage occurs in Whitaker, p. 300, with only slight variations. Lines 539—546 are nearly the same in Whitaker; the rest runs thus—

Meny seint sitthe · suffrede deþ al-soo,
For to enferme þe faithe · ful wyde-where¹ deyden,
In Inde and in Alisaundrie · in Ermanye, in Spayne,
And fro mysbyleve · meny man turnede.
In savacion of mannys saule · Seynt Thomas of Cauntelbury
Among unkynde cristene · in holy churche was sleye,
And alle holy churche · honourede for þat deyinge.
He is a forbusen² to alle busshopes · and a bryȝthe myrour,
And sovereynliche to alle suche · þat of Surrye bereþ name, &c.

559. *Romanye*] Rome.

564—567. *and nedy—gostly fode*. I believe the MSS. ought all to have retained this passage, and that the omission of it was by a clerical error, owing to the repetition of the words *gostly fode*. In l. 564, *folke* preserves the alliteration, whilst in l. 567, *gyue* is alliterated with *gostly*.

568. For *Ozias*, Crowley boldly substitutes *Malachias* in his *second* impression, thus correcting the author's mistake. See l. 565.

572. Cr. has—And Iewes liuen in lelli loue, &c.

576. Cr. has—And on that lawe they leue yet. In both these places, *lyuen* is another spelling of *leuen*, and signifies *believe*, not *live*.

PASSUS XVI. 11. *saulee*] *salue*. In MS. L, it looks like *soule*, altered to *saulee*. See *Sowel* in Halliwell.

15. *herber*] *herbor*. It is the Lat. *herbarium*, not the English *harbour*.

44. *ronges*] *roundes*.

47. I think the mark over the *u* in many MSS. shows *repugnat* to be the word meant. The word *repurgatur* could not be cut down to the form given in the MSS. The sense seems to be that he who sins with the consent of his

¹ Misprinted *fulwyde where*.

² Misprinted *forbusur*, and explained by *furbisher* (!).

own free will does not strive against sin as he should. Cf. "Nondum enim usque ad sanguinem restitistis, adversus peccatum *repugnantes*;" Heb. xii. 4.

56—91. Omitted not only in C and B, but in MSS. Addit. 10574, and Calig. A xi., as explained in the Preface.

69. Crowley has *caylerway*.

86, 87. Cr. has—of that apple he caught; He hit oft at him, hit if it might. This is a very corrupt rendering of the passage.

96. Crowley has *song or fonge*. *Fonde* is absurdly wrong, and the occurrence of such a reading is probably due to the use of *fondeth* in l. 40 above.

107. Cr. has—if any daunger fell (3); where *daunger* should, of course, be *peril*, as in his former issues.

110. The MSS. have *medicus, medici, medico*. I prefer *medicus*, as in the Vulgate. The reading *infirmis* is justified by MSS. O and Cz; also LWCB have *in*, obviously intended for *infirmis*. In MS. R, we find *m. h.*, i. e. *male habentibus*, as in the Vulgate.

112. Crowley retains *it*.

121. Crowley has—quod I. This is obviously an error, as seen by the context, and due to confusion of *ihc* with *ich*.

125. *fisshes*] two fishes; as in MS. W.

157. *wors*] work; worcke (2).

205. *aller*] olde. Probably Crowley's MS. had *alder*.

211. Cr. has *Mighty*. This seems at first a better reading, but the meaning probably is—Matrimony, that multiplies the earth, is (or signifies) *might*; i. e. the *Might* of the Trinity, as exemplified in the Person of the Father; see ll. 184, 192. Thus, the Father is Matrimony or *Might*, the Son is *Widowhood* or *Sothfastness* (l. 186).

270—273. The C-text agrees with the Laud MS. here rather than with MS. R.

PASSUS XVII. 7, 8. MS. R has—

And when it is aseled so · Sathanas power schal last no lenger,

And þus my lettre meneth.

This is evidently wrongly arranged; l. 7 should (according to this version) end with *power*, and the rest of the sentence should form l. 8.

10. *a patent*] Cr. omits, in his *second* impression.

14. *Ben*; Cr. reads *Be*. It is not certain that the reading *Is* is wrong; for Langland often uses the singular verb substantive with plural nouns. Thus, in l. 11, the two best MSS. read *was*.

29. *He*] He; I (2). *his*] his; mi (2). Cf. MS. O.

74. The point after *have* in MSS. C and O intimates a pause, such as we now denote by a comma.

77. Cr. has—And said who so spend more, I make it good hereafter.

83. Cr. has the sidenote (*second* impression)—Pierce profereth Christ to

become his seruant. This is again an instance of the common mistak which identifies Piers with the author. "Pierce" is Christ himself.

96. *worth*] Cr. *omits*, in his *third* issue.

102. *outlawes*] an outlaw (2). *louteth*] loutith.

117. *lette telleth*] lore teacheth. Crowley's MS. probably had "lre," which he took to be an error for *lore*.

122, 123. Crowley agrees with the text.

124. Crowley also reads—whether shal I.

159. Cr. has—Wythin hem thre, the wyde worlde holden.

169. *fourmen*] *formen*; *framen* (2).

176—178. Cr. omits the passage preserved in MS. R, and reads—And to vnfold the folden fiste, at the fingers wyll. The line following l. 175 in MS. B is certainly spurious.

184. *hurte*] *hurte*. This spelling looks better, as it at once suggests the right sense.

188. In MS. L the second word is written like *clieche*, but the *i* has no stroke above, and it is more probably the first stroke of a *u*, the second stroke being accidentally omitted. Cr. has *cratche*.

189. *y-perished* means *pierced*; Crowley has *perished* in the *first*, but *perished* in the later issues; the reading *y-perished* is corrupt, and does not make good sense.

191. *to-schullen*] to shullen; to swollen (2).

193. Cr. rightly has *in spiritum sanctum*.

230. Cr. rightly has—and to no other; thus preserving the word *no*, which MS. W omits.

258. Cr. has *world*.

294. Cr. has—And am sory that I so the saynt spirite agylt.

323. Cr. retains *in*.

330. Cr. has—y^e freilty is made, in his *second* impression. The right reading is *it made* (as in his *first* impression), which signifies *caused it*, as in many other passages.

337. Cr. retains *ben*, printed "bē."

347. Cr. wrongly has—All maner of mercy, and of forgiuenes.

PASSUS XVIII. 6. *of-raughte*] of raught; of taught (2). The curious reading in the text is supported by MSS. W, R, and others.

35. Cr. has—And forbeat and downe bringe, bale death for euer.

41. If the scribe of MS. B had not falsely written *peple* instead of *temple*, he would not have had to make up and insert the additional line here cited.

58. *prisoan*] prisoner doth. Crowley probably did not know that *prisoan* in Old English meant a *prisoner* as well as a *prison*. He might have spared his correction.

79. Crowley's sidenote (*second* impression) is—He citith a lye out of the Legend auri.

86. Cr. has—& vnsparrið has cme.

109. Cr. has—Whan Christ come of her kyngdom y^e crowne shuld cease; *afterwards altered to*—Whan Christ come, her kyngdome & crowne shuld cease. This latter is also a good reading. In the C-text, the line is altered.

117. *softly*] *worthely*.

122. *wonder*] *meruell*.

123. *rarell*] *raund*: *remed* (2). The word *remed* is in I.WCOBY.

Cf. C-text.

149. *reproueth*] *repugneth*; *repungneth* (3).

158. *fordyd*] *did*. The line is altered in the C-text.

189. Here Crowley differs from MS. W, and has the same reading as in the text.

228. Crowley's pertinent sibilante (*se* for *s*) expression) is—Bokes be bolde.

238. *tyndeden*] *tynded*.

246. *al hiquashtle*] *al to quassed*.

281. *I seised*] *he seased*.

282. *lete*] *leau*.

293. Here Cr. adds, in his later issues only—Out of our postye, and loden hem hence. This line is not in the C-text, and does not seem to be alliterative.

298. *dones*] *done*.

310, 311. The two half lines rightly retained in R were probably accidentally omitted in other MSS. owing to confusion between the words *lesynges* and *lesynges*.

361. *brewe breake*: *browed, breake*: *browed, broke* (2): *bruied, broke* (3).

407. *nebula*: so in Crowley and in all the MSS. I have consulted. It is certainly the author's mistake. Perhaps he meant *nubila*.

423. Cr. retains "Loue," omitted in MS. W.

426. *kalote*] *Collet*.

PASSUS XIX. This Passus and the next stand very much the same in both B- and C-texts.

11. The reading should certainly be *is it*, as in Crowley's *second* impression and the C-text.

18. Cr. has—Anon as men named, this highe name of Iesus.

38. *baptiste* is the right reading, as in the C-text. Line 40 explains that the allusion is to the baptism of Christ by John. Cr. has *baptyme*.

47. Cr. also has *were*.

72. *maye*] *made* (*which is maye*).

79. *rizticiennesse*] *rightuousnes*. *reuth*] *Truthe*.

90. Cr. has *were*; but Whitaker has *was*. Either reading may be adopted, as there are numerous instances of *was* with the plural noun in the MSS.

107. Cr. retains *of*, which MS. W omits.

118. Cr. has *outo*, though MS. W has *out*.

163. The insertion of *y* seems awkward, but it is probably the genuine reading. Cr. has *and all closed*; Whitaker has *and al was closed*.

211. It is probable that *kan* (as in L) is the right reading; Whitaker has *can*, and the alliteration is thus better kept up. Yet MSS. Ff. 5. 35 (Cambridge) and Cotton Vesp. B. 16 (B. M.) read *have* and *han* respectively.

230. *lylyff*] lyuelod; liuelodes (3). Probably Crowley's own gloss.

232. *thecche*] thetche; hegge (2); hedge (3).

235. Cr. omits this line.

241. *foluyles*] foule iuels; foule euyl (3); *corruptly*.

270. *hem*] it. Most MSS. have *it*; but *hem* is also found in MS. Ff. 5. 35 (Cambridge), and certainly seems better.

312. The words *Quod Piers* form no part of the line, as far as the scansion is concerned.

360. Whitaker has—as hit were a pile.

366. Crowley's sidenote (*second* impression).—Who thei be that neuer repent.

385. *And myztes*] And might.

394. Crowley's sidenote—What lucre may do (2).

408. Crowley's sidenote—A blynde curate (2).

415. Crowley's sarcastic sidenote—The praise of cardinals (2).

428. *persueth*. This reading better preserves the alliteration, and is probably right. Cf. C-text.

437. *wykeke*] wikid; yll (2).

442. *blode*] folke. But *folke* is probably thus repeated by accident.

443. *Luke*] Paule (2). This is therefore Crowley's correction of the author's mistake. The alliteration proves this.

466. *hastlokest*] moost hastily.

469. *chiftaigne*] chefest am.

475. *riȝt—trenth*] as right wyll & truth.

PASSUS XX. 13. *none*] *y^t*. *ne wedde hath*] & hath no wed.

27. Crowley has *of them*; certainly *body* suits the alliteration, but this correction is reserved for the C-text.

35. *meketh*] meketh him. But *him* is not in the best MSS. of either text.

50. *vndernome*] vndone. But *vndernome* means *reproved*.

54. *made fals sprynge*] false spring; false sprang (2); but cf. C-text.

71. *gyoure*] gydour. This is probably Crowley's modernization.

92, 93. *ar*] their. *ar*] their. Wrongly in both places.

94. *Elde*] Age. So also in ll. 164 and 166; but Cr. retains "*Elde*" in l. 153.

102. *pat—after*] he neuer stode after.

110. *he*] she. It must be remembered that *he* is sometimes used for *she* in Early English, for *fortune* is *feminine* in Pass. xi. 60.

133. *inst^{re}l*] inst^{re}l.

134. Cr. has—will take this *apon* amendment;—wel take this on amend-
mente (3).

135. Cr. omits *in haste* (3).

147. *relyed*] leled; relyed (2); rayled (3).

152. *hieghnesse*] heaunyes. Evidently corrupt.

201. *biseye*] byseye; besette (2). The latter is therefore Crowley's own
emendation. Cf. C-text.

221. Crowley's sidenote—Woulde god there were no such priestes in
englande (2).

233. Crowley's sidenote—Curates oughte to haue a competent lyuyng
certayne (2).

259. Cr. has—Or they wil no treasure hem pay, trauaile they neuer so
sore.

271. *heet*] bad. Evidently Crowley's own gloss.

283. Crowley's sidenote—Thei that went to y^e Fryers to shrift wer like
sanctuary men (2).

288. Cr. has—gyue the fryers. In MS. L the word *zeue* was at first
omitted. Afterwards the word *pe* was altered to *peue*, which is clearly in-
tended for *yeue*, owing to the similarity of *peue* and *yeue*. There is no doubt
about the reading.

297. *Of*] To. *tyterers in*] tutelers in; tutelers (2).

308. Crowley retains *in* before *the sege*.

322. Crowley's sidenote — Nother patron nor bishop regardeth his
duty (2).

365. Crowley's sidenote—The olde maner of eares shrifte made sinners
negligent (2).

368. Cr. omits *wykked*.

381. *nede*] no nede. But *no* should clearly be omitted.

Appendix.

A SHORT GLOSSARY TO "PIERS THE PLOWMAN."

[MS. *Camb. Univ. Lib.* Ll. 4. 14 ; fol. 170a.¹]

	Freyne	Aske
	Rape	hie. wente spedyly.
	Lo	
4	Carpe	talke.
	Clutche	scratche
	Preynte	
	Quaue	shake. or tremble quake
8	Thole	suffre
	Hoved	stode abode
	Cheve	Thryve
	Tyne [<i>read</i> Tynt] . . .	loste
12	Fordo	distroye
	Wyn or Wen	Goo
	Frete	Taste
	Tynde	light
16	Louke	<i>with</i> draw. lose
	þole	Opeñ. entre. suffre
	Besquatt	broke
	Affrounte	
20	Auntre	Ventre

¹ This is a glossary to the particular copy of the B-text which is contained in the same MS., viz. No. XIX in my list.

	Rome	goo. passe
	Swynke	Labour
	Rytte	
24	Lake	playe
	Courbe	knele downe
	Appende	appertaigne
	Steke	Shytt
28	Thyrle	perced
	Comsid	spake
	Fonge	take
	Vnderfonge	vndertake
32	Latch	catch or take
	Nymme	take
	Wysse	tell or teache
	Yeme	guyde or rule
36	Worthe	is worthy. com happen or befall to
	Lythe	here
	Byd	praye. aske
	Bekenne	
40	Broke	
	Hote	
	Hale	drawe
	Pylte	thruste or caste
44	Nempne	call or name
	Shende	blame
	Welde	
	Segge	Man
48	Blasen	
	Mechell	bygnes
	Alther	Elder
	lollynge	
52	Rapeliche	quickly
	Wightliche	
	3eme	heede
	Lorell	lyers
56	Liode	persone

	Sparliche	
	Stalworthe	
	Skyll	Reason
60	Loyall	
	Smache	
	Glede	
	Glowynge	
64	Kyse	
	Merke	Darknes
	Smolder	smoke
	Doel or doule . . .	Sorowe
68	Palcot	
	Bale	sorow
	Kene	sharpe
	Witterly	well
72	Felly	
	Ferly	mervaile
	Leeme	brightnes
	Merkenes	darkenes
76	Maynpernour . . .	
	Queyntyse	crafte, soteltie
	Gobelyn	deule
	Lusarde	
80	Thralle	bonde
	Crokke	pott
	Yerne	
	Shene	bright, clere
84	Gresly	ferefull
	Boorne	Ryver, water
	Tofte	a hyll, mountayne
	Loby	
88	Renable	
	Bie	a coler or cheyne
	Hals	Hele
	Hoove	Robe, Coyfe
92	Lere	Countenaunce, chere.

[also on fol. 169b, we find]

Rapely quickly

Endaunte

[and on fol. 170b]

95 Lewte.

The following index, in which these words are referred to by the numbers, will shew on what pages of the MS. the words occur, where they are to be found in this edition, and in what instances the explanations are incorrect. It will be seen that the seventeenth and eighteenth Passus especially attracted the glossarist. 1. Fol. 5; i. 58. 2. In the first sense, fol. 16; iv. 7. In the second sense, fol. 84b; xvii. 79; where the MS. has *rapede*. 3. Probably with reference to fol. 83b; xvii. 20. 4. Fol. 85b; xvii. 135. 5. Fol. 86; xvii. 188. The explanation is wrong; it merely means to *clutch*. 6. Fol. 89; xviii. 21. It means *winked*. 7. Fol. 89b; xviii. 61. 8. Fol. 89b; xviii. 71. 9. Fol. 90; xviii. 83. 10. Fol. 90; xviii. 104. 11. MS. has *tynt*, fol. 90b; xviii. 140. 12. Fol. 91; xviii. 157. 13. Probably an erroneous allusion to *nygude*, fol. 91; xviii. 174. 14. Fol. 91b; xviii. 194. It means *ate*. 15. An allusion to *tentedyn*, fol. 92; xviii. 238. 16. Fol. 92b; xviii. 243. It means *lock up, hide*. 17. Fol. 92b; xviii. 247. The meaning *suffer* is right; the other two are wrong. 18. Fol. 92b; xviii. 246. *Be-squate* is the reading of this MS., and is corrupt. 19. Fol. 102; xx. 5. It means *to accost rudely*. 20. Fol. 104; xx. 174. 21. Fol. 104b; xx. 211. 22. Fol. 1b; prol. 55. 23. Fol. 3; prol. 171. A better spelling is *rit*; it is a contracted form of *rideth*. 24. Fol. 3; prol. 172. 25. Fol. 5; i. 79. 26. Fol. 5b; i. 98. 27. Fol. 6; i. 121. The MS. wrongly has *stekpe*, miswritten for *stekye*. It means to stick fast, remain closed. The explanation *shyft*, i. e. to *shut*, is not far wrong. 28. Fol. 6b; i. 172. The MS. has *pietol*, i. e. pierced; this accounts for the explanation given. 29. Fol. 12; iii. 103. *Consid* means *commenced, began*; but the phrase *consid to telle* is equivalent to *spake*, as explained. 30. Fol. 27; v. 566. 31. Fol. 5; i. 76. The MS. has *undicfionge*, i. e. undertook. 32. Fol. 29b; vi. 68 (see the footnote). 33. Fol. 42b; x. 60. 34. Fol. 4b; i. 42. 35. Fol. 37b; viii. 52. More strictly, to take care of, govern. 36. In the first sense, fol. 42; x. 17; in the second sense, fol. 43b; x. 128. 37. Fol. 37b; viii. 66. 38. Occurs often. 39. Fol. 37b; viii. 59. It means *commend to*. 40. Fol. 38; viii. 87. Here *broke* is part of the word *to-broke*, meaning *broken in pieces*. 41. Fol. 38; viii. 93; it means *to command*. 42. Fol. 38; viii. 95. 43. Fol. 38; viii. 96. 44. Fol. 4b; i. 21 (and elsewhere). 45. Occurs often. 46. Fol. 42; x. 29, where the MS. has *welden*, i. e.

wield, possess. Also fol. 43; x. 83, where the MS. has *well*, over which the glossarist has written *weldeth*. 47. Fol. 81*b*; xvi. 178. 48. Fol. 82; xvi. 179. It means *blazon* or device. 49. Fol. 82; xvi. 182, where the MS. has *nuchell* (i. e. greatness) with a stroke through the *ll*. 50. Fol. 82; xvi. 205. The MS. has *alper*, another form of *aller*, meaning *of all*. 51. Fol. 83; xvi. 269. It means *lying about lazily*. 52. Fol. 83; xvi. 273. 53. Fol. 83; xvi. 275. It means *nimbly*, hence *quickly*. 54. Fol. 83*b*; xvii. 12. 55. Fol. 84; xvii. 44, where the MS. has *as well lorellis as lelles*; but *lorellis* means *ragabonds* or untrustworthy persons. 56. Fol. 84; xvii. 63. 57. Fol. 84*b*; xvii. 81. The MS. actually has *spartliche*, an error for *spaeliche*, i. e. quickly. 58. Fol. 84*b*; xvii. 96. It means *vigorous*. 59. Fol. 86; xvii. 195. 60. Fol. 86*b*; xvii. 209 (see the footnote). 61. Fol. 86*b*; xvii. 213 (see the footnote). 62, 63. Fol. 86*b*; xvii. 217; where the MS. has *glowynge glede*, i. e. a glowing ember. 64. Fol. 86*b*; xvii. 219 (see the footnote). 65. Fol. 87; xvii. 240. 66. Fol. 88; xvii. 323. 67. Fol. 88*b*; xvii. 336. The MS. has *duell*, with stroke through *ll*. 68. Fol. 89; xviii. 25. The MS. actually has *Palcot*, a mistake for *Paltoe* or *Paltock*, a kind of doublet. 69. Fol. 89; xviii. 35. 70. Fol. 89; xviii. 47. 71. Fol. 89*b*; xviii. 66. It means rather *truly, certainly*. 72. Fol. 90; xviii. 92. It means *fiercely*. 73. Fol. 90; xviii. 110. 74. Fol. 90*b*; xviii. 124. 75. Fol. 90*b*; xviii. 136. 76. Fol. 91*b*; xviii. 183. It means a *surety*. 77. Fol. 92*b*; xviii. 272. 78. Fol. 93; xviii. 290. 79. Fol. 93*b*; xviii. 335. The old spelling of *lizard*. 80. Fol. 95*b*; xix. 33. 81. Fol. 99; xix. 275. 82. Fol. 104; xx. 158. It means *eager, full of desire*. 83. Fol. 94*b*; xviii. 409. 84. Fol. 95; xviii. 431. 85. Fol. 1; prol. 8. 86. Fol. 1; prol. 14. It rather means a cleared space on a rising ground. 87. Fol. 1*b*; prol. 55. It means a *looby*, a lubberly fellow. 88. Fol. 3; prol. 158. A contracted form of *reasonable*, talkative. 89. Fol. 3; prol. 161. The MS. has *byes*. 90. Fol. 3; prol. 170. It means *neck*. The interpretation *hele* (heel) is erroneous. 91. Fol. 4; prol. 210. The MS. has the pl. *hooves*. 92. Fol. 4; i. 3. 93. Fol. 84; xvii. 49; cf. no. 52. 94. *Not found*. 95. Fol. 51; xi. 140. It means *loyalty, fidelity, faithful observance of the law*.

I have only to add that, in making these references, I have been guided by the lines drawn under the harder words in the MS. Many more words are underlined than are here enumerated: and as words are underlined nearly throughout the poem, it is clear that the glossarist carefully read it through. It may be observed further that some of these words occur in *groups*, and the order of these shews that he read the latter part and the prologue at least *twice*. Thus the group of words 3 to 21 belong to the *last four* Passus; the group

22 to 28 to the Prologue and Passus I. The group 37 to 43 belong to the latter part of Passus VIII. Then again, the group 47 to 84 belong to the *last five* Passus ; but the group 85 to 92 to the Prologue and Passus I., like the second group. The handwriting of these glosses is of about the date of the reign of Henry the Eighth ; and hence it is even possible that they were written by no other than ROBERT CROWLEY.

TEMPORARY NOTICE.

THIS second volume contains the poem in its *second* shape, and does not greatly differ from the text as printed by Mr Wright, but is printed from a different MS. and contains more than 170 additional lines. The variations of Mr Wright's text from the present one are denoted in the footnotes by the letter W. The old text printed by Crowley also exhibits the poem in this second form.

Numerous notes and a full glossary to the first seven Passus in this volume will be found in my smaller edition of "Piers the Plowman," lately published in the Clarendon Press Series.

For notes and a glossary to the whole poem, consult Mr Wright's edition.

Vol. III. will contain the poem in its latest form, and Vol. IV. will contain notes and a glossary to all three texts.

The pages numbered 137* to 144* belong to Vol. I., and should be inserted between pages 136 and 137 of that volume.

W. W. S.

Cambridge ; Nov. 15, 1869.

ADDITIONS AND CORRECTIONS.

32. BABEES BOOK.

p. iv., p. lxii. *Rank of the Bale Babees, Servingmen, Pages, &c.* "Amongst what sort of people should then this Servingman be sought for? Even the Dukessonne preferred Page to the Prince, the Earles seconde sonne attendant upon the Duke, the Knights seconde sonne the Earles seruant, the Esquires sonne to weare the Knightes lyuerie, and the Gentlemans sonne the Esquiers Servingman. Yea, I know at this day, Gentlemen younger brothers that weares their elder brothers Blew coate and Badge, attending him with as reuerend regard and duetifull obedience, as if he were their Prince or Soueraigne. Where was then, in the prime of this profession, Goodman Tomsons Jacke, or Robin Roushe, my gaffer russetcoats seconde sonne? the one holding the Plough, the other whipping the Carthorse, labouring like honest men in their vocation: Tricke Tom the Taylor was then a Tiler for this trade; as strange to finde a Blewcoate on his backe, with a badge on his sleeue, as to take Kent-streete without a Scoulde, or Newmarket-heath without a Commissioner [highwayman]. But now, being lapt in his Liiuerie, he thinketh him selfe as good a man, with the Sheares at his backe, as the Poet Lawret with a penne in his eare. 1598, *A Health to the Gentlemanly profession of Serving-men*, by J. M., p. 107 of *Inedited Tracts*, Roxb. Libr. 1868.

p. xiii, vi. On the indifference of noblemen to learning, and their submission to Wolsey and the Clergy, compare Skelton's *Colyn Cloute* (Works, ed. Dyce, i. 334-5),

But noble men borne,
To lerne they haue score,
But hunt and blowe an horne,
Lepe ouer lakes and dykes,
Set nothyng by polytykes:
Therefore ye kepe them bace,
And mocke them to theyr face.
This is a pyteous case,

To you that ouer the whele
Grete lordes must crouche and kneele,
And breke theyr hose at the kne,
As dayly men may se,
And to remembraunce call,
Fortune so turneth the ball,
And ruleth so ouer all,
That honoure hath a great fall.

See also p. 333-4, on the pride of the clergy, and the low-born prelates, &c., in illustration of p. xlv. of *Babees Book*.

p. iv. Mr Anstey's work was published in 2 vols. in 1868, entitled "*Munimenta Academica*, or Documents illustrative of Academical Life and Studies at Oxford" (1214-1467 A.D.). Mr Quick's book was also published in 1868, "Essays on Educational Reformers" (during the last three centuries), by Robert Herbert Quick, M.A.

p. xxi-ii. The letters quoted are from the *Third Series* of Ellis's *Original Letters*. With the letter on p. xxi compare that from 'Richard Croke, the young Duke of Richmond's schoolmaster, to Cardinal Wolsey, respecting the arrangements for his pupil's education,' in *Ellis*, 3rd Series, i. 333. It treats of his hours of work (at Croke's discretion), his writing letters, his being only under Croke's guidance, and not being interrupted by his attendants and ordinary strangers, 'but only strangers of honor, to whome also if my said lorde myght by the advise of his Scholemaster exhibit and make som shew of his lernyng, like as he was wont and doth of his other pastymes, it shulde greatly encourage hym to his lernyng; to the which, because it is moste laboriouse and tedyous to children, his Grace should be moste specially anymated and encouraged,' &c.

p. xxiii, note ¹. *Breakfast* is mentioned in *Household Ordinances*, p. 22, in *Liber Niger Domus Regis Edw. IV.*, ab. 1461 A.D.: "The Kyng for his *brekefast*, two looves made into four maunchetts, and ii payne demayne, one messe of kychyn grosse, diin' 1 gallon of ale." At p. 18 it is stated that King Hardeknoute (Hardicaunte) 'furst began iiii meales stablyshed in oon day,' and he therefore must have had the credit of originating breakfasts.

p. xxv. *Girls' Education*. See Mulcaster's very interesting chapter 38, p. 166-183, in his *Positions*, A.D. 1581, on this subject.

p. xxxiii. *Life at Cambridge*. See John Rokesbie's letter to Secretary Cromwell in III *Ellis*, ii. 243, about the term accounts of Cromwell's protégé, Cristofer Wellyfede. For fear of the plague, he has to board out; and 'They wold not take hym under ij s. iiij d. or ijs. viij d. the weke.' At p. 238, Nycollas Glossoppe tells Cromwell, 'Sur, I have a fetherbeed with a boullster for Master Wyllam Wellyfed sone, that ys at Cambreg at yowre mastershype fyndeng, Wyllam.'

p. lii. § 6. On Early Education in Scotland, see the General Report of Dr Woodford, 1868, quoted in *The Daily Telegraph*, July 25, 1868: "early ideas of a national system of education are of very old date in Scotland. In 1496 it was enacted that 'all barons and free-holders of substance put their oldest sons and heirs to the schools,' thus implying the existence of available public schools at that time. This Act is strictly compulsory so far as it extends, for the neglect of it incurs a fine to the King. The boys were to be sent to the school at 8 or 9 years of age, and to 'remain at the grammar school till they be competently founded, and have perfect Latin, and thereafter to remain at the Schools of Arts and Law, so that they may have knowledge and understanding of the Laws, through which Justice may reign universally through all the realm,'—a magnificent object at that early time, when might was so generally held to be the rule of right."

p. lxxvii, note ¹. An extraordinary impression prevails, due, I believe, to the accurate Arthur Young, that the English people, till very recent times, lived on salt meat through the winter months, having no means of keeping their stock in condition. I have only to say that fresh meat was undoubtedly sold in all markets the whole year round in the reign of Henry VIII, and sold at the same price, which it could not have been if there had been so much difficulty in procuring it. Latimer (*Letters*, p. 412), writing to Cromwell on Christmas Eve, 1538, speaks of his winter stock of 'beeves and muttuns' as a thing of course.—*Froude's Hist. of England*, 1856, vol. i. p. 22, note †.

p. civ. There is a mutilated copy of Russell's *Book of Nurture* in the Royal MS. 17 D xv, article 5. It starts with our line 5, and ends at our l. 1016.

Pt. I, p. 16. *Lytylle Childrenes Lytil Boke*. There is another copy of this in the Additional MS. 8151 (British Museum), leaf 201, back.

Pt. I, pp. 54-8. Caxton printed a copy of this *Diatorie* differing from ours, at the end of his *Gouernayle of Helthe*, about 1491 A.D., and called it *Medicina Stomachi*. Mr William Blades reprinted Caxton's tract in 1858—fifty-five copies only—and in his *Illustrative Remarks* on the *Medicina*, described a copy of the poem in the Lansdowne MS 699, in which Caxton's first stanza—our second—is "preceded by 11 other Stanzas. These are mostly variations of the old, rather than a composition of new Verses. They contain, however, many curious phrases, decrying *nase-rontyng* or snoring, as the effect of late suppers, and recommending *watir-growell* (water-gruel) as a good remedy against *cold seeknesse*. The first three Stanzas have in the last line of each a common Burden, a favorite style of composition in that age. . . The additional lines in all amount to 88, or 11 Stanzas." I hope to print the whole poem, from the Lansdowne MS 699, in my third Courtesy volume in our Extra Series. Mr Blades adds to the list of MSS of the *Diatorie* on p. 58 of *Babees Book*, Harl. 4011 and Sloane 989. Mr Aldis Wright adds Trin. Coll. Cambr. B 11, 24.

Pt. I, p. 189, l. 1077-1084. The side-notes are wrong, says Professor Stubbs. The passage means, that the Bishops of the Province of Canterbury are to be served so as not to imply subjection by them to the Archbp. of York, but only to their own Metropolitan. On the other hand, the Bishops of the Province of York, when eating before the Primate of England, must not imply subjection to him, but only to their own Archbishop of York.

Pt. I, p. 399, l. 53, *beter vnborne than vntaught*. See the same proverb at p. 47, l. 206-7, and "A chylde is better vnborne then vntaughte" in the *Interlude of Thersytes*, printed by Tysdale [1550-63], reprinted for the Roxburghe Club, and in *Four Old Plays*, Cambridge, U.S., 1848, p. 83. It is also in Sir Peter Idle's Instructions to his Son, a MS in the Cambridge University Library, which turns out to be a much less interesting one than I had hoped, as it contains several of the old Tales in Robert of Brunne's *Handlyng Synne*, &c., badly told.

Pt. II, pp. 30, 31, l. 6, "*facies sit in ore loquentis*." Surely this is, "Let [thy] face [eyes] be [fixed] on the face of him that speaks [to thee]." Conformably to our modern injunction to school-children and recruits: "Look me full in the face when I am speaking to you,—or when you speak to me."—T. F. Simmons.

Pt. II, p. 67, col. 2, *Bulke* is breast, not body. See Cooper's Thesaurus: '*Thorax*, the brest or bulke of a man,' and Mr E. Viles's other quotations in *The Athenæum*, March 7, 1868.

Generally, for education in Queen Elizabeth's time, for varying versions of *The Good Wife*, *The Wise Man*, *Stans Puer ad Mensam*, and for other tracts and poems on Manners and Meals, see my '*Queene Elizabethes Achademy*,' by Sir Humphrey Gilbert, &c. &c., in our Extra Series for 1869.

ADDITIONS AND CORRECTIONS FOR THE SOCIETY'S TEXTS.

[Printed on one side only, to allow of each slip being cut off and gummed
in the volume to which it refers.]

8. MORTE ARTHURE.

p. 3, l. 55, *for* Gretayne *read* Bretayne

15. POLITICAL, RELIGIOUS, AND LOVE POEMS.

Of the *Seven Deadly Sins*, p. 215, there is another copy, with considerable variations, in the Sloane MS 747, leaf 95.

p. 251. There is another copy of this paraphrase of the Fifty-first Psalm in Harl. MS 3810, part i.

p. 254, margin. Strike out [¹ salutatis?].

p. 256, line 148, *erlep* (so in MS). This is a mistake for *erreþ*, which is the reading of the Harleian copy. Correct the Glossary, p. 259, accordingly.

18. HALI MEIDENHAD.

p. 33, l. 5, *for* ileinen *read* ileiuen.

26. RELIGIOUS PIECES.

Dan John Gaytryge's Sermon, p. 1—14, is the first and seventh Parts of Wyclif's *Speculum Vitæ Christianæ*, if the late Canon Shirley's Catalogue of Wyclif's Works, p. 38-9, be right; but as Mr Shirley's reason for assigning to Wyclif these Parts 1 and 7 is only that they occur in the Lambeth MS 408, with other Treatises generally found apart, of which one, 'On the Ave Maria' is signed with Wyclif's name in the Harl. MS 2385, by a late hand, it is possible that the copier of the late Lambeth MS merely put together, after one prologue, six treatises not originally connected. This view is borne out, at any rate as regards the *Sermon* above-named, by the copy of it in the Arundel MS 507, leaf 50 (not noticed by Mr Shirley), which assigns the Sermon to John de "Caterige," as also by a passage in the curious and valuable tract of 1530, facsimiled lately by Mr Francis Fry, "A compendious olde treatyse / shewynge / howe that we ought to haue the scripture in Englysshe." This tract was "emprentid at Marborow in the lande of Hessen / by me Hans Luft / in the yere of owre lord .M.CCCC. and .xxx.," will be reprinted for our Extra Series next year, and contains the following bit about Gaytryge's Sermon: "Also sir William Thorisby archebishop of Yorke did do draw a treatyse in english by a worshipfull clereke / whose name was Gatryke / in the whiche were con-
teyned the articles of beleue / the seuen dedly synnes / the
seuen workes of mercy / the x commaundmentes, And sent
them in small pagines to the commyn people to learne it
and to knowe it / of which yet many a cotype be in
england."

The same treatise is in y^e churche over
against London stone at
this houre.

ADDITIONS AND CORRECTIONS FOR THE SOCIETY'S TEXTS.

[Printed on one side only, to allow of each slip being cut off and gummed
in the volume to which it refers.]

24. HYMNS TO THE VIRGIN AND CHRIST.

p. 61, l. 95. *Bemond*. Mr W. Aldis Wright has at last explained this word that posed us all:—"In Wood's History and Antiquities of Oxford (ed. Gutch; Oxford, 1792), vol. i. p. 263, there is mention made of the citizens at Oxford being deprived of 'their usual and daily sports in *Beaumont*.' Wood quotes in the same paragraph some lines of Robert of Gloucester (Hearne's ed. p. 540), among which are these:

'The gates, tho he was iwend, were alle vp ibroȝt
Sone, bote Smithe gate, ac that nas undo nouȝt.
The clerkes adde ther-thoru mucche solas ilore,
To pleye toward *Beumound*, anuid hii were ther-uore.'

From which I gather that '*bemond*' is 'Beumound' or Beaumont, a suburb of Oxford,¹ where I think Henry I. had a palace and whither evidently the citizens and students resorted for amusement.² This seems to me to be confirmed by the contrast between the advice given by 'resoun' and that given by 'lust.' The former says, 'Goo to *oxenford*, or lerne lawe.' The latter, 'be to *bemond* a good squyer!' The making a man a squyer to a place need occasion no difficulty, as a loose Cambridge man might be called 'a devotee of Barnwell.' (3 Nov. 1869. See Mr Wright's longer comment in *Notes and Queries*, 11 Dec. 1869.)

¹ Cp. R. Gloster's '& suththe, thoru Beumond, to hare welle it [the gate] bere,' p. 540.

² *Beaumont* Street is still a street in Oxford, some way out, near the Clarendon Press.

31. MYRC'S INSTRUCTIONS FOR PARISH PRIESTS.

A late and imperfect copy of this is the first piece in the MS Ff. 5. 48, in the Cambridge University Library. Leaf 1 (lines 1-56) is wanting; then come lines 57-185, with variations; then 36 lines not in the Society's edition; then lines 787-960; then lines 274-301, with which, appropriately enough, the medley ends.—H. Bradshaw.

p. vi. *Pars Oculi*. The *Pars Oculi*—either *Dextra Pars* or *Sinistra Pars Oculi Sacerdotis*—is one of the very commonest of Latin MSS. See Tanner, under *Gul. de Pagula*. I have no doubt that the author of the *Directions* is the same man as the Lilleshull author of the *Manuale Sacerdotum*. The books may of course be different, as Wyclif's Latin and English Treatises on the same subject, are different, because they were for different classes of readers.—H. B.

p. 2, l. 23. Cp. all the prelatys of this natioun,
For the maist part

Thay think na schame to haif ane hure,
And sum hes three under thair cure.

1539. *Lyndesay's Satyre*.

p. 9, l. 272. *Kneus*. Cp. Palsgrave in 1530; 'The men of this countray knele upon one knee whan they here masse, but the Frenche men knele upon both.'—*Lesclaircissement*, p. 599, col. 1, reprint.

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